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ELT, EFL & ELL CONFERENCE  
(INEEEEC)**

**Multilingualism  
and  
Multiculturalism**

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**Kütahya Dumlupınar University  
Department of English Language and Literature**

**BOOK OF  
PROCEEDINGS**



# **INEEEEC 2024**

## **MULTILINGUALISM AND MULTICULTURALISM**

### **BOOK OF PROCEEDINGS**

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## FOREWORD

Dear Esteemed Participants,

It is with great pleasure that I welcome you to the proceedings of the 1st International ELT, EFL & ELL Conference (INEEC 2024), held at Kütahya Dumlupınar University on May 10-11, 2024. The main theme of this conference, "Multilingualism and Multiculturalism," provided a vibrant backdrop for a wide range of discussions encompassing English Language Teaching (ELT), English as a Foreign Language (EFL), English Literature, English Culture, AI & ELT, Linguistics, and Translation Studies. Over the course of this two-day event, we were fortunate to witness insightful presentations from around the world. Our opening panel session, featuring five distinguished professors, provided an in-depth exploration of multilingualism and multiculturalism. This was followed by a series of fifteen sessions, where fifty-seven presentations were delivered by eighty-two participants representing nearly forty universities globally. This conference has not only facilitated a dynamic exchange of ideas but has also fostered an inclusive atmosphere that encouraged deep intellectual engagement and the formation of lasting professional connections. The discussions and collaborations that emerged from this gathering reflect the importance of international cooperation in advancing the fields we are passionate about. I would like to take this opportunity to extend my sincere thanks to our Rector, Prof. Dr. Süleyman KIZILTOPRAK, the Dean of the Faculty of Arts and Sciences, the Scientific Committee, and the members of the Organizing Committee for their invaluable support and tireless efforts in making this event a success. I am deeply grateful to all participants for their contributions and for making this conference a memorable and enriching experience. Thank you for being a part of this important event.

Warm regards,

**Prof. Dr. Ayhan KAHRAMAN**  
**President of the Conference**

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## RELATIONS OF MULTILINGUALISM TO LANGUAGES: FORMATIONS OF PIDGINS AND CREOLES IN THE TIMES OF COLONIAL EMPIRES

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### **Abstract**

The origins of multilingualism can be traced back to the times when human populations began to migrate and settle in different regions around the world. As human populations spread out across various geographic areas, they encountered different environments, cultures, and languages which paved the way for the development of multilingualism. After the Information Age, the transferability of knowledge in diverse linguistic and cultural contexts along with international migrations in transnational settings between countries across the world quickened the settlements in foreign countries that paved the way for multilingualism. War, invasion, trade, colonialism, missionaries and evangelism, globalism, and interpreters also assisted the further steps of multilingualism in forms of establishing pidgins, creoles, and new dialects and languages. In this study, the issue of how multilingualism has come into being will be analysed.

**Keywords:** pidgin, creole, official language, creolization, transnationalism

### **1. Introduction**

When European nations started their journeys of discovery in maritime, they began to establish colonization processes as Empires from the 15th century onward. They encountered numerous indigenous peoples with their own rich traditions, languages, and cultures. The colonization efforts of Europeans were deeply interwoven with the transatlantic slave trade, which forcibly displaced millions of African tribes and transplanted them into new lands as slaves. Therefore, colonial empires are irrefutably responsible for the creation and evolution of pidgins, creoles, and the influence on local languages. Colonial empires promoted the linguistic contact, domination, and cultural interactions they brought about during their expansion and rule.

Colonial empires played a significant interaction in the creation and development of pidgins, creoles, and even new languages. Colonial expansion often brought together speakers of diverse languages (such as European colonizers, indigenous peoples, and African slaves), leading to the development of pidgins as a means of basic communication. The conditions of colonialism, including slavery and plantation economies, often provided the circumstances where pidgin languages could evolve into creoles. For instance, in the Caribbean and parts of Africa, creole languages developed as a result of interactions between European colonizers, African slaves, and indigenous peoples.

Pidgins and Creoles are technical terms that describe two stages of language growth. The minimal initiator of multilingualism is the formation of pidgins. The emergence of the term pidgin is probably also "due to partial congruence between *business* and Cantonese *bei chin* 'give money' or 'pay' (Comrie, Matthews & Polinsky, 1996, p.146). Pidgins have limited vocabulary and simplified grammar, and often serve as a makeshift communication tool between the trading and local people and. In addition, being simplified languages, pidgins have no native speakers. "Groups of people who speak different languages yet need to engage in economic exchange with each other must find a way of communicating." (Deckert & Vickers, 2011, p. 46). Pidgins are used to meet various communicative needs, but a major driver for the development of pidgin languages has been economic.



Briefly, the term *creole* is taken “from *criollo*, a variation of the Spanish verb *criar*, meaning to raise, or bring up” (<https://www.etymonline.com/search?q=creole> ). Creole is a language that is formed from the blending of two or more languages. The pidgin speaking children begin to use their pidgin as their first language, and thus a pidgin becomes a creole. A creole is a fusion of more than two languages, cultures, ethnicity, and geography, reflecting historical contacts and cultural confluences. “Also bearing heavily on the position that creoles evolved from antecedent pidgins is the role played by interpreters in the early contacts between Europeans and non-Europeans” (Fayer, 2003; Mufwene, 2005, 2014). A pidgin is a linguistic communication system which is employed by groups of people who do not share a collective language. Pidgins generally develop in circumstances of trade, colonization, war, invasion, enslavement, evangelization, and other environments in which members of different language groups need to learn to communicate effectively.

## 2. The Emergence of Multilingualism

The wars, invasions, colonization, merchants, commerce, missionaries, international relations, interpreters, and globalization are the active starters of forming new and simple languages as common language as a means of communication and transaction among people, who deal with sea trade vocabulary and nautical terms. Here is a clear definition of multilingualism brought about by wars:

“At the societal level, a well-known example is multilingualism in England after the Norman Conquest in 1066. English was the language of the majority of the population, but Norman French was the language of the ruling class, and Latin was the language of record keeping and the Church” (Cenoz, 2013, p. 3).

There are other causes for the start of multilingualism. For example, “The sea context, the crusades and trade voyages gave rise to many jargons and pidgins” (Knapik, 201, p. 72). There was a notorious time of the *Slave Trade Years* which covered the years from 1440 to early 1800 (Thomas, 1997). “Slaves from diverse African countries were transported to their destination places through various routes by different crews contributed to the emergence of pidgins, some of which got transformed into creoles later on. Reinecke (1938: 107) also indicates how seagoing vessels became “a source where favorable conditions lead to pidgin formation”. So, on the board these slave ships “there was a need in the multilingual crews for immediate communication” (Robertson, 1971, p.13-14, in Mühlhäusler 1986, p. 97).

The multilingual crews on the boards of slave ships or on plantations acted as interpreters or intermediaries for communication. Interpreters played a crucial role in the creation of pidgin and creole languages through the processes of translanguaging and transnationalism. Interpreters played a crucial role in the creation of pidgin and creole languages through the processes of translanguaging and transnationalism. Through translanguaging, interpreters blended vocabulary, grammar, and linguistic structures from different languages to facilitate understanding. This blending was foundational in the development of early pidgins, which served as simplified, functional languages for communication among speakers of different native languages.

While the slaves worked on plantations, “the white master acted as the teacher and simplified his language for the blacks, who were unable to acquire it” (Romaine 1988: 72). It has been suggested by (Winford, 2008, p. 20) depending on the Relexification Theory that “there existed a fifteenth century Pidgin Portuguese of West Africa – a proto-pidgin – that gave rise to all modern creole languages or as Donald Winford states “(Knapick, 2011, p.78).

“Relexification theory maintains that all the European-language-derived creoles – even those outside the Atlantic area – originated as varieties of an earlier pidgin, itself derived from



Portuguese. In the process of creolization in different settings speakers would have drawn upon different languages (English, French, etc., or in Portuguese-controlled areas, still from Portuguese), for lexicon” (Hancock, 1971, p. 287).

The single origin theory, like Relexification Theory, is not convincing. There were also Universal theories on the development of Creoles. The “foreigner talk” theory is one of them. It suggests that the learners’ (slaves’) input is the model offered to the pidgin speakers. Furthermore, “The essence of universalist theories consists in the concept that human beings possess an innate system which allows them to create new languages whenever they need them and develop new varieties in different circumstances” (Knappick, 2011, p. 81). The formerly spoken pidgin language evolves into a creole language by becoming a blend of the dominant language of the master with the grammar of some other variety spoken by the socially inferior (slave pidgin) speech community. Thus, a pidgin spoken by slaves can further evolve into a more advanced language variety and become a full-fledged creole in the speech of second generation.

### **The Formative Causes Contributing to the Emergence of Multilingualism**

There are some key formative causes that contribute to the emergence of multilingualism in the world. Here are some of them:

1. **As mentioned before, migration and settlement** seem to be the primary cause as seen in the cases of the emigrants who migrated to America and Australia. Similarly, as humans migrated out of Africa and spread across different continents, they settled in diverse environments with distinct linguistic communities. These early settlers had to adapt to new languages and communication systems in order to interact with local populations. Migration and settlement studies as one of the important causes of multilingualism has been brought to public attention in the last decades (Bachmann-Medick & Kugele, 2018; Goitom, 2019; Temple & Koterba, 2009; Stone, Gomez, Hotzoglou & Lipnitsky, 2005). **Migration and settlement** issues have created a growing popularity of transnationalism (Amelina, 2012; Faist, 2004). **Long-term contact and settlement** prompted prolonged trade interactions and settlement led to the development of creole languages, which are more stable and complex than pidgins.
2. **Contact and Interaction:** Human societies have always engaged in trade, diplomacy, warfare, evangelization, and cultural exchange, leading to contact and interaction between different linguistic groups. Such interactions often resulted in the exchange of linguistic knowledge and the adoption of new languages or elements of other languages. For instance, as a specific case, religious missionaries often spread their beliefs to new linguistic groups. This process involves teaching the missionaries' languages, translating religious texts, and incorporating local languages into religious practices. This interaction resulted in the spread of religious vocabulary and expressions in the countries and communities dominated by the invading empires. In the long run, "Contact and Interaction" highlights the dynamic processes through which languages influence each other mutually as a result of human interactions across different domains of life. These interactions contribute to linguistic diversity, language change, and the emergence of new linguistic forms such as pidgins, creoles, and hybrid languages.
3. **Colonization and Conquest:** Throughout history, empires and civilizations have expanded their territories through colonization, conquest, and assimilation of diverse populations. This process often led to linguistic diversity within conquered territories, as the languages of both conquerors and conquered peoples coexisted and influenced each other. “Creoles emerged typically in settlement colonies whose primary industry consisted of sugar cane or rice cultivation, for which non-indigenous, non–European slaves were employed, constituting the overwhelming majority of the plantation populations. Examples include Haitian, Mauritian, and





Seychellois (lexified by French); Jamaican, Guyanese, and Hawaiian Creole, as well as Gullah in the United States (all lexified by English); and Saramaccan and Sranan in Surinam (lexified by English, with the former heavily influenced by Portuguese and the latter by Dutch)” (Mufwene, 2015, p. 349). So, many *pidgins and creoles* were created from French, Spanish, Portuguese, English, and Dutch because of their power on *colonies by means of colonization and conquest*.

4. **Trade and Commerce:** Trade and commerce played a crucial role in the creation and development of pidgin and creole languages through sustained contact between speakers of different languages. Trade routes and commercial networks facilitated exchanges between distant regions, bringing together speakers of different languages. Trade centers, fairs, and marketplaces became places of linguistic diversity, where traders and merchants needed to communicate with speakers of various languages. “Pidgins typically emerged in trade colonies, which developed around trade forts (as on the coasts of West Africa and whaling ships as in the South Pacific” (Mufwene, 2015, p. 349).

For example, the **Chinook Jargon** in North America developed during the 19th century as a pidgin language used for trade and communication between Indigenous peoples and European settlers, incorporating elements of Chinookan languages, English, French, and other languages.

5. **Language Shift and Language Maintenance:** In some cases, multilingualism arose as a result of language shift, where speakers of one language gradually adopted another language due to social, economic, or political factors. In this respect, the birth of pidgins and creoles has always played the greatest role. Conversely, linguistic diversity was maintained in other contexts through efforts to preserve and promote minority languages.
6. **Cultural and Intellectual Exchange:** Throughout history, centers of learning, such as universities, religious institutions, and literary circles, have attracted scholars, intellectuals, and students from different linguistic backgrounds. These intellectual exchanges fostered multilingualism and the spread of knowledge across linguistic boundaries.

Overall, multilingualism is a natural consequence of language diversity, human diversity, mobility, and interaction in different realms of life. It has been shaped by a complex interplay of historical, social, economic, and cultural factors. It still continues to be a defining characteristic of human societies worldwide.

#### 4. The Impacts of Colonialism on the Formation of languages, Pidgins, and Creoles

Colonialism had profound impacts on the formation and evolution of languages, including the development of pidgins and creoles. One of the key impacts is **language contact and mixing**. Colonialism often brought together speakers of different languages through conquest, trade, slavery, and administration. This contact led to linguistic interactions where elements from different languages were combined. Hence, pidgins were formed. Pidgins are simplified forms of communication that develop between groups with no common language. They typically arise in situations of trade or labor where speakers need to communicate but do not share a common language. Pidgins often emerge from a dominant colonial language and incorporate elements from indigenous languages.

Also, creoles develop from pidgins when they become the primary means of communication for a community over generations. Creoles are more complex, developed languages with native speakers. They often combine elements of the colonial language(s) with grammar and vocabulary from indigenous languages. Colonial languages are oppressive, and therefore they often become dominant in political, economic, and educational spheres, leading to the marginalization or extinction of indigenous languages. This dominance can shape the linguistic landscape and influence language shift and language death among indigenous populations.



It is mainly the colonialism process that facilitated extensive borrowing of vocabulary and sometimes grammatical features between languages. This borrowing enriched languages but also contributed to linguistic changes and the development of new linguistic varieties. Colonial policies and practices often created linguistic hierarchies, where certain languages were associated with power, prestige, and education, while others were marginalized. This social stratification influenced language use and language attitudes. The imposition of colonial languages and the development of pidgins and creoles played significant roles in shaping the identities and cultural expressions of colonized peoples. Languages became markers of identity and resistance in the face of colonial oppression. In brief, colonialism profoundly influenced the linguistic landscape by fostering language contact, the development of pidgins and creoles, linguistic domination, and social and cultural changes among colonized populations. These impacts continue to shape linguistic diversity and language dynamics in post-colonial societies today.

## **5. Colonial Empires as Defining Causes for Promoting Multilingualism**

Since the 15<sup>th</sup> Century A.D., colonial empires played a significant role in the creation and development of pidgin, creole languages, and other forms of language contact phenomena. Colonial empires brought together people from diverse linguistic backgrounds through processes such as colonization, trade, slavery, evangelism, and administration. These interactions created rich, multilingual environments where speakers of different languages needed to communicate. In initial contact situations, where there was no shared language, a pidgin could emerge. Pidgins are simplified languages that develop as a means of basic communication by the interpreters among speakers of different languages.

Through the years, Creole languages arise when a pidgin becomes the primary language of a community over second generations. Creoles develop more complex grammatical structures, expanded vocabulary, and become fully-functional languages for daily communication. Hence, colonial societies often provided the social conditions for pidgins to evolve into creoles. For instance, Haitian Creole in Haiti, Papiamentu in the Caribbean, and Tok Pisin in Papua New Guinea are examples of creole languages that developed in colonial contexts.

Colonialism contributed to a diverse linguistic landscape, where both indigenous languages and creole languages continue to coexist alongside the languages of the former colonial powers. Colonial powers often imposed their own languages (such as Spanish, Portuguese, English, French, Portuguese, etc.) as official languages for administration, education, and governance. Thus, colonial empires created pidgin and creole languages through complex processes of language contact, adaptation, colonial rule and imposition, and social dynamics, leaving a lasting impact on the linguistic diversity of regions affected by colonialism. Indigenous languages often faced suppression or marginalization under colonial rule, which sometimes led to language shift or language death in favour of the dominant colonial languages or creoles. Colonial empires created pidgin and creole languages through complex processes of language contact, adaptation, and social dynamics, leaving a lasting impact on the linguistic diversity of regions affected by colonialism. Here's how colonialist countries influenced the creation of pidgins, creoles, and other types of languages

### **English Colonial Empire**

The English Colonial Empire had a profound impact on the creation of new languages, pidgins, and creoles around the world. English colonization involved contact with diverse indigenous populations around the world, including in regions such as North America, the Caribbean, Africa, Asia, and the Pacific. This contact led to the mixing of English with indigenous languages in forms of pidgins and creoles, and other colonial languages, creating new linguistic varieties.



Figure 1. **English Colonial Empire**

(<https://www.quora.com/How-many-countries-were-colonized-by-the-British-and-are-now-all-independent>)

England's success at colonizing  $\frac{1}{4}$  of the whole world, and progress in trade and communication after the 1850's caused many British emigrants to seek new homes in the colonies. Contact with other languages, both within the British Isles and through colonial expansion, has contributed to the diversity of English dialects in the whole world. Apart from the English Empire, there were other Empires such as Spain, Portugal, France, Germany, and so on, promoted the creation of dialects, pidgins, creoles, languages, and lingua francas. Additional evidence comes from the colonization of Hawaii (Beechert, 1985). Interpreters, from the kingdom played an important function in the spread of English in the Pacific.

The English trade-based invasions, particularly during the period of British colonialism by the 17<sup>th</sup> century led to the creation and development of several pidgins and creoles around the world. Some notable examples include:

1. **Gullah:** Spoken African-American communities in the Sea Islands and coastal regions of the southeastern United States, including seaboard of South and extreme northeast Caroline, Georgia, and north Eastern Florida. Gullah, based on different varieties of English, is a creole language that was developed among enslaved Africans who were brought to the region to work on rice plantations 18<sup>th</sup> and 19<sup>th</sup> centuries. The vocabulary of Gullah is largely taken from English while African languages, mainly Nigeria with its 500 languages, gave the grammar and sentence structure. It is based on English but also incorporates elements of various African languages. "Gullah was developed separately or distinctly from African American Vernacular English and varieties of English spoken in the South" (William, 2005, p. 124-129).
2. **Hawaiian Pidgin English:** Also known simply as "Pidgin" in Hawaii, this language developed among plantation workers in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, primarily consisting of immigrants from England, China, Japan, the Philippines, Portugal, and other regions, along with native Hawaiians. It is based on English but incorporates elements from these various languages. It is a product of plantation domination and American English hegemony. It carries Hawaiian Pidgin Culture.
3. **Tok Pisin:** This creole language literally means "bird talk" and is spoken throughout Papua New Guinea in Melanesia. The national languages of Papua New Guinea are Hiri Motu (commonly used today in the region, particularly around the capital called Port Moresby), Tok Pisin, and English. Tok Pisin started as a pidgin around the second half of the 19<sup>th</sup> century. But



later it became one of the country's official languages. So, it was developed as a pidgin during the colonial period in the second half of the 19<sup>th</sup> century. This was the time when English was used as a lingua franca among speakers of various indigenous languages from Melanesia, Malaysia, and China, the three of which made an extensive case of multilingualism. Tok Pisin has since evolved into a fully developed creole in urban settings with its own grammar and vocabulary.

4. **Nigerian Pidgin:** Nigerian Pidgin is an English-based creole language spoken as a lingua franca across Nigeria. It is particularly used in urban areas. It developed as a contact language between speakers of various Nigerian languages and English during the colonial period. Nigerian Pidgin is said to have little to do with slave trade. Today, it is both an African language with the largest number of speakers and the most widely spoken pidgin/creole language in the world.
5. **Singlish:** Singlish is the English-based creole or patois spoken colloquially in Singapore, which approximately occupies a total land area 734.3km<sup>2</sup>. The word *Singlish* is blend of Singapore + English. Spoken in Singapore, Singlish is a colloquial variety of English influenced by Chinese, Mandarin, Malay, Tamil, and other languages spoken by Singapore's diverse population. While not a being creole in the strictest sense, it exhibits characteristics of one, vocabulary, pronunciation features, and with unique grammar.
6. **Bislama Creole** is a creole language spoken in Vanuatu in Malenasia, a small Pacific island nation. The origins of Bislama were established in the late 1800s when indigenous people of Vanuatu were captured as slaves or as recruits to work on plantations in Australia and other Pacific countries. At that time, the people of Vanuatu spoke many different native languages, with the help of the English-speaking plantation owners, a pidgin, which relied heavily on English vocabulary, was formed so that the slaves would communicate with each other.

Then, this pidgin became a creole. The grammar, the sentence structure, and the sound patterning were based on that of the native Melanesian languages of the speakers. Therefore, Bislama creole is also called as expanded pidgin (Jourdan, 2009). While French influence exists in Vanuatu due to its colonial history, Bislama itself is primarily influenced by English, rather than French. So, Bislama is an English lexifier-creole, which means that most of its vocabulary has taken from English. Today, Bislama is a second language for the majority of Vanuatu people on the island, the most widely spoken language in the country. Currently, Bislama, as a creole, serves as a lingua franca in along with 100 indigenous languages on the island.

7. **Cameroonian Pidgin English**, spoken from the coast of Ghana and Cameroon, is an English-based creole language. When English traders and missionaries started to visit the coast of West Africa in the 18<sup>th</sup> century, they started to form the birth of CPE to guarantee effective communication and buying-selling business in the field trade as well as in evangelization. It came into being in the Slave Trade Years from 1440 to early 1800 (Thomas, 1997). "Approximately 5% of Cameroonians are native speakers of the language, while an estimated 50% of the population speaks it in some form" (Ozón, Ayafor, Green, & Fitzgerald, 2017, p. 227-447).
8. In the **Liberian Kreyol** is an Atlantic English-based creole language spoken in Liberia. Many of the records from the period of British colonization show that it was first an English-based pidgin but it became a creolized variety in time. Liberia is a multilingual country where more than thirty languages are spoken. Since none of the other language groups formed a distinctive majority, Liberia's official founding in 1824 accepted to maintain the status of English as the most prominent language in the country. Now, English serves as the official Liberian language.



There is a Standard Liberian English which is distinct from the regular British and American English. It originated from the people whose ancestors migrated from the United States and the Caribbean into Liberia in the 19th century. According to another belief, Liberian English is assumed to have been first brought and spoken by the freed slaves who established the country.

9. **Maritime Polynesian Pidgin** was a Polynesian-based pidgin used as the main contact language for European investigative and whaling excursions to the Pacific during early colonial times. It was used as the major interlingual medium in European explorations of the Pacific when the undesirable visitors needed new resources such as fresh food and water, replacement of crewmembers. According to Drechsel (2014), interpreters used Maritime Polynesian Pidgin from New Zealand to Hawaii in communicating with indigenous people as well as for trade on the Pacific Islands.
10. **Indian English Accent in India:** Indian accent is a fully fledged language. The Indian English accent has evolved over time due to various historical, social, and linguistic factors. Due to regional differences, India was incredibly linguistically diverse, with 20 different languages and hundreds of dialects spoken across the country. The phonetic structures, intonations, morphological and syntactic structures of these regional languages have impeded the ways of establishing a common national language in India. There are some key influences on the development of the Indian English accent.

These examples of pidgins and creoles illustrate the diverse linguistic outcomes of British colonialism and the interactions between English and other languages in different parts of the world. Imperialism and colonialism practiced by Britain made English laden with 80% borrowed words carrying additional meanings in the lexicon of English that can be traced in its colonial literature along with the spread of English. It has been estimated that the vocabulary of English includes roughly 1million words today. ([https://www.merriam-webster.com/help/faq-how-many-english-words.](https://www.merriam-webster.com/help/faq-how-many-english-words))

### **How was the Indian Accent Formed in India?**

The invasion of India by England, or more accurately, the colonization of India by the British, began gradually over several centuries. The process can be traced back to the early 17th century when the English East India Company was established. When Britain colonized India, the linguistic diversity of India was immense, with estimates suggesting that there were several hundred languages and thousands of dialects spoken across the country. Therefore, there was a need of a common language to be used by Indians. British colonization of India, which lasted for over two centuries, played a significant role in shaping Indian English. English was introduced to India during the period of colonization as the language of administration, education, and trade. The accents of British colonizers and administrators had an impact on how English was spoken by Indians.

Local Indian officials employed by British administrators played a significant role in shaping the Indian English accent. These officials, often educated in British-style schools and trained to work within the British colonial bureaucracy, were required to communicate effectively with their British counterparts. Local Indian officials served as intermediaries, interpreters or translators between British administrators and the Indian population. They facilitated the communication and administration. Their interactions with British officials, as well as with the Indian populace, contributed to the development of a distinct Indian English accent.

Furthermore, the educational system established by the British in India often emphasized British English pronunciation and grammar. The educational system established by the British administrators was influenced the speech patterns of Indian officials and other educated Indians. English-medium schools,



where Indian students were taught in English, also played a role in shaping the Indian English accent among the educated elite. As a result, they adopted and adapted the English language, incorporating elements of their native languages and speech patterns.

Overall, the English Colonial Empire catalysed the creation of new languages, pidgins, and creoles through the interaction of English with indigenous languages and other colonial languages, leaving a lasting linguistic legacy in regions around the world. Over time, some pidgins evolved into creole languages as they became more stable and acquired native speakers. Creoles are fully developed languages with their own grammar, vocabulary, and syntax, often influenced by both the colonial language (in this case, English) and the languages of the indigenous populations. Creole languages emerged in colonies where there was long-term contact and intermarriage between English speakers and indigenous populations, leading to the creation of new linguistic communities.

### **French Colonial Empire**

The French Colonial Empire was one of the largest and most significant colonial empires in history. At its height in the 19th and early 20th centuries, it covered territories across every continent, including large parts of North America. Although France's colonial presence in North America declined significantly after the Seven Years' War (French and Indian War), it once held territories such as Louisiana, which encompassed parts of what are now the United States.



Figure 2. French Colonial Empire  
([https://selliliar.live/product\\_details/19938086.html](https://selliliar.live/product_details/19938086.html))

Colonialism developed by started France the early and lasted until the mid-1900s. The colonial empire of France, covering countries in the Americas, Africa, and Asia, was fundamentally based upon the exploitation of indigenous people and often utilized slave labor. Even today France does still have an overseas colonial empire in the form of distant islands that are part of France. In 1931, France staged the Colonial Exhibition as a proud demonstration of its empire which covered more than 12 millions square kilometers with a population of 65 million.

In Africa, France captured Algeria in 1830, Ivory Coast in 1842, Senegal in 1659, Tunisia in 1881, Morocco in 1907, Cameroon (after the First WW), and Madagascar in 1890. The Indochina region comprised modern-day Vietnam, Laos, and Cambodia. French colonial rule in Indochina started with Jesuit missionaries in the 1600s and lasted from the mid-19th century until the mid-20th century. France had colonies in the Caribbean in 1635, including Martinique, Guadeloupe, and Haiti (from 1697 to 1804). French territories in the Indian Ocean included islands such as Réunion, Mauritius, and the Seychelles.



Regarding the creation of new languages, pidgins and creoles, the French Colonial Empire, particularly during the era of French colonialism (from 1600 to late 1960), contributed to the development of several pidgins and creoles around the world. Some notable examples include:

1. **Louisiana Creole:** This creole language developed in the southern United States, particularly in Louisiana. Louisiana was colonized by the French beginning in 1699. The French colonizers needed laborers. They soon began to import enslaved Africans, as they had done the same tactic in their Caribbean island colonies. African slaves and later among their descendants developed it. Louisiana Creole is based primarily on French but also incorporated elements from African languages, Spanish, and Native American languages. So, Louisiana Creole, also known as *Kouri-Vini*, is a French-based creole language mostly used in the U.S. state of Louisiana. It is spoken today by people who may racially identify as white, black, mixed, and Native American, as well as Cajun and Creole. Because it has rapidly shrinking number of speakers, Louisiana Creole is on the list of endangered languages.

In brief, **Louisiana Creole** is also known as Louisiana French Creole, this creole language emerged in the colonial period in Louisiana the US state of Louisiana, particularly among African, Native American, and French populations. It incorporates elements of French, African languages, Spanish, and Native American languages. It is a French-based vernacular language that developed on the sugarcane plantations and Mississippi delta when those areas were French colonies in North America. After the Sale of Louisiana, "the term "Creole" took on a more political meaning and identity, especially for those people of Latinate culture (Sayad, 2004, p. 91)

2. **Réunion Creole:** Spoken on the French overseas department of Réunion Island in the Indian Ocean. Réunion Creole developed among African slaves, Indian indentured laborers, and French colonists. It is based on French but also incorporates vocabulary and grammar from various African and Indian languages. According to Chaudenson (1974), it is derived mainly from French and includes terms from Malagasy, Hindi, Portuguese, Tamil, and Gujarati. Baggioni (1990) showed that more than 95% of the Reunion Creole lexicon was of French origin.

3. **Seychellois Creole:** The uninhabited islands of the Seychelles were the last of the Indian Ocean islands were settled in 1770 by the French. The French settlers from Mauritius brought their slaves along with them. "A demographic boom began around the late 1780s, when the economy changed from a mere exploitation of the natural resources to profitable agriculture (cotton, coffee, spices)" (Nwulia 1981: 27). Spoken in the Seychelles, an archipelago in the Indian Ocean, Seychellois Creole developed among African slaves, Indian and Chinese laborers, and French colonists. It is based on French but also incorporates elements from African and Asian languages.

**Consequently, Seychellois** is a creole language spoken in the Seychelles, an archipelago in the Indian Ocean off the coast of East Africa. Established in the Seychelles islands, this creole language has French as its lexifier language but includes elements from African and Asian languages, as well as English and Portuguese. It emerged during the period of French colonization in the 18th century when African slaves, Malagasy slaves, and European settlers (primarily French) came into contact. The language evolved as a means of communication among these diverse groups.

4. **Antillean Creole** is also known as *Lesser Antillean Creole*. French traders and adventurers established the first permanent French colony on the island of Martinique in 1635. It was developed among African slaves and later among their descendants. Due to many differing indigenous languages, it was difficult for French settlers to manage intercomprehension with the enslaved Africans because it was based on French but also incorporates vocabulary and grammar from



English, various African languages and indigenous Caribbean languages. Through a marvelous spread, it is spoken in the French Caribbean islands of Martinique, Guadeloupe, and Saint Lucia, as well as in French Guiana in South America, and Antillean Creole today.

**5. Mauritian Creole:** Mauritius is an island country in the Indian Ocean. Firstly, the island is known to have been used as early as the 10th century by Arab sailors. In the 16th century, it was occupied by the Portuguese. The Dutch navy conquered the island in 1598 and gave the name of the island as after Prince Maurice van Nassau, the governor. The Dutch subsequently abandoned the island and left it to pirates. Later, beginning with 1715, Mauritius was a part of the French colonial empire until 1810. After 1810, British rule started but ended in 1968. Slaves were brought to the island to work as laborers on sugar fields by the plantation owners. Mauritius became a melting pot of cultures with impacts from Indian, African, Chinese, and European traditions. Mauritian Creole developed among African slaves, Indian indentured laborers, Chinese immigrants, and French colonists. It is based on French but also includes vocabulary and grammar from various African, Indian, and Chinese languages. Today, the official language is English, much of the local population communicates in Creole-French based, but a mix of multiple languages with Chinese and African is always heard.

**Overall, Mauritian Creole** is a creole language spoken in Mauritius which is an island nation in the Indian Ocean. It emerged during the period of French colonization in the 18th century. Spoken in Mauritius, this creole language developed from interactions between French colonizers, African slaves, Indian and Chinese indentured laborers, and other ethnic groups. It has a base of French vocabulary but also incorporates words from African, Indian, and other languages.

**6. Martinican Creole:** Being similar to Guadeloupean Creole, Martinican Creole is spoken in Martinique and has French as its lexifier language but incorporates elements from African languages. This is a creole language spoken on the Caribbean island of Martinique. It emerged during the period of French colonial rule in Martinique, starting from the 17th century onwards. It is a product of the historical and cultural interactions among African slaves, European colonizers (primarily French), along with indigenous Carib and Kalinago populations.

**7. Haitian Creole:** In the Caribbean, plantation economies brought together African slaves, European colonizers, and indigenous peoples. This contact resulted in the development of creole languages such as **Haitian Creole**, which stemmed from a pidgin based on French but incorporating elements from African languages and Indigenous languages. Thus, **Haitian Creole** was originated from the French colony of Saint-Domingue (now Haiti). Haitian Creole is based largely on French vocabulary but has grammatical and syntactic features influenced by African languages. It was developed from a mix of French and several Bantu languages of Africa. The Haitian Creole was most widely spoken creole language in Haiti; therefore, it became an important language of communication and culture following Haiti's independence.

**8. Guadeloupean Creole** emerged during the period of French colonial rule, beginning in the 17th century with the arrival of African slaves to work on sugar plantations. The language developed as a means of communication among the diverse population groups on the island. Spoken in Guadeloupe and influenced by African languages, this creole developed as a result of French colonization and the transatlantic slave trade. In brief, it developed through the interactions among African slaves, European colonizers (primarily French), and Indigenous Caribbean populations.

**9. Bislama** is a creole language spoken in Vanuatu, a Pacific island nation. While French influence exists in Vanuatu due to its colonial history, Bislama itself is primarily influenced by English, rather than French. Bislama emerged as a pidgin during the late 19th and early 20th centuries when English-speaking missionaries, traders, and colonial administrators interacted with the diverse





indigenous populations of Vanuatu. So, the **Bislama** language in Vanuatu emerged as a pidgin English spoken among Melanesian locals, European traders, and missionaries. Over time, it developed into a creole with its own grammatical rules and vocabulary. It served as a lingua franca among these groups, facilitating communication.

These examples highlight the diverse linguistic outcomes of French colonialism and the interactions between French and other languages in different parts of the world. In brief, France established its colonial empire through a combination of exploration, conquest, and diplomacy. The empire played a significant role in shaping global trade, culture, and politics, but it also faced criticism and resistance from indigenous populations and nationalist movements. Decolonization movements gained momentum after World War II, leading to the eventual dismantling of the French colonial empire. Many former colonies gained independence in the mid-20th century, though the legacies of French colonialism continue to influence politics, economics, and culture in various regions around the world.

Apparently, the French Colonial Empire was an enormous overseas territory held by France from the 16th century to the mid-20th century. At its peak, it was the second-largest empire in the world, spanning continents and oceans. As mentioned before, French exploration and colonization efforts began in the 16th century with the establishment of colonies in North America, notably Quebec and Louisiana. They later expanded into the Caribbean and South America. Additionally, in the late 19th century France acquired vast territories in Africa, including present-day Algeria, Tunisia, Morocco, Senegal, Ivory Coast, and many others. French West Africa and French Equatorial Africa were created as administrative entities. France colonized parts of Southeast Asia, including Vietnam, Cambodia, and Laos, forming French Indochina in the 19th century. French Polynesia, New Caledonia, and other islands in the Pacific were also part of the French Empire.

Following World War II, many colonies began demanding independence. The process of decolonization accelerated in the mid-20th century, leading to the independence of numerous African and Asian colonies. For example, Algeria gained independence in 1962, becoming the last major colony to do so. The Algerian War of Independence (1954-1962) marked the end of the French colonial empire. Despite the formal end of colonial rule, France maintains close ties with many former colonies through economic, cultural, and political relationships.

Overall, the French Colonial Empire played a significant role in shaping the modern world, leaving a complex legacy that continues to be studied and debated today. French colonialism had a significant impact on language, culture, and politics in many regions. It left behind a legacy of linguistic and cultural influence, as well as a complicated history of colonization, exploitation, and resistance. It cannot be denied that French colonial empire had a significant impact on language changes, leading to the emergence of several pidgins and creoles influenced by French. Here are some notable examples: These creoles developed as a means of communication among diverse populations in the colonial context, blending French with other languages to create new, distinct linguistic systems. They continue to be spoken today, often alongside or in place of standard French, and are integral parts of the cultural identity of their respective regions.

### **Spanish Colonial Empire**

The Spanish Colonial Empire was one of the most extensive empires in world history, lasting from the late 15th century until the 19th century. Being one of the most extensive in history, the Spanish Colonial Empire, shaped the Americas and beyond for centuries. Beginning with the voyages of Christopher Columbus in the late 15th century, Spain rapidly expanded its influence across the Atlantic Ocean. Spanish Colonization was established through a combination of exploration, conquest, trade, and colonization

The Spanish Colonial Empire occupied vast territories, including present-day Mexico, Central America, parts of South America (such as Peru, Chile, and Colombia), and the Caribbean islands (Cuba, Hispaniola, Puerto Rico). The Spanish conquest resulted in the devastation of indigenous populations and the imposition of Spanish culture, language, and religion.

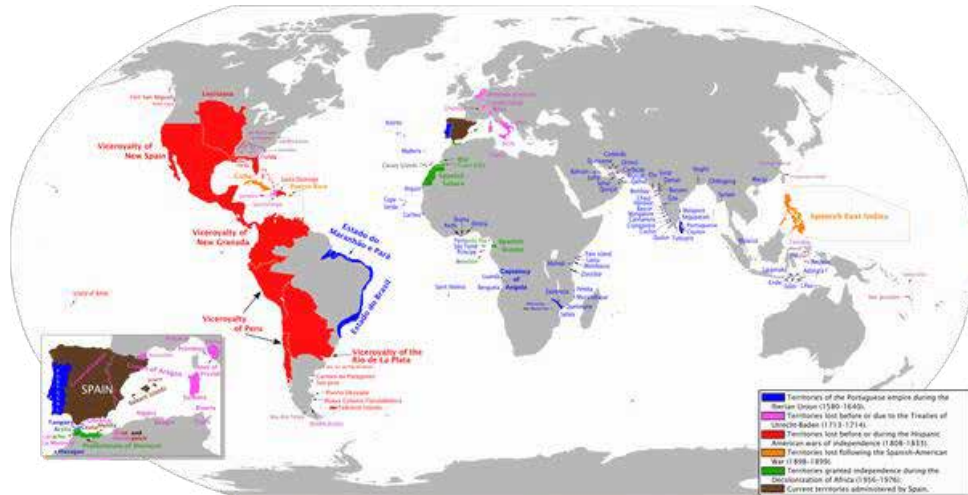


Figure 3. Map of the Spanish Colonial Empire

(<https://www.pinterest.com/pin/early-spanish-empire-map--123637952239741325/>)

The Spanish Empire also included the Philippines, which were colonized by Spanish explorers in the 16th century. Spanish influence left a lasting impact on Filipino culture, language, and society. Spain also established colonies and trading posts in the Asia-Pacific region, including Guam, the Mariana Islands, and parts of what are now Indonesia. Spain also had colonial possessions in Africa, including territories in present-day Equatorial Guinea and Western Sahara.

The Spanish Colonial Empire was characterized by exploitation of indigenous populations, the extraction of resources, and the spread of Catholicism. It played a significant role in shaping global trade networks and cultural exchange during the Age of Exploration. However, the empire faced challenges such as internal strife, conflicts with other European powers, and resistance from indigenous peoples. The Spanish Invasions had a profound impact on language across the globe, particularly in regions where Spanish colonialism took root. There were some notable pidgins and creoles that emerged. Here some of them:

1. First things first, there is a creole called **Chabacano** which was developed in the Philippines, particularly in the region of Zamboanga. **Chabacano creole** is one of the varieties of the Spanish-based **creole** on the Philippines, developed after the Spanish conquest in the 16th century. It is based primarily on Spanish vocabulary with influences from indigenous Filipino languages and some loanwords from other languages like Malay and Chinese. According to Lipski (1992), a typical creolization of a Spanish-based pidgin with Tagalog influences developed in the Bay of Manila.

2. Similarly, **Palenquer** which is a creole language emerged in Colombia among descendants of African slaves who escaped and formed communities known as Palenques. It is said to have been founded sometime between 1650 and 1700, yet its exact date of establishment is not known and remains largely unresolved. Palenquer, as a creole, has a Spanish base with significant influence from African languages. According to, Schwegler (2001) the core of its population consisted of Kikongo speakers. Kikongo people were enslaved black men and women from different ethnic groups in central Africa who had escaped slavery created Palenquer as a creole language to communicate with each other. It is



known as the only known language in Latin America with a Spanish-lexified language carrying grammatical characteristics of Bantu languages. That is why today it said to be a tonal-like language, not exactly a tonal one.

3. **Papiamentu** which is a creole, spoken in the Dutch Caribbean islands of Aruba, Bonaire, and Curaçao. Papiamentu was developed from interactions between Spanish and Portuguese traders and African slaves. It also incorporates elements of Dutch and various African languages. Also, Haitian Creole constitutes a special example because it was primarily influenced by French due to Haiti's colonial history. Today, Haitian Creole also shows some influence from Spanish, particularly in vocabulary. In addition, Haitian creole is said to be the most widely spoken of any creole language, with between 10 and 12 million speakers in the world.

4. **Chinook Jargon** was not directly related to Spanish invasions, Chinook Jargon developed in the Pacific Northwest of North America, where Spanish explorers and settlers had some influence. It is a pidgin based on the languages of various indigenous peoples of the region, with contributions from English, French, and Spanish. These creole languages and their variations such as **Chinook Jargon**, demonstrate the complex linguistic outcomes of colonial encounters and the fusion of different cultures and languages.

Finally, the economic exploitation of Spanish dominions fueled Spain's wealth and power but came at great cost to indigenous peoples, who were often subjected to forced labor and harsh treatment. But the Spanish Empire began to get weakened in the 19th century due to factors such as wars, revolutions, local uprisings, and nationalist movements in the occupied lands. By the early 19th century, most Spanish colonies in the Americas had gained independence, marking the end of Spanish colonial rule in much of the Western Hemisphere. Nevertheless, the legacies of Spanish colonialism continue to influence the cultures, local languages, and societies of many regions around the world.

### **Portuguese Colonial Empire**

The Portuguese Empire is a combination of overseas territories that were colonized by the Portuguese from the 15th to the 20th century. It started in 1419 when Portuguese sailors began exploring the coasts of Africa. It included the handover of Macau in 1999 from Portuguese Republic to People's Republic of China. Portuguese rule in the former settlement began in 1557 and ended 442 years of Portuguese rule "The European slave trade with Africa appears to have been conducted in Portuguese, spoken by the *grumetes* (young sailors) and the children of the Portuguese "factors" or *lançados*, who acted both as intermediaries and as interpreters". (Mufwene, 2015, p. 352; Berlin 1998).

Portuguese Colonial Empire, also known as the *Portuguese Overseas Empire* (Ultramar Português), is said to be the longest-lived of the modern European colonial empires, spanning almost six centuries. There are the reasons of this. **Portuguese** people used current developments in navigation, cartography and maritime technology such as the caravel, so that they might find a sea route to the source of the money-spinning spice trade



Figure 4. The Map of Portuguese Colonial Empire

(<https://www.pinterest.com/pin/1500s--131308145373401896/>)

Again, the Portuguese Colonial Empire was one of the earliest and longest-lasting colonial empires in history, beginning with the Age of Discovery in the 15th century and lasting until the mid-20th century. The Portuguese established colonies and trading posts across Africa, Asia, and the Americas. Key territories included Brazil (the largest and most significant colony), Angola, Mozambique, Guinea-Bissau, Cape Verde, São Tomé and Príncipe in Africa; Goa, Macau, and parts of India in Asia; and smaller territories in Southeast Asia and Oceania. Today, the legacy of Portuguese colonialism is evident in the cultural, linguistic, and architectural heritage of former colonies, as well as in the global spread of the Portuguese language.

### The Creation of Pidgins, and Creoles by Portuguese Colonial Empire

The Portuguese Colonial Empire had a significant impact on language development in various regions around the world. São Tomé is an island of the Gulf of Guinea. Since there was a need for slaves on the island, it was discovered by the Portuguese in the 15th century. Due to the chance that it was uninhabited at the time, Portuguese settlers used the island as a center of the slave trade. Hence, many creole dialects were formed in the two islands of São Tomé and Príncipe, which is approximately 1,001 square kilometers. Here are these creoles:

#### 1. Portuguese Creoles:

- **Cape Verdean Creole:** The full, formal name is Cape Verdean Creole (kabuverdianu). Spoken in Cape Verde Islands, off the coast of West Africa. The Cape Verde Islands were uninhabited when the Portuguese landed there in 1456. Portuguese colonists brought Africans from the main lands and Arabs from adjacent West Africa to the islands to work on Portuguese plantations. As a result, many Cape Verdeans were of mixed ethnicity. European ancestors also included Italian and French. Cape Verdeans are white and have African forebears. Their colonial heritage is Portuguese, Cape Verdean Creole is said to be oldest Portuguese-based creole language in the world.
- **Guinea-Bissau Creole:** Portuguese Guinea was a West African colony of Portugal from 1588 until 1974, when it gained its freedom. The official language of Guinea-Bissau is Portuguese. Spoken in Guinea-Bissau, also in West Africa. Upon gaining its independence, the name of its capital, Bissau, was added to the country's name to prevent confusion with Guinea (formerly French Guinea).
- **São Toméan Creole:** This is a Portuguese-based *creole* language, spoken in São Tomé and Príncipe, off the coast of Central Africa. Portuguese, which is used by nearly all of its inhabitants, also enjoys official status in Sao Tome and Principe.



- **Angolar Creole:** Another creole spoken in São Tomé and Príncipe. The Creole derives impacts from Portuguese and a Kimbundu dialect, which belongs to the Bantu languages of Africa spoken in inland Angola. Countless slaves were captured and taken from this region to São Tomé and Príncipe. It is these slaves who formed a new form of speech called Angolar Creole from their language and Portuguese.
  - **Principense Creole:** This is another Portuguese-based creole, spoken in São Tomé and Príncipe. In the late 15th century, Portugal discovered and colonized the uninhabited Sao Tome and Principe islands. It established a sugar-based economy that gave way to coffee and cocoa in the 19th century. Crops were all grown with African slave labor, which remained even into the 20th century.
  - **Forro Creole:** One more creole of Portuguese origin, spoken in São Tomé and Príncipe.
2. **Pidgin Portuguese:**
- **Chinese Pidgin Portuguese:** Macau Island, which is 32, 9 square kilometers, has a colorful linguistic history. Chinese Pidgin Portuguese was developed in Macau, a former Portuguese colony in China, as a means of communication between Portuguese settlers and Chinese locals who mutually did not know the languages of each other. It was in this case of setting that **Chinese Pidgin Portuguese** was developed for interethnic communication and trade affairs. Today, Portuguese is also one of the official languages of the Special Administrative Region of the People's Republic of China of Macau
3. **Portuguese Influence on Other Languages:**
- **Brazilian Portuguese:** While not a creole, Brazilian Portuguese has significant lexical and grammatical differences from European Portuguese. This was because there were strong influences coming from indigenous Brazilian languages and African languages brought by slaves during the colonial period. The first wave of Portuguese-speaking immigrants settled in Brazil in the 16th century. Then, millions of slaves were brought into the country between the 16th and 19th centuries. Portuguese was decelerated as the national language of Brazil by the end of the 18th century because growing numbers of Portuguese settlers brought their language and became the most important ethnic group in Brazil. Today, Brazil is by far the world's largest Portuguese-speaking nation in the North and South America.
  - **Indo-Portuguese Creoles:** In regions mainly in India, there are Portuguese-influenced creoles, though they are not as widespread as in Africa. Here are some examples in India: "Ceylon Portuguese (in Sri Lanka), Damaon Dio Portuguese, Kristi Language (Chaul Portuguese Creole), Norteiro (Bassein), Bombai Portuguese Creole, Goa Portuguese Creole, Korlai Portuguese Creole, Chocin Portuguese Creole, Cannanore Portuguese Creole, Bengali Portuguese Creole" ([https://en.wikipedia.org/wiki/Indo-Portuguese\\_creoles](https://en.wikipedia.org/wiki/Indo-Portuguese_creoles))

These languages and creoles emerged due to the interactions between Portuguese settlers, traders, and local populations in the regions colonized by Portugal. They reflect a blending of Portuguese with indigenous languages, African languages, and sometimes other European languages, resulting in unique linguistic varieties. English and French are the two popular foreign forms of speech taught in school. Concurrently, in the islands of São Tomé and Príncipe, local varieties of the language also command a large speaking population such as Forro, Principense, Cape Verdean Creole, and Angolar. Additionally, Indo-Portuguese Creoles, some of the creoles are now extinct or on the list of endangered languages. For example, creole of Bombay is currently extinct while Malabar *Indo-Portuguese* is severely *endangered*. Likewise, Kochi-Portuguese Creole is said to be recently becoming *extinct*. Korlai Portuguese Creole went extinct (<https://www.endangeredlanguages.com/lang/10860>), too.

## Italian Colonial Empire

Throughout their history Italy has always attempted to establish colonies in Africa. Italy colonized several African countries during the late 19th and early 20th centuries. The **colonial empire** included the territories of present-day Libya, Eritrea, Somalia and Ethiopia. The Empire of Italy also conquered and held throughout/part of WW2, Tunisia, Northwest Egypt. After WW2, however, Italy was forced to give up those parts they conquered, and in 1947, the now Republic of Italy released all of their Italian colonies.

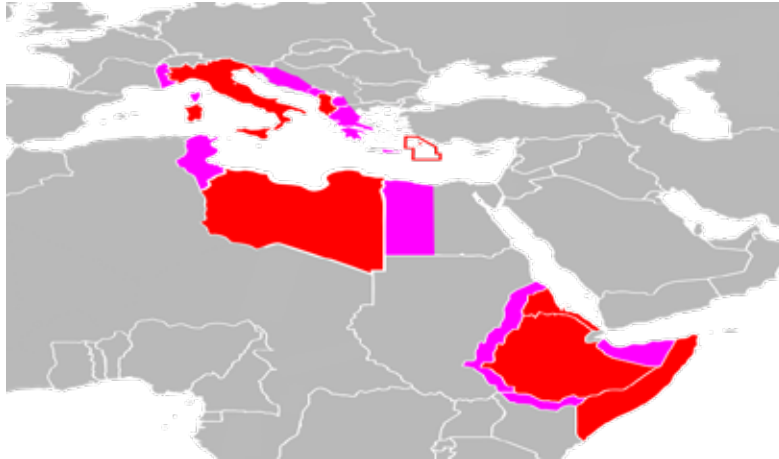


Figure 5. Italian Colonial Empire

(<https://www.quora.com/Which-African-countries-were-colonized-by-Italy>)

**Italy** declared war on the Ottoman *Empire* (1911–12). Then, Italy occupied some territories in Türkiye by depending on the Partition of Turkey via the Treaty of Sevres of 1919, which was overturned by the Treaty of Lausanne of 1923 and Türkiye was restored to all of Anatolia.



([https://www.reddit.com/r/MapPorn/comments/mc9abe/partition\\_of\\_the\\_ottoman-empire-treaty\\_of\\_s%C3%A8vres/](https://www.reddit.com/r/MapPorn/comments/mc9abe/partition_of_the_ottoman-empire-treaty_of_s%C3%A8vres/))

Figure 6. Occupation of Türkiye by Italian Colonial Empire

The Italian Colonial Empire, while not as extensive as some other colonial powers, did have some impact on language development in the regions it colonized. Here are some of the languages, pidgins, and creoles associated with Italian colonialism:



#### 1. Italian Influence in East Africa:

- **Libyan Arabic:** Libya was a *colony of Italy* between 1934 and 1943. Italian became the official language of Libya, from the time of the Italian invasion and colonization in 1911 until Libya's independence in 1951. While not a creole, Italian colonization of Libya (Italian North Africa) during the early 20th century left a lasting linguistic legacy, influencing the Arabic spoken in the region.
- **Italian Somali:** During the brief period of Italian colonization in Somalia (Italian East Africa), efforts were made to promote Italian as the language of administration and education. This influence has had some impact on Somali, though not to the extent of creating a distinct creole or pidgin.

#### 2. Italian Influence in the Horn of Africa:

- **Eritrean Italian:** Similar to the situation in Somalia, Italian colonization in Eritrea (also part of Italian East Africa) led to the promotion of Italian as a language of administration and education. While not leading to the creation of a distinct creole or pidgin, Italian had some influence on local languages and cultures.
- Asmara Pidgin is spoken in parts of Ethiopia (Hancock, 1977; Deckert & Vickers, 2011)

#### 3. Italian Influence in Albania:

- **Arbereshe:** This is a unique linguistic phenomenon where Albanian communities in Southern Italy (particularly in Sicily and Calabria) have preserved their Albanian language and culture for centuries. While not a direct result of Italian colonialism, it is a product of historical migration patterns and cultural interactions between Albania and Italy.

#### 4. Italian Influence in the Dodecanese Islands:

- **Dodecanese Italian:** Italian was once spoken in the Dodecanese Islands, which were under Italian control from 1912 to 1945. While it didn't result in a distinct creole or pidgin, there might have been some linguistic influence on local languages and dialects during this period.

Overall, Italian colonialism did not result in the creation of as many distinct creoles or pidgins as other colonial powers, but it did leave linguistic traces in some regions, particularly in Africa and the African Mediterranean seashores.

### German Colonial Empire

Germany colonized Africa during two distinct periods. The German Empire held numerous colonies from 1884 until the end of World War One. These included territories in modern-day Tanzania, Burundi, Rwanda, Namibia, Cameroon, Togo and Ghana. Also, Germany occupied the Kiautschou Bay in China and established a colony. So, the bay was seized by Germany in 1897, but after treaty negotiations, Germany leased it from the government of China. The colony existed from 1898 to 1915 (Conrad, 2008).



Figure 7. The Map of German Colonial Empire

(<https://www.vectorstock.com/royalty-free-vector/map-with-german-colonial-empire-vector-26520624>)

During the period of German colonialism, several pidgin and creole languages emerged in the territories under German control. Here are a few examples:

1. **Kriol (Papua New Guinea)**: Kriol, also known as Bung Wantaim or Melanesian Pidgin, emerged as a pidgin language in the 19th century in what is now Papua New Guinea. It developed primarily as a means of communication between German administrators, indigenous peoples, and other immigrant communities. Over time, it evolved into a creole with its own unique grammar, vocabulary, and usage patterns.
2. **Unserdeutsch (Papua New Guinea)**: Unserdeutsch, also known as Rabaul Creole German, developed in the early 20th century in the German colony of New Guinea (present-day Papua New Guinea). It emerged as a result of contact between German colonial administrators and indigenous Papuans. Unserdeutsch is notable for its German lexicon and simplified grammar influenced by Papuan languages.
3. **Swahili in Tanzania and Rwanda-Burundi**: While not a pidgin or creole in the traditional sense, Swahili (Kiswahili) experienced significant influence from German colonialism, particularly in East Africa (Tanzania, Rwanda, and Burundi). German colonial rule contributed loanwords and certain grammatical features to Swahili, which had already been influenced by Arabic and other languages due to trade and cultural exchange in the region.
4. **Yiddish and whatever still remains of Gastarbeiter Deutch (Hancock, 1977)**

A few decades later during the German annexation period (1884–1914), Cameroon Pidgin English was commonly spoken in the lands of Ghana and Cameroon. During this time span, Cameroon Pidgin English resisted a German ban because German rulers forced laborers who were drawn from the hinterland to work in German plantations and undertakings. The German ban did not work.

These languages demonstrate the complex linguistic interactions that occurred during the era of German colonialism, resulting in the emergence of new communication systems influenced by indigenous languages and the languages of colonial powers.

### **Danish Colonial Empire**

Denmark engaged in establishing trading stations and colonies in different parts of the world from the 17th century onwards. Geographically they were located in the northern Atlantic, the southern Atlantic and in Asia. In other words, Denmark had several colonies at different points in history, including colonies





in the Caribbean, Africa, and India. Denmark had a lot of influence in northern Europe, especially in Scandinavia.

Danish West Indies (now the U.S. Virgin Islands) consisted of a couple of islands in the Caribbean. In 1917, Denmark sold the islands to the United States for \$25 million, and they became the U.S. Virgin Islands. In addition, Greenland was a Danish colony until the early 1950s and was reclassified as an integral part of the Kingdom of Denmark with the Greenlandic people becoming Danish citizens. In recent years, Greenland has been granted increasing levels of self-government. Iceland was also a Danish colony until it gained independence in 1918. Iceland became a sovereign state in a personal union with the King of Denmark, and in 1944, Iceland formally became a republic and cut all ties with Denmark.



Figure 8. Danish Colonial Empire in the World  
(<https://commons.wikimedia.org/wiki/File:DanishColonialEmpire%28FIX%29.png>)

Danish India is also called Tranquebar. Tranquebar was a Danish colony on the southeastern coast of India, but Denmark sold Tranquebar to the British East India Company in 1845. Denmark had a presence on the Gold Coast in Ghana in West Africa from the 17th to the 19th centuries. In 1850, Denmark sold its forts and settlements on the Gold Coast to the United Kingdom.

During the period of Danish colonialism, some pidgin and creole languages emerged in the territories that were under Danish control. Here are a couple of examples:

1. **Virgin Islands Creole (Danish West Indies):** In what is now the United States Virgin Islands, a creole language known as Virgin Islands Creole emerged during the Danish colonial period. This creole developed as a result of contact between African slaves, European colonizers (including Danes), and indigenous peoples. Virgin Islands Creole has elements of English, Danish, and various African languages, among others.
2. **Greenlandic Pidgin (Greenland):** During the Danish colonial presence in Greenland, particularly in the early stages of contact between Danish settlers and the indigenous Greenlandic Inuit population, a form of pidgin language likely emerged to facilitate communication. However, due to the enduring nature of the Greenlandic Inuit language (Kalaallisut), the development of a distinct pidgin or creole may have been limited.

These languages reflect the linguistic interactions that occurred during the era of Danish colonialism, resulting in the emergence of new communication systems influenced by the languages of the colonizers and indigenous languages.

In fact, the Danish colonies never formed much of an empire. Denmark was never really a “Great Power”. But for most of our history, Denmark was at the very least a “regional power”. The decline of



the Danish colonial empire started by the changes in global politics, anti-colonial movements, and especially by economic considerations, Denmark gradually separated itself from its overseas territories through sales and transfers, reflecting broader trends of decolonization that occurred throughout the 20th century.

### **Belgium Colonial Empire**

The Belgian Colonial Empire primarily influenced the development of pidgin and creole languages in Central Africa. This has happened particularly in regions that were part of the Belgian Congo (now the Democratic Republic of the Congo) and Rwanda-Burundi (now Rwanda and Burundi).



Belgium colonized Congo in 1908 and was called Belgian Congo (Pakenham, 1992) and its domination lasted till to 1960. Belgium also colonized Rwanda and Burundi from 1922 to 1962, and Equatorial province in Sudan from 1884 to 1910. Belgium used Swahili as a mode of extending its domination over African territories and laboring people. Also, Belgium exploited Congo for its rubber, copper, and timber used in steam engines, oil-rich plants, and ivory all of which were also taken to Europe.

#### 9. The Map of Belgium Colonial Empire

(<https://www.shutterstock.com/nl/image-vector/vector-map-belgian-colonial-empire-your-1940214721>)

Some of the pidgin and creole languages that emerged under Belgian colonial rule include:

1. **Lingala:** Lingala originated as a trade language along the Congo River and eventually became a lingua franca in the region. It incorporates elements of various local languages as well as some influence from French and other European languages.
2. **Kituba:** Also known as Kikongo Ya Leta or Kikongo Simplifié, Kituba is a creole language that developed from Kikongo and other local languages, with added influences from French. It's widely spoken in the western part of the Democratic Republic of the Congo, particularly in cities like Kinshasa.
3. **Swahili** is also called Kiswahili. In terms of etymology, the word Swahili is derived from "Arabic sawahil, plural of sahil "coast" + ethnic suffix -i" (<https://www.etymonline.com/word/Swahili>). The term Swahili is commonly hears since 1814. It must be noted that while the word *Kiswahili* refers to the language, the name *Swahili*, being an English name, refers to a people around the East African coast. Swahili is an African native language of Bantu origin. It had been in existence before the arrival of Arabs in East Africa. It got spread by Arab slave traders along the East African coast. It was these Arab trades who introduced Islam to the Swahili coast in the ninth century. A long time of interaction between Arabs and the locals necessitated the linguistic borrowing mainly from Arabic to Swahili. Swahili is not a tonal language. It uses the same alphabet as English. It is the most widely spoken language in Africa.



Swahili is spoken along the East African coast, largely in Tanzania, Kenya, Somalia, Congo, and Mozambique. By location it had some proximity to the Arab world, and therefore there was a strong Arabic influence on Swahili language and culture. The Arabic influence continues on the Swahili language and culture even today. It serves as a national language of four nations: Tanzania, Kenya, Uganda, and Congo.

#### 10. Map of Swahili Speaking Countries

(<https://unravellingmag.com/articles/swahili/>)

While Swahili (Kiswahili) is not exclusive to areas under Belgian colonial rule, it was also influenced by Belgian presence in the region. Swahili was used particularly in eastern Congo and areas near Lake Tanganyika. Swahili is a lingua franca in much of East Africa and has absorbed vocabulary from various languages, including Arabic, English, and Portuguese, due to its historical role in trade and colonial administration.

These languages emerged as a result of the complex interactions between indigenous African languages, European languages brought by colonial powers. The basic the needs were communication in trade, administration, and other spheres of interaction. The Swahili people are still around today. Approximately, a million of them live in the same areas like their ancestors did. Swahili language culture remains very popular in East Africa. Swahili is said to be the fastest-growing language in Africa.

#### Japanese Colonial Empire

The Japanese Colonial Empire primarily influenced the development of pidgin and creole languages in regions it occupied during the first half of the 20th century.





Figure 11. **Japanese Colonial Empire**

(<https://www.quora.com/How-many-countries-were-colonized-by-the-British-and-are-now-all-independent> )

One notable example is **Taiwanese Pidgin Japanese**. During Japan's colonial rule over Taiwan (1895-1945), a pidgin variety of Japanese emerged as a means of communication between the Japanese administrators and the Taiwanese people. This pidgin, known as "Tayowan Pidgin Japanese" or "Formosan Pidgin Japanese," was a simplified form of Japanese with influences from Taiwanese Hokkien and other local languages spoken in Taiwan. It was primarily used in informal interactions and in settings where Japanese and Taiwanese people needed to communicate but lacked fluency in each other's languages.

However, it's essential to note that the Japanese colonial rule did not give rise to fully developed creole languages like in some other colonial contexts. The linguistic impact of Japanese colonialism on Taiwan primarily involved Japanese language policies and the incorporation of loanwords into Taiwanese languages rather than the emergence of distinct creole languages.

### **Chinese Colonial Empire**

The concept of a "Chinese Colonial Empire" is not as straightforward as that of European colonial empires due to China's historical and geopolitical context. However, China has exerted influence over various regions throughout history, particularly in East Asia and parts of Central Asia, which has impacted language development in these areas. According to the documents in relation to China, the interpreters who were often identified as *linguists* were also required power brokers in trade (Van Dyke, 2005). "The British East India Company traded exclusively with a guild of Chinese merchants (*Co-Hong*) in tea, porcelain, and silk" (Mufwene, 2015, p. 351

In terms of language, one significant example is the Manchu language. The Manchu people established the Qing Dynasty, which ruled China from 1644 to 1912. During this period, the Manchu language became the language of administration and the ruling elite, alongside Chinese. The use of the Manchu language in government and official documents had a significant impact on the language's prestige and development. However, Manchu never became the dominant language of China, and its influence waned after the fall of the Qing Dynasty.

Chinese languages, particularly Cantonese, Mandarin, and Hakka, have influenced the development of pidgins and creoles in various parts of the world. Here are some examples:

1. **Chinese Pidgin English:** This pidgin developed in the 18th and 19th centuries in southern China and was used primarily for communication between Chinese merchants and Western traders, particularly British and American traders. It incorporated elements of both Chinese languages and English.
2. **Chinook Jargon:** Also known as Chinuk Wawa, this pidgin developed in the Pacific Northwest region of North America, primarily is now spoken in Oregon, Washington, and British Columbia. It was used as a trade language between Indigenous peoples, European settlers, and Chinese immigrants, among others. While primarily based on Indigenous languages, Chinook Jargon also incorporated elements of Chinese languages spoken by Chinese immigrants in the region.
3. **Macanese Patois:** Spoken in Macau, a former Portuguese colony in China, Macanese Patois is a creole language that developed as a result of interactions between Portuguese colonizers, Chinese immigrants, and other ethnic groups. It incorporates vocabulary and linguistic features from Portuguese, Cantonese, Malay, and other languages.



4. **Singaporean English Creole:** In Singapore, where there is a significant Chinese population, the English spoken has been influenced by Chinese languages, particularly Mandarin and Hokkien. While not a pidgin or creole in the traditional sense, Singaporean English exhibits certain lexical and phonological features influenced by Chinese languages.

These examples demonstrate the ways in which Chinese languages have interacted with other languages to create pidgins and creoles in various parts of the world, reflecting historical patterns of migration, trade, and cultural exchange.

Additionally, China's historical influence over neighboring regions such as Tibet, Xinjiang, and Inner Mongolia has led to the preservation and development of languages spoken in these areas, such as Tibetan, Uyghur, and Mongolian. While these languages existed before Chinese influence, the interactions between these regions and China have influenced their linguistic development and cultural exchange.

In summary, while China's historical influence over various regions has shaped the linguistic landscape of those areas, there are no languages that can be directly attributed to a "Chinese Colonial Empire" in the same way as European colonial empires have influenced the development of pidgin, creole, or colonial languages.

### **American Colonial Empire**

The United States, as a colonial power, primarily influenced the development of pidgin and creole languages in the Pacific region, particularly in areas where it gained control after the Spanish-American War in 1898. According to the evidence about the colonization of the Americas, interpreters were used mediators in trade with Native Americans (Metcalf, 2005).

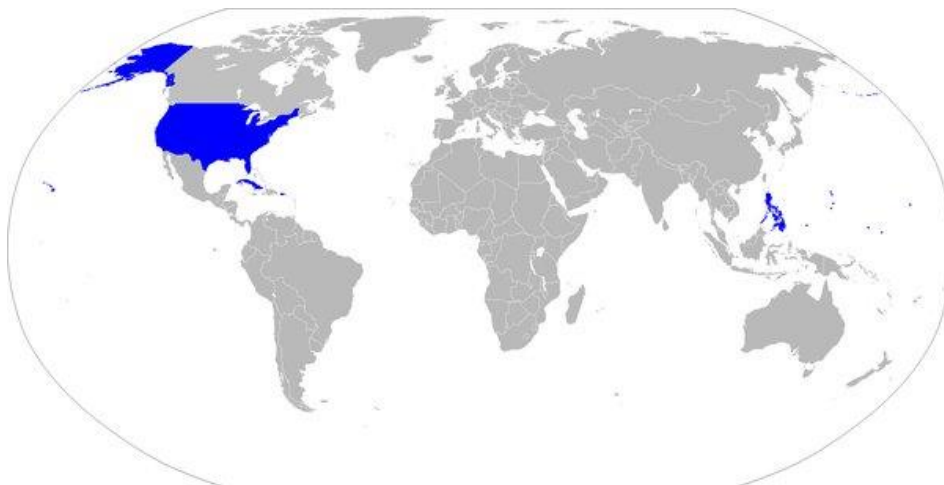


Figure 12. **American Colonial Empire**

(<https://www.quora.com/How-many-countries-were-colonized-by-the-British-and-are-now-all-independent>)

Some well-known examples of English-based creoles include:

1. **Hawaiian Pidgin English** is also known simply as "Pidgin" or "Hawaiian Creole English. Hawaiian Pidgin was first originated on sugarcane plantations in 1835 as a form of communication used between Hawaiian speaking Native Hawaiian residents, English speaking residents, and foreign immigrants. This language was used in Hawaii during the late 19th and



early 20th centuries as a result of the labor migration to the islands, which brought together speakers of various languages, including English, Hawaiian, Chinese, Japanese, Filipino languages, Portuguese, and others. Hawaiian Pidgin English incorporates elements from these languages, resulting in a distinct linguistic variety with its own grammar, vocabulary, and pronunciation.

2. **Chamorro Creole:** Chamorro Creole developed in Guam, a U.S. territory in the Western Pacific, as a result of interactions between the indigenous Chamorro people and various immigrant groups, including Americans, Filipinos, Japanese, and others. It exhibits features of both Chamorro and English, as well as influences from other languages spoken on the island.
3. **Palauan English:** Palau, another Pacific island group under U.S. control after World War II, experienced the development of a variety of English influenced by Palauan, the indigenous language of the islands, as well as other languages spoken by migrants and colonizers.
4. Patois which is also known as Jamaican Creole, is the term used to describe Caribbean speech as Jamaican Patois creole, which was developed in the 17th century, is an English-based creole language with the heritage of West African, Taíno, Irish, Spanish, Hindustani, Portuguese, French, Chinese, and German influences, primarily spoken in Jamaica. It is spoken by the majority of Jamaicans as a native language as well. Jamaican Creole has a majority of its roots in English (Seeba, 1996); that is why *Jamaica's* official language became English. It is also extensively used for musical purposes, especially in reggae and dancehall.
5. Gullah (pronounced (/ˈɡʌlə/)) in the United States is a creole. As mentioned earlier, the Gullah people were enslaved and bought from west and central Africa in the 18<sup>th</sup> century to the lower Atlantic states of North Carolina, South Carolina, Florida, and Georgia to work on the coastal rice, Sea Island cotton plantations within the coastal plain and the Sea Islands. Gullah creole was created by peoples from diverse backgrounds to communicate together. Today, this community is known to be the best group of people who preserved more of their African linguistic and cultural legacy than any other African-American public in the United States. Gullah is still spoken and alive today in North Carolina, South Carolina, Georgia and Florida,

These pidgin and creole languages emerged from the dynamic interactions between indigenous languages, immigrant languages, and the English language brought by American colonizers, reflecting the cultural and linguistic diversity of the regions affected by American colonialism. While these languages were significantly shaped by American colonialism, they are not "created" by the colonial empire in the same way that constructed languages (like Esperanto) are intentionally developed. Instead, they evolved naturally through everyday interactions and historical processes within the colonial context.

### **Ottoman Colonial Empire**

Also known as the Turkish Empire, the Ottoman Empire was a vast and influential empire on three continents. It existed from the late 13th century until the early 20th century. While it is often not referred to as a "colonial" empire in the same sense as European colonial powers, it did have significant territorial expansion and control over diverse regions. The Ottoman Empire was "multilingual" (Johanson, 2011, p. 729).



Figure 13. **The Ottoman Colonial Empire**

(<https://www.britannica.com/place/Ottoman-Empire>)

The Ottomans conquered and ruled over large parts of Southeast Europe, including present-day Greece, Bulgaria, Romania, and Hungary. Constantinople (modern-day Istanbul) served as the empire's capital and a key center of trade and culture. In addition, it also extended its control over much of the Middle East, including Syria, Palestine, Iraq, and parts of Arabia. In North Africa, Ottoman territories included Algeria, Tunisia, and Libya.

At its peak in 1595, the Ottoman Empire covered the areas of Turkey, Egypt, Greece, Bulgaria, Romania, Macedonia, Hungary, Israel, Jordan, Lebanon, Syria, some parts of the Arabian Peninsula and North Africa. It had a maximum area of 19.9 million square kilometers in 1595. The Ottoman Empire was a superpower in the 16th century, and at the time Ottomans were expanding their empire rapidly especially towards Europe. In Europe, “Turkish-speaking minorities exist in several countries that formerly belonged to the Empire, e.g. in Cyprus, Bulgaria, Macedonia, Kosovo, Greece, Romania, and Serbia” (Johanson, 2011, p. 733).

The Ottoman Empire is no longer in existence. By the nineteenth century, many of its territories in North Africa, Europe, and West Asia were lost. It was divided up after the end of World War I by the occupying allied powers. What was left of the empire became the Republic of Turkey in 1923. The official language of the Ottomans was Ottoman Turkish. However, minorities were using their languages and in the 19th century they were mainly Greek, Bulgarian and Serbian. There were groups who wrote Turkish using Greek, Armenian or Hebrew alphabets. The non-Muslims-who represented 40 % of the population of Istanbul-were mainly Christian: Greek Orthodox, Armenians including a very small number of Catholics. “Turkish was a native language in some regions, and a second or foreign language in other regions” (Johanson, 2011, p. 733).

In the Ottoman Empire, besides Turkish and Ottoman Turkish, the empire's important languages included Arabic, Persian, Greek, Armenian, Albanian, Kurdish, Bulgarian, and Serbian. As it is seen, the linguistic scene was very rich indeed (Fortna, 2023). The language of the court and government of the Ottoman Empire was Ottoman Turkish.

“The Ottomans had three influential languages, known as "Alsina-i Thalātha" (The Three Languages), that were common to Ottoman readers: Ottoman Turkish, Arabic and Persian. Persian was initially a literary and high-court language used by the educated in the Ottoman Empire before being displaced by Ottoman Turkish; and Arabic, which was the legal and religious language of the empire, was also



spoken regionally, mainly in Arabia, North Africa, Mesopotamia and the Levant (Strauss, 2003:39; Saydam, 2009: 38-76).

The minorities of the Ottoman Empire were free to use their language amongst themselves. However, “if they needed to communicate with the government they had to use Ottoman Turkish. “Some ordinary people had to hire special “request-writers” (*arzuhalcis*) to be able to communicate with the government” (Karpas, 2002:266). In villages where two or more populations lived together, the inhabitants would often speak each other's languages. In cosmopolitan cities, people often spoke their family languages, and many non-ethnic Turks spoke Turkish as a second language. Educated Ottoman Turks spoke Arabic and Persian, as these were the main non-Turkish languages in the pre-Tanzimat era” (*Küçüköğlü, 2013; Saydam, 2009: 39-76*).

Turkish was spoken by the majority of the people in Anatolia and by the majority of Muslims of the Balkans except in Albania, Bosnia, and various Aegean Sea islands; Persian was initially a literary and high-court language used by the educated in the Ottoman Empire before being displaced by Ottoman Turkish (Saydam, 2009: 38).

“The subsequent development sometimes led to a shift to Turkish by speakers of indigenous languages. Certain Turkish-speaking groups in the Balkans were Islamized and subsequently Turkicized indigenous populations. For example, a large group of Albanians shifted to Turkish as their first language, too. New linguistic norms were established via nativization processes in which both settlers and shifters participated. The results differed widely according to the varying sociopolitical conditions.”(Johanson, 2011, p. 733)

The Ottoman Empire had a vast territorial reach, encompassing regions across the Middle East, North Africa, the Balkans, and parts of Eastern Europe. While the Ottomans influenced the linguistic landscape of these regions, they didn't create entirely new languages in the same sense as constructed languages or creole languages. However, Ottoman Turkish itself played a significant role as a language of administration, literature, and culture across the empire. Ottoman Turkish was a variety of Turkish heavily influenced by Arabic and Persian due to the cultural and political connections with the Arabic-speaking Islamic world and the Persian-speaking regions of Central Asia and Iran.

Moreover, the Ottoman Empire's influence contributed to the development of regional dialects and linguistic features in areas under its control. For instance:

1. **Bosnian, Turkish, and Albanian Influences:** Ottoman Turkish extensively influenced the development of vocabulary and grammar in languages spoken in regions under Ottoman rule, such as Bosnian, Turkish, and Albanian. These languages absorbed loanwords and linguistic structures from Ottoman Turkish.
2. **Arabic and Persian Influence:** Ottoman administration and cultural exchange also facilitated the borrowing of vocabulary and linguistic features from Arabic and Persian into various languages spoken within the empire, such as Kurdish, Arabic dialects, and others.
3. **Lingua Franca:** In addition to specific linguistic influences, the Ottoman Empire's diverse population (i.e. Greeks, Jewish, Arabic, Persian, Armenian, etc.) and administrative structures necessitated the use of a lingua franca for communication. *Ottoman Turkish* served as this lingua franca across the empire, facilitating communication among speakers of different native languages.

While the Ottoman Empire didn't create entirely new languages, its linguistic legacy is evident in the vocabulary, grammar, and cultural influences found in the languages spoken within its former territories. Moreover, the multilingual character of the Ottoman Empire also eased the spread of linguistic influences in various regions. As different linguistic groups ethnic groups interacted within the empire,





there were exchanges of vocabulary, grammar, and linguistic structures. This led to a process of linguistic convergence and borrowing among the languages spoken in the Ottoman territories.

The Ottoman Empire began to decline in the 18th and 19th centuries due to a combination of internal strife, external pressure from European powers, and socioeconomic challenges. The empire's territories gradually disintegrated through a series of wars, revolts, and nationalist movements. It must be noted that the Ottoman Empire differs in many respects from the European colonial empires. Additionally, its expansive territorial holdings and diverse population make it an important historical entity in the context of global imperialism and colonialism

## **6. The Contributions of Colonial Empires to Multilingualism**

Colonial Empires have made significant contributions to multilingualism. For example, colonial empires often encompassed vast territories over the whole world with diverse linguistic communities. The interactions between colonizers, colonized peoples, traders, merchants, missionaries, and administrators led to linguistic contact and the emergence of innumerable pidgin languages, creoles, and new linguistic varieties. European colonial powers imposed their languages, such as English, French, Spanish, Portuguese, German, Danish, Japanese, and American, as administrative, educational, and sometimes cultural norms. In this respect, the Ottoman Empire did not do it. This imposition often led to the adoption of these languages by local populations alongside their native languages. Colonial administrations established language policies that promoted certain languages over others. They introduced formal education systems where colonial languages were taught, leading to varying degrees of bilingualism, trilingualism, or multilingualism among the local populations.

In some cases, colonial rule led to the decline or endangerment of indigenous languages as speakers shifted to using the colonial language for economic, social, or political reasons. This has had lasting impacts on language diversity in former colonial regions. Colonial empires contributed to the global spread of certain languages, making languages like English as Lingua Franca, and Spanish widely spoken across different continents and enhancing their status as global languages.

**Regarding culture**, colonial interactions often resulted in cultural and linguistic hybridity, where elements of indigenous languages mixed with colonial languages, leading to the development of new linguistic forms and expressions. Furthermore, the study and documentation of indigenous languages by colonial scholars and missionaries have contributed to our understanding of linguistic diversity and preservation efforts today. Overall, while colonial empires had complex and often controversial impacts on local languages and cultures, they undeniably played a significant role in creating and shaping the multilingual landscapes of many regions around the world.

In terms of negative impacts of colonial Empires, they often had significant impacts on indigenous languages that sometimes led to language endangerment, decline, or even extinction. This phenomenon occurred due to various factors associated with colonial rule. For example, colonial powers typically imposed their own languages (such as English, French, Spanish, Portuguese, except the Ottomans) as official languages for administration, education, and trade. This policy often marginalized indigenous languages, reducing their use in official contexts and encouraging speakers to adopt the colonial language for socio-economic advancement.

**Moreover**, colonial policies and practices disrupted traditional systems of language transmission within indigenous communities. Children were often educated in colonial languages rather than their mother tongues, leading to intergenerational language shift. Missionaries, who were frequently associated with colonial efforts and evangelisms, sometimes discouraged or actively suppressed indigenous languages



in favor of spreading Christianity and European cultural norms. They promoted literacy in colonial languages and translated religious texts, which contributed to language shift.

Language is closely tied to cultural identity. As indigenous languages declined, so did traditional knowledge systems, cultural practices, and oral traditions. This loss of linguistic diversity also impacted the overall cultural diversity within colonized regions. The result is **loss of cultural identity**. Additionally, colonial boundaries often fragmented linguistic communities, separating speakers of the same language into different administrative units or regions. For example, European settlement and colonization efforts in the 1800's marked the beginning of the decline of both the language and the culture of in New Zealand. Colonization led to a rapid decline in the Maori language and many Maori people were forced to assimilate. This fragmentation could contribute to language erosion and loss over time. The process of language extinction or endangerment triggered by multilingualism, especially under colonialism, is complex and multifaceted. It's important to note that multilingualism itself is not typically the direct and only cause of language extinction; rather, it's the socio-political and economic dynamics associated with colonialism that often lead to language endangerment.

Languages and culture die when they are not practiced. There are a few examples of indigenous languages that faced significant challenges due to colonial policies and multilingualism. For instance, the languages spoken by the indigenous Tasmanian peoples in Australia were severely impacted by British colonization in the 19th century. The imposition of English, forced relocations, and violent conflicts led to the loss of traditional languages. By the 20th century, most Tasmanian languages became extinct, with only a few words and phrases preserved. Likewise, Australia is home to hundreds of indigenous aboriginal languages, many of which have been critically endangered or lost due to colonization and subsequent government policies. English became the dominant language in administration, education, and wider society, contributing to the decline of Aboriginal languages. Today, many Aboriginal languages are endangered, with efforts ongoing to revitalize them.

## 6. Conclusion

Colonization processes by European powers and later the United States in North America resulted in the displacement and marginalization of indigenous peoples and their languages. Policies such as residential schools aimed to assimilate Native American and First Nations children into English-speaking culture, leading to language shift and loss in many communities. Throughout Latin America, indigenous languages have faced pressures from colonialism and subsequent modernization. Spanish and Portuguese became dominant languages of administration, education, and commerce, leading to the decline of many indigenous languages. Efforts are ongoing to preserve and revitalize these languages across the region.

These examples highlight how colonialism and the spread of colonial languages can contribute to the endangerment and extinction of indigenous languages. Multilingualism itself is not the direct cause; rather, it's the unequal power dynamics, socio-economic pressures, and policies favoring dominant languages that often result in language shift and loss among indigenous communities. The impacts of colonialism and language usage of colonizers in relation to pidgins and creoles have had significant implications for language rights because colonizers imposed their languages, administrative and mercantile structures of each colony. In this regard, creation of pidgins and creoles has become an escape from the dominant impacts of the languages of the colonizers. In terms of multilingualism, then, pidgins and creoles themselves are not multilingual creations.

Interpreters used translanguaging and transnationalism as relevant concepts in understanding the creation and use of pidgin and creole languages, reflecting the diverse linguistic and cultural interactions



that give rise to these unique forms of communication. Interpreters, often working in multilingual contexts such as trading posts, slave trading ports, colonies, or multicultural communities, employed translanguaging to bridge communication gaps. They would draw from their own linguistic repertoire and the languages of the groups they mediated between. Through translanguaging, interpreters blended vocabulary, grammar, and linguistic structures from different languages to facilitate understanding. This blending was foundational in the development of early pidgins, which served as simplified, functional languages for communication among speakers of different native languages. So, interpreters in transnational settings used translanguaging to create pidgin languages by blending linguistic elements from different languages, while transnationalism provided the sociocultural context for these languages to develop and spread. This dual process shaped the emergence and evolution of pidgin and creole languages as distinct linguistic entities.

Overall, it must be noted that in the creation and development of pidgins and creoles, interpreters had noticeable functions as facilitators, intermediaries, mediators between the foreign traders and merchants with the local people. While imperial colonialism is a *linguicide* creator, not all indigenous languages faced extinction or severe endangerment due to colonialism, many experienced significant declines in use and prestige. Today, efforts are ongoing in many places to revitalize and preserve endangered languages, acknowledging the historical impacts of colonialism on linguistic diversity.

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<https://www.pinterest.com/pin/early-spanish-empire-map--123637952239741325/>)

<https://www.quora.com/How-many-countries-were-colonized-by-the-British-and-are-now-all-independent>



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## METHODOLOGY OF PHILOLOGICAL STUDY: THE NEW DIRECTION IN APPLIED LINGUISTICS

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### **Abstract**

The central novel discovering of this paper is that we propose a new direction in philology – corpus-applied translation studies. In contrast to the traditional philology corpus-applied translation studies is the sphere of historical, literary, texts of official and business documents, and other texts involve a specific application methodology. This methodology comprises procedures aimed at decoding the meaning of the analyzed phenomenon, narrowing down the range of possible meanings. The initial stage of applying corpus-applied methodology involves identifying dominants from the corpus continuum of various genres, followed by interpreting their content embodied in a system of meanings that are semantically significant. Under these conditions, utilizing corpus data and analyzing their structure and context contribute to enhancing translation quality, ensuring precise reproduction of content, style and specificity across various genres of texts. Reorganizing corpus-applied aspects through the extraction of dominants from historical, literary, or official-business genres shifts the focus on the systematic trends, favoring linguistic means of this subcategory oriented towards establishing a hierarchical structure of content and the scope of concepts. An integrated approach to analyzing texts of a specific style through the prism of corpus-applied research principles involves considering various factors that elucidate its semasiological perspective and influence its implementation in the text. The combination of corpus-applied methods and analytical techniques aids in understanding multi-genre texts as verbal reflections of language in all its manifestations.

**Key words:** linguistic methodologies, corpus-applied translation studies, traditional philology, corpus analysis, base language, target language

### **Introduction**

In the 21<sup>st</sup> century, the field of philology stands at a crossroads, balanced between its historical origins and the ever-evolving view on modern linguistic challenges (Naudé 2017). Philology, originating from the Greek words *philos* (love) and *lógos* (word), traditionally covered the study of language, literature and culture through historical texts (Liddell and Scott 2017). However, the complexities of



contemporary society demand an adaptive approach to meet the multifaceted challenges facing language studies. Philology, in its traditional sense, referred to the comprehensive study of language, literature, history and culture through the examination of different texts (Crystal 2023). Philologists meticulously analyzed language structures, traced etymologies and deciphered the historical and cultural significance of texts to gain insights into past civilizations (Errington 2008). As stated by J. Errington, traditional linguistic methodologies within philology involved detailed examination of written texts, often in ancient languages (Ibid). Comparative analysis, textual criticism formed basis of philological studies. Scholars relied on close reading, decipherment of scripts and the application of grammatical and linguistic frameworks to interpret and contextualize the diversity of documents. Nevertheless, the 21<sup>st</sup> century presents a dynamic set of challenges that require an evolution in linguistic methodologies and extended linguistic directions. Rapid advancements in technology, globalization, new cultural paradigms and the digital revolution have reshaped the scientific language environment. The emergence of new linguistic forms, the blending of languages have created the modern platform that necessitates novel approaches in linguistic studies.

The modernization within philology is also needed to navigate the contemporary linguistic complexities. This discipline must evolve to address not only historical texts but also new language variations, digital communication, socio-cultural influences and the impact of technology on language evolution. The study of philological processes in the 21<sup>st</sup> century extends beyond the boundaries of deciphering ancient manuscripts. It encompasses the exploration of digital footprints, the analysis of online discourse and the preservation of endangered languages in a rapidly changing world. Fundamentally, this field requires innovative, dynamic approach to capture the diverse sides of language in the contemporary era. Thus, the adaptation of traditional philology becomes imperative (Cenk 2022, 31–49). This adaptation signifies not the refuse of historical methods but rather their augmentation with modern tools, technologies in the context of the interdisciplinary perspectives.

This paper aimed to reveal the main features of linguistic evolution, cultural context, linguistic methodologies and to propose the new direction *corpus-applied translation studies* within philology.

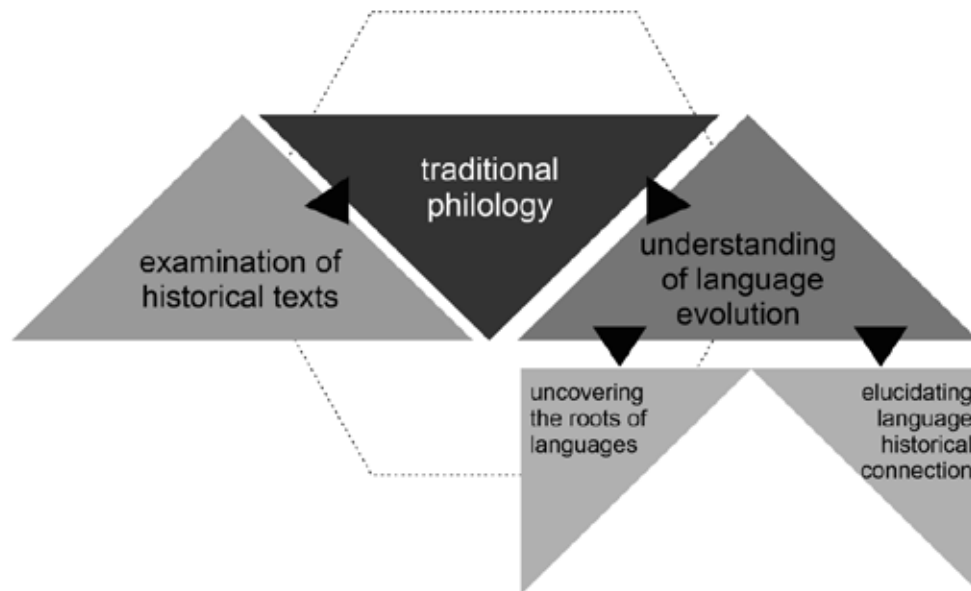
## **Results**

### **1. The role of traditional philology in language studies**

The evolution of linguistic studies has been steeped in the traditions of rigorous analysis, comparative studies and textual interpretation. In accordance with J. M. Power, traditional linguistic methodologies, foundational to the development of philology and are focused on precise examination of historical texts (Power 2020). These methodologies have laid the framework for the comprehensive understanding of language evolution and cultural heritage. Traditional philology played a key role in uncovering the roots of languages and elucidating their historical connections (Ibid). Researchers were engaged in detailed analysis of ancient manuscripts, employing methods such as textual criticism, etymological analysis and comparative linguistics. Through these methods, philologists reconstructed



linguistic lineages and traced the historical aspects of languages, contributing significantly to our understanding of linguistic evolution (Jäger 2019, 151–182).



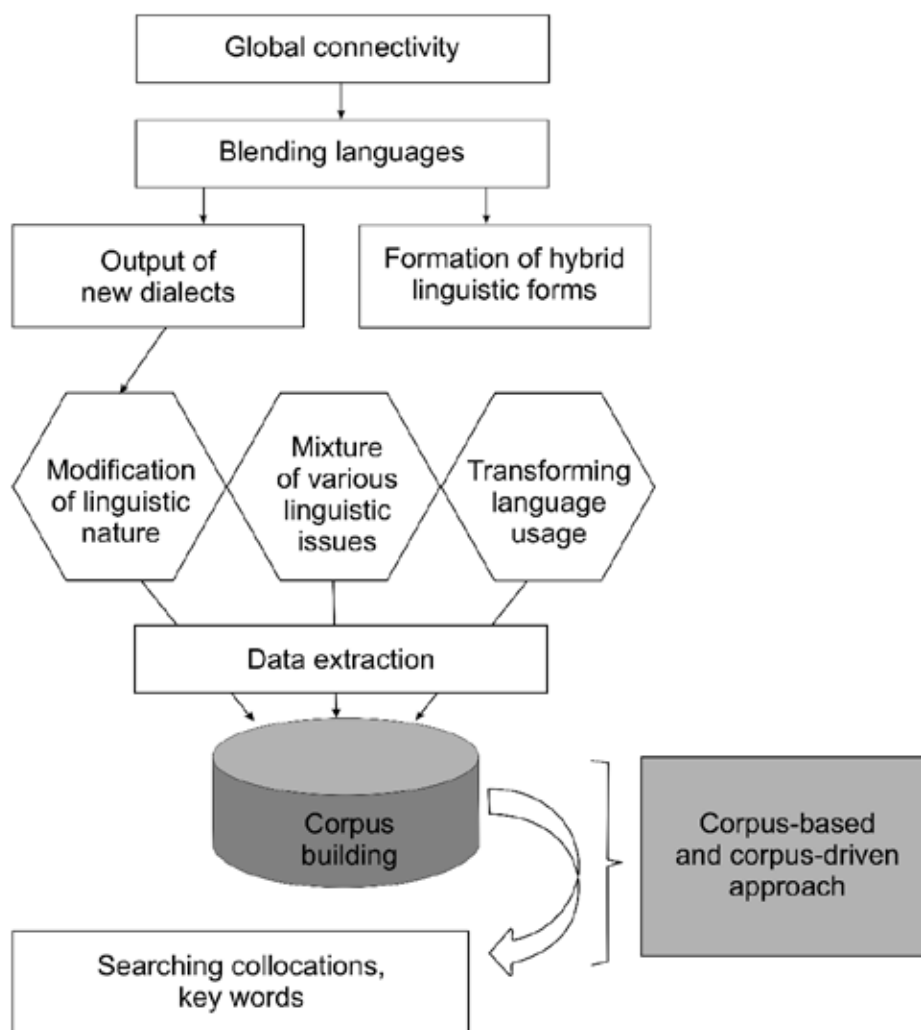
**Fig.1.** Aims of traditional philology

Moreover, traditional philology extended beyond the simple decipherment of texts. It becomes a tool through which to view the influence of past societies, cultures on modern linguistics. As claimed by D. Slade, the study of historical texts provided invaluable insights into the socio-cultural contexts, religious practices, philosophical beliefs of bygone eras (Slade 2020). By examining linguistic aspects embedded within texts, philologists solved not only language phenomena but also the specifics of ancient civilizations. Classical linguistic approaches, including historical linguistics, comparative linguistics and textual analysis made profound contributions to the field. Historical linguistics focused on tracing the evolution of languages over time, identifying linguistic changes and reconstructing proto-languages. Comparative linguistics facilitated the comparison of languages, identifying commonalities and divergences to establish language families and linguistic relationships. Textual analysis is one from the most important linguistic approaches, involved the detailed examination of texts for linguistic patterns, stylistic elements, grammatical structures. This method allowed scholars to reconstruct lost languages and preserve linguistic heritage. Additionally, classical linguistic approaches improved a deeper understanding of language structure and typology. This approach developed the way for modern theories in linguistics. The systematic examination of historical linguistic data provided a strong foundation upon which contemporary linguistic studies have been built.

## **2. Emergence of 21<sup>st</sup> century challenges in linguistics**

The 21<sup>st</sup> century has introduced in a new era marked by a multitude of challenges that significantly impact linguistics. These challenges transcend traditional boundaries and demand an

adaptive approach to comprehend the complexities of language in the modern world (Muñoz-Basols, Neville, Lafford and Godev 2023, 171–194). The coming of technology and globalization has profoundly altered linguistic landscapes (Eliezer and Miriam 2015, 19–37). Communication is no longer limited of geographical boundaries. It overpasses borders through digital platforms and online interactions. Global connectivity has led to the blending of languages, the output of new dialects and the formation of hybrid linguistic forms. Cultural exchanges, migration, intercultural interactions have contributed to the modification of linguistic nature, reflecting the mixture of various linguistic issues (Geraghty and Conacher 2014). Moreover, the rise of digital media, social networking and the internet have transformed language usage and communication patterns. Abbreviations, emojis, internet slang have become integral components of contemporary communication, changing conventional linguistic trends. This digital evolution poses unique challenges to linguists in understanding and interpreting these linguistic phenomena (see Fig.2).





**Fig.2.** Challenges in linguistics

According to the researchers L. Amelia, Lolitha and N. Balqis, digitalization has fundamentally reshaped language and communication patterns (Amelia and Balqis 2023, 544–556). Online platforms, social media, digital communication tools have introduced a new lexicon and communication style (Ibid). The spread of digital footprints and user-generated content influences online discourse and linguistic analysis. It presents numerous platforms for linguistic studies.

### **3. The new direction in philology: corpus-applied translation studies**

Contemporary philologists navigate the complexities of modern linguistic challenges by employing interdisciplinary approaches. They integrate insights from sociolinguistics, computational linguistics and cognitive science, allowing for a more comprehensive understanding of language usage. This adaptation involves information technology as a tool for linguistic analysis, using computational methods for text mining and exploring linguistic corpora to uncover patterns within digital communication (Bednarek and Carr 2020).

The evolution of linguistic methodologies manifests in various innovative approaches that enrich linguistic studies. Computational linguistics, for instance, utilizes computational tools and algorithms to process and analyze extensive linguistic datasets. This field has revolutionized natural language processing, enabling applications such as machine translation, sentiment analysis, chatbots. Furthermore, socio-cognitive approaches explore the intersection of language and cognition, investigating the way social factors influence language use and comprehension. This interdisciplinary field bridges the gap between psychology and linguistics, shedding light on the cognitive mechanisms behind language acquisition. Another perspective area is corpus linguistics, which operates large collections of linguistic data to examine language patterns, usage variations, semantic structures. This field allows linguists to captivate empirical evidence from extensive datasets, providing a deeper understanding of language in different contexts. Additionally, the integration of digital humanities and linguistics has facilitated the analysis of digital archives, social media, and online communication patterns. Linguists use data-driven methodologies to decode linguistic phenomena in digital spaces, revealing socio-cultural variations within online interactions.

The formation of corpus linguistics as a research direction is associated with English-language linguo-culture of the 20<sup>th</sup> century. The later theorization of this direction is explained by the insufficient conceptual apparatus due to differences in the interpretation of basic branch beliefs in various discursive practices (Demyanchuk 2023, 53–58). The concept of corpus linguistics has been developed to denote a division of linguistics, the main tasks of which include the investigation, elaboration, creation and use of textual corpora, as well as linguistic analysis based on them (Fellbaum 2019, 735–767). However, the key area of corpus linguistics research is to define the general principles of constructing, processing, and using data from linguistic corpora (Stefanowitsch 2020).



The fundamental principles of defining a text corpus involve the identification of various concepts within modern Corpus Linguistics (Teubert and Cermakova 2007, 153), shaping both theoretical strategies and practical principles for its utilization (Bennett 2010). In general linguistics, a text corpus refers to a collection of linguistic data from written texts, which can serve as a starting point for linguistic description or as a means of verifying language hypotheses (Crosthwaite, Ningrum and Schweinberger 2022). In the specific context of Corpus Linguistics, a corpus of texts is a compilation of a large variety of written and oral text samples available in machine-readable form, systematically collected for the presentation and utilization of language diversity (Stefanowitsch 2020). Many scholars refer to a text corpus as a collection of texts or their fragments gathered for linguistic research (LR) purposes (Morgan 2022). The theory covers both pre-electronic and electronic types of linguistic corpora (LC) (Hasselgren 2020, 143–174). Pre-electronic corpora refer to those created before the computer era that served as the basis for manual analysis of linguistic material: the determinative feature of a pre-electronic corpus is not its machine-readable form but its direct purpose, involving a text-oriented approach to language study [Ibid].

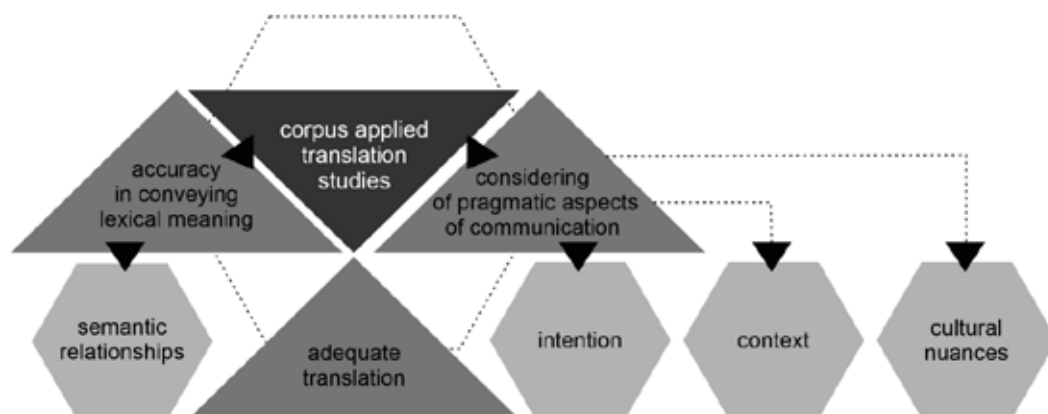
Modern corpus analysis researchers adhere to a more specific definition, as described by D. Stifter, F. Qiu and M. Aquino-Lopez (Stifter, Qiu and Aquino-Lopez 2022, 529–553): they interpret a corpus of texts as a collection of authentic texts or their fragments intended for linguistic processing, generally focusing on natural language data rather than artificially created or discovered linguistic material (Dash 2005, 445). Accordingly, text corpora constructed by selecting text fragments to study specific linguistic phenomena contribute to preserving their authenticity in the truest sense (Meyer 2008). At this stage, a text corpus can be understood as the entirety of all texts in a specific language available to a translator (Bisazza and Tump 2018, 2871–2876). From this perspective, the concept of a text corpus entails significant parameters for automated translation: 1) electronic format texts are deemed relevant; 2) the delineation can encompass both linguistic information and the achievement of intended goals; 3) successful analysis enables material verification, where the constructional tool involves the genre, theme and specialization of the text.

The investigation of the translation process in corpus linguistics necessitates considering stylistic differences between languages and finding correspondences between the styles of the original and the translation. Search strategies, methods, techniques and procedures for analyzing source and target texts lean toward translation studies, corpus linguistics, applied linguistics and structural linguistics as components of the corpus-translation studies scientific field. The expansion of translation in various conceptual structures of corpus linguistics entails shaping grammatical norms and translation rules from one language to another, ensuring the grammatical accuracy and comprehensibility of the translation. Taking into account pragmatic aspects helps the translator convey not only the literal meaning of the text but also its implicit meanings, intonation, genre-specific features and other factors that influence the audience's perception and reaction. The penetration of corpus studies into various conceptual structures of applied linguistics leads to the formation of corpus-categorical clusters with

translation components, among which the field of corpus-applied translation studies stands out. **Corpus-applied translation studies** represent a distinct branch of applied linguistics that combines corpus analysis methods and approaches with the study of fundamental translation doctrines. Its focus is on applying corpus data and information technologies in translation studies and translational practice.

The main goal of corpus-applied translation studies lies in understanding translation phenomena based on data collected from various text corpora. Corpus data in the context of translation studies refer to large collections of texts that enable translators and researchers to analyze translations from reports, expert opinions, recommendations, resolutions to international documents, projects, directives, statutes, laws, as well as literary, colloquial, confessional, scientific, journalistic, and official-business texts.

**Fundamental principles of corpus-applied translation studies** encompass: accuracy in conveying lexical meaning alongside the development of synonymy, antonymy and other semantic relationships within the target language text corpus; balanced rendering of thought, idea congruent with literary, colloquial, scientific, journalistic, official and business, confessional styles in the source text corpus; the use of grammatically normative structures in the translation text corpus; focus on phonological aspects of language (sounds, rhythms, intonation, etc.) in both the source and target languages; consideration of pragmatic aspects of communication (intention, context, cultural nuances) within the text corpus; seeking appropriate equivalents (expressions, lexemes, phrases) and reproducing both semantic and stylistic features of lexical elements within the context of corpus-based translation; accurate representation of sentence syntax contributing to an adequate translation; ensuring accuracy and consistency in terminological translation. In corpus-applied translation studies, a comprehensive set of approaches is relevant. In this research we will outline the essence of each one.



**Fig.3.** Taxonomy of fundamental principles of corpus-applied translation studies

Corpus analysis of the base language, as a methodological approach, involves using corpus data in the investigation and analysis of the *base language* (source language). Identifiable criteria for the base language include the translation of primary and intermediate levels of language-lexical,



grammatical, stylistic and phraseological. Corpora encompass textual materials of various genres, styles, themes, communicative situations, selected from diverse sources such as literary texts, periodicals, web pages, colloquial texts. By examining data from the corpus of base language texts, researchers identify typical and unprecedented patterns and tendencies in the usage of words and terminology, develop lexico-grammatical patterns, trace stylistic differences, evolve models of linguistic functioning and devise precise, effective strategies for achieving quality translation. This approach stands as a valuable tool in translation studies by enabling a meticulous analysis of linguistic nuances and usage of linguistic units in the source language. Simultaneously, employing corpus analysis of the base language in applied linguistics and translation studies facilitates not only relative assessments and perceptions of linguistic activity but also provides objective data regarding the development of linguistic competence.

Corpus analysis of the *target language*. The essence of this methodological approach lies in utilizing corpus data as a significant factor in studying and analyzing linguistic peculiarities of the target language, including various linguistic aspects such as aesthetic, psychological, cultural, pragmatic. The multitude of choices in data corpus expands translators' possibilities. As a result of this diversity within corpus-applied translation studies, researchers obtain a vast array of patterns and empirical data for analysis. Corpus analysis of the target language aids translators and researchers in better comprehending and considering linguistic differences between the source and target languages, influencing precise and adequate translation. Additionally, it assists identify common errors or difficulties and subsequently addresses them. The ontology of corpus analysis of the target language is both theoretical and conceptual, aiming to systematize cultural, social, stylistic preferences, and other contextual factors influencing the perception and comprehension of translation.

According to the corpus-applied approach, corpus analysis of the target language is viewed as performing specific tasks related to identifying and analyzing lexical features that differentiate the target language from the source language. Expanding the understanding of corpus analysis of the target language as a corpus-integrated translational construct involves not only presenting speech patterns in the target language but also extracting new expressions, phraseologies, constructions, and other linguistic elements that personalize the paradigm of contemporary corpus-applied translation studies.

**Corpus-applied translation comparison.** This methodological approach is based on using text corpora and applied methods of theoretical, componential, empirical analysis to compare general scientific and specialized, connotative and denotative meanings of lexical units in two or more languages. The gnoseological function of corpus-applied translation comparison is associated with examining various translation variants of parallel texts in the source and target languages, identifying typical errors and seeking optimal translation solutions. A significant feature of corpus-applied translation comparison is its orientation towards specific texts and quantifiable data collected in the text corpus. This approach is also grounded in the interaction of a representative dataset in the realm of corpus translation studies. Given that the concept of corpus-applied translation comparison is a product of

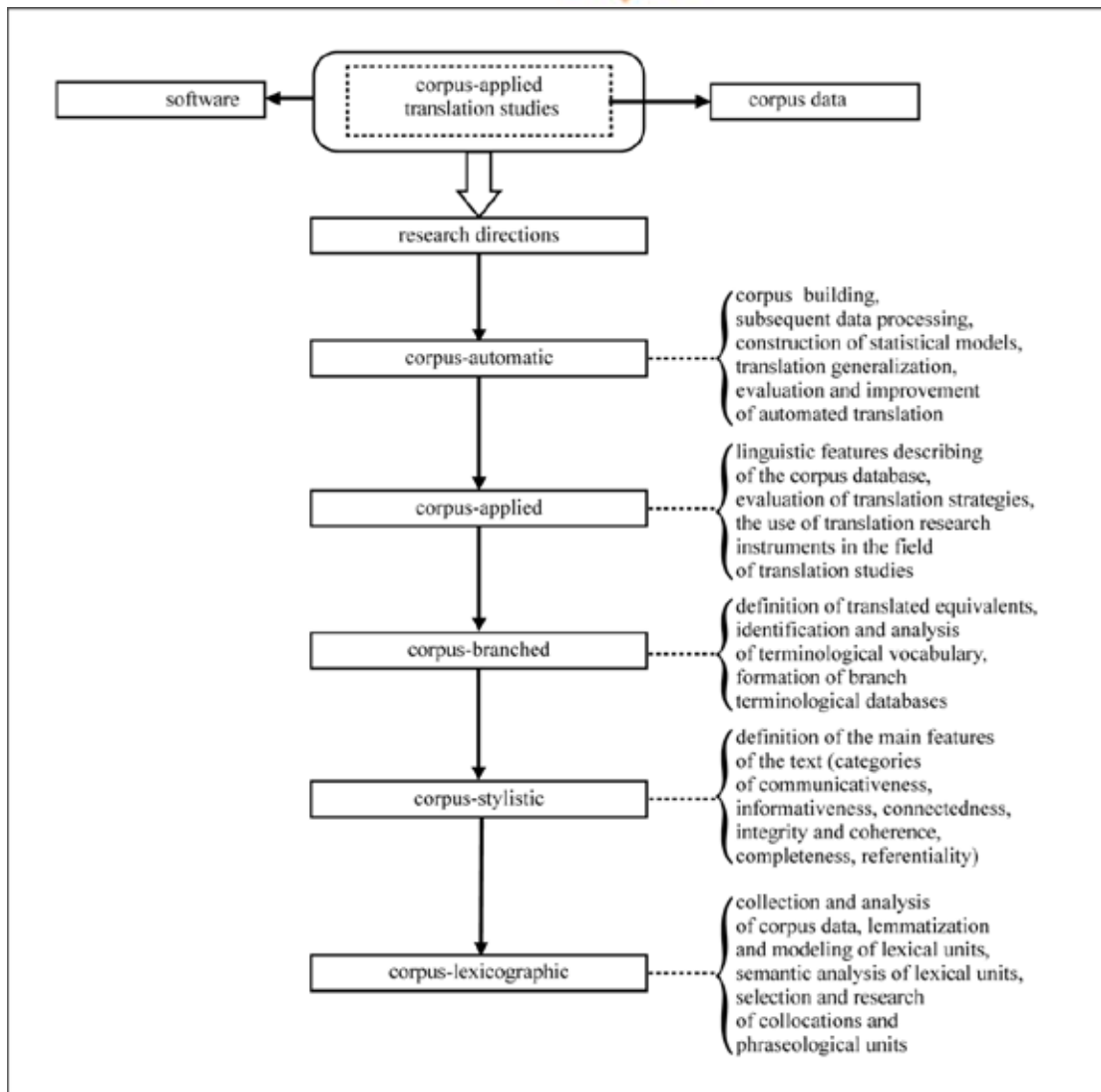


corpus-applied translation studies, reflecting translation issues in applied linguistics combines both linguistic and extralinguistic features, tools and models for extracting and processing data from a text corpus.

Thus, the corpus-applied approach to translation comparison relies on automatic algorithms for finding parallel segments, identifying lexical, grammatical, and stylistic features, analyzing frequency and usage of certain lexical units. The application of such methods ensures linguistically constructed and systematic analysis. One of the key aspects of corpus-applied translation comparison involves engaging translators and linguists in the process of analyzing and interpreting the obtained data. Their knowledge and expert assessment represent a specific type of pragmatic interaction, where the discovery of linguistic phenomena and contextual translation features remains relevant. The combination of representative data from the text corpus and objective expert evaluation contributes to a deeper understanding of the translation process and enhances the quality of translation products.

#### **4. Corpus-applied translation studies: key research directions**

The new direction encompasses various aspects and tasks in the field of translation, utilizing the expressive attribute of a corpus of texts, which, in turn, increases the characterizing and identifying role of the text in corpus-applied translation studies. These study includes corpus-automated, corpus-applied, corpus-branched, corpus-stylistic and corpus-lexicographic directions.



**Fig.4.** Five-level architecture of research directions in corpus-applied translation studies

**Corpus-automated direction:** a prerequisite for this research direction is the development of an automated translation system, typically involving corpus data and machine learning to enhance the quality of translation in terms of accuracy and speed. As rightly observed by researchers R. Aharoni, M. Johnson, O. Firat, modern machine translation technology is grounded in the analysis of a vast volume of texts in both languages represented in corpora (Aharoni, Johnson and Firat 2019, 3874–3884). Accordingly, the scholarly foundation for interpreting text, its linguistic correspondences and translation variants is oriented toward machine learning methods and statistical modeling.

The procedure for applying the corpus-automated principle in corpus-applied translation studies involves several stages. Among them: 1) constructing a corpus of texts, which requires experimental analysis and serves as the basis for creating a translation database; 2) preprocessing the data, involving





various techniques such as tokenization, lemmatization and stop-word removal applied to the classified sample to enhance the quality of translation; 3) building statistical models, one of which is the *n-gram* model, allowing the analysis of word sequences and their frequency in the text corpus to determine the most probable translation options; 4) translation generation, demonstrating the sequence of main statistical models based on algorithms for automated translation; 5) evaluating and improving automated translation implemented through metrics such as translation accuracy, comprehensibility and fluency. Expert translators play a significant role in assessing and correcting shortcomings in automated translation.

The pragmatic implications of the corpus-automated principle in corpus-applied translation studies are outlined by two concepts: *firstly*, the desire to enhance translation models, primarily facilitated by the involvement of additional corpus data, refinement of software algorithms, the use of contextual models, or the application of deep learning; *secondly*, continuous improvement based on feedback from users and translation experts.

**Corpus-applied direction.** Studying the specifics of this direction is a crucial factor in preparing future translators and developing their professional competence in translation activities. This research direction is oriented towards finding optimal means of implementing corpus approaches in solving practical translation tasks (grammatical-translation and textual-translation), driven by the need for rapid, accurate and high-quality translation in the modern world. This can be achieved by using corpus data and applied linguistics tools. The corpus-applied direction also serves as a foundation in software localization, utilizing specialized text corpora for translation and adapting information programs to interlingual semantic-structural correspondences.

The corpus-applied direction generates an increase in scientific studies in various aspects, among which are: 1) the study of linguistic features (stylistic variations, grammatical structures, semantic nuances and lexical resources based on corpus data analysis). For instance, students explore the language implied and encoded within the internal structure of linguistic units in the corpus database, allowing them to better understand the heuristic potential of linguistic representation within the lexical-semantic structure of individual words and expressions; 2) the development of translation strategies, which assists students in developing skills for selecting optimal translation tactics based on the analysis of translated texts in the corpus; students study different translation options, compare their effectiveness, and choose the most valid option for a given context; 3) the utilization of various translation tools based on corpus data to enhance technical methods of text reproduction; this process aims to assimilate automated translation programs, terminological databases, concordances, and other tools that enable finding necessary translation options, identifying semantic complexity, and expressing semantic correspondence in translation; 4) research in the field of translation studies, prompting students to conduct experimental studies using corpus data; students can extrapolate their own translation options, explore stylistic features, investigate lexicographic aspects of translation and contribute to the development of corpus-applied translation studies.



**Corpus-branched direction**, as a subfield of corpus-applied translation studies, contributes to improving the translation process of sector-specific texts. This direction combines corpus analysis methods and approaches with the study of specific features of texts and “rules for the normative use of the translator’s language” (Muñoz-Basols, Neville, Lafford, Godev 2023, 180). Corpus-branch analysis relies on a set of guidelines involving the use of text corpora, notably including texts on military topics, texts from the economic sphere, normative-legal texts, among others. The comprehensive concept of an evolutionary database (a repository of corpus-branch texts) encompasses various aspects of authentic texts representing a particular field. These texts form a unique unity of technical methods, the translator’s constructive actions and convey the semantic dominants through corpus linguistics means. The inseparable connection in the parameterized database enables the analysis and study of linguistic, stylistic, terminological and other specific features of these texts. Research in specialized fields, considering the applied aspect of translation, particularly the functional, contextual-adaptation, consistent, linguistic-stylistic aspects, has practical orientation. They contribute to developing effective translation strategies and tools tailored to the specific nature of a particular field, its characteristic encoded linguistic signs and the system of recognition criteria. Research in narrow-field specialties helps identify better translation equivalents for the quality reproduction of translations within specific contexts; identify and analyze terminological vocabulary; establish branch terminological databases and glossaries that facilitate translators’ understanding and use of professionally marked lexicons; consider the specifics of communicative situations, including metatranslational factors and the needs of the target audience using translations. This dichotomous division is traced back to the establishment of key translation strategies aimed not only at contextualizing words but also considering the specifics of the communicative act, effective information exchange. This allows interpreting the actual meaning of the studied speech fragment, applying a practically oriented approach, contributing to improving translators’ professional training and the development of translation practice.

**Corpus-stylistic direction** aims to study the stylistic realities of translation expressed through corpus data. Researchers analyze the stylistic features of original texts and their translations, identifying stylistic similarities and differences between languages relevant for adequate translation and the author’s idiolect. The proliferation of scientific texts and their significance for the development of conversational discourse requires the identification of occasionalisms in the text corpus. Interpreting conversational discourse as a corpus-linguistic phenomenon, A. Slypushova believes that conversational texts function within a specific corpus-linguistic space – the semiosphere of spontaneous speech (Slypushova 2020, 61–65). The proposition of corpus stylistics in corpus translation studies pluralizes the valuable benchmarks of text (text meaning), various aspects of speech affecting the expressiveness, effectiveness and aesthetics of translation. These units with different linguistic statuses (lexemes, terminological phrases, idioms, occasionalisms, etc.) explicate standardized speech styles in the text corpus. The richness of the text corpus with terms and scientific vocabulary accentuates specific realities. The grammatical style of speech is determined by the syntactical organization of the text, among other things, different types of sentences, word order in the sentence, the use of words belonging



to different parts of speech, sentence structure sequence representing the most common views on institutional discourse components. The perspective of reproducing different speech styles in the corpus influences the peculiarities of sentence grammatical structure. Skillfully manipulating grammatical sentence parameters, morphological, word-forming and stylistic tools of the original text, as well as equivalent variations in the recipient language, form the notion of novel corpus-stylistic translation phenomena. Various rhetorical devices (metaphors, similes, allegories, hyperboles, etc.) embodied in the linguistic form of the text corpus play an important role, providing the text with effectiveness and expressiveness, reinforcing the author's idiolect intention. As a result of the stylistic influence on the translational reception of corpus-stylistic correlation, categories of text emerged: communicativeness, informativeness, coherence, integrity, articulation, completion, referentiality, intertextuality, each represented by corresponding expressive means.

One of the tools of corpus-applied stylistics is phonostylistics, encompassing the sound formation of text along with pronunciation, intonation and rhythm (Hasselgren 2020, 143–174). The foundation of contemporary corpus phonostylistics lies in phonetic and stylistic analyses. Phonetic analysis involves studying the language's sound model and understanding its influence on perceiving and expressing the stylistic features of the text. Corpus data enable the examination of phonetic variations (positional, combinatorial, facultative phoneme variants) (Fellbaum 2019, 735–767), their transformation and equivalent representation in translation. Similarly, stylistic analysis shows speech stylistic features like lexical usage, grammatical constructions, idiomatic expressions, metaphoric phrases, etc. Therefore, through corpus data, we can identify stylistic variations in different texts and speech genres. This is why incorporating stylistics into the translation process within a text corpus seems like a logical approach, while choosing translation strategies becomes an algorithm for applying the proposed methodology.

**Corpus-lexicographic direction.** It contributes to the development of lexicographic resources – linguistic, explanatory, etymological, orthographic, orthoepic, historical, phraseological, terminological, frequency dictionaries, thesauri and glossaries – aiding translators in finding appropriate equivalents for words and expressions in the target language. Within corpus-applied translation studies, corpus lexicography encompasses the following implementation stages: collection and analysis of corpus data, comprehensively identified within textual patterns across various speech genres and styles. Lemmatization and modeling of lexical units (establishing the base form of lexical units); each lexical form of a word is assigned special tags or labels indicating its properties and contextual peculiarities. These include data such as the frequency of use of lexical units, stylistic characteristics, grammatical features, semantic nuances, and lexical translation equivalents. According to O. Zhezherun and O. Smysh, tags assist users of lexicographic resources in quickly locating needed words or phrases, understanding their meanings and contextual usage, as well as recognizing translation correspondences (Zhezherun and Smysh 2020, 71–80). Semantic analysis of lexical units, involving the establishment of their meanings, connotations, tracing the development of synonymous, antonymous,



and other semantic relationships. Isolation and examination of collocations (frequent word combinations) and phraseological expressions (fixed phrases) in corpus-applied translation studies, necessary for establishing typical word combinations in speech contexts and ensuring a more precise translation variant. Considering the stylistic features of words and expressions identified in the corpus of texts, which contextualize nuances of speech style during the creation of lexicographic resources, as well as contextual variations.

Therefore, each direction of research within corpus-applied translation studies holds significant importance in enhancing the translation process, advancing translation studies and refining translation activities. Integrating corpus methods and data into translation research and practice entails precision in presentation and unambiguous interpretation of the provided information. The discovery and expansion of functional relationships between applied linguistics, corpus linguistics, and translation studies contribute to delineating the potential of this discipline in ensuring adequate and high-quality translations across various fields of activity.

### **Conclusion**

In this paper, we demonstrated challenges that significantly impact the field of linguistic studies. These challenges transcend conventional boundaries, necessitating an adaptable approach to comprehend the complexity of language in the contemporary world. The advent of technology and globalization has fundamentally reshaped linguistic landscapes. Communication now transcends geographical constraints, extending across borders via digital platforms and online interactions. This global interconnectedness has caused the fusion of languages, the emergence of new dialects and the formation of hybrid linguistic structures. Cultural exchanges, migration, intercultural interactions have contributed to the evolution of linguistic nature, reflecting a blend of diverse linguistic elements. Furthermore, the ascendance of digital media, social networking, and the internet has revolutionized language usage and communication patterns.

Our results thus provide the theoretical foundations of studying linguistic constructs in corpus-applied translation studies which are based on understanding their theological-disciplinary nature. This involves analyzing the quantitative aspects of reproducing these constructs in a corpus of texts, contextual adequacy features, grammatical coherence, personalization of automated translation systems, pragmatic load of linguistic units. The starting point lies in reproducing linguistic patterns that demonstrate the logical and semantic completeness of lexical and grammatical features of the source language and the target language. The infological model of corpus-applied translation studies expands the variety of choices of corpus data, quantitative patterns, lexical dominants in the source and target languages, corpus-integrated translational constructs. This is results of the gnoseological determinism of linguistic units which reflect functional relationships among applied linguistics, corpus linguistics, and translation studies.



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## FAMILY LANGUAGE POLICY OF SYRIAN IMMIGRANTS IN TÜRKIYE

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### **Abstract**

Migration is described as the movement of individual or communities for social economic, or political grounds. Immigration brings some problems such as language learning and adaptation. Therefore, migrant families follow various family language policies to maintain their ethnic language and to learn the majority language of the host country they migrated to. This study aims to scrutinize the family language policies of Syrian immigrants residing in Afyonkarahisar, Türkiye. For this purpose, the data was compiled through open-ended questions directed to Syrian immigrant individuals and a total of 40 Syrian immigrants participated in this study. The paper concludes that most Syrian immigrant families follow the beliefs, attitudes and practices to maintain their heritage languages and their identities among their family members; however, they are aware of the significance of learning the majority language Turkish and global language English for their children's education and future career.

**Keywords:** language policy, family, immigrants

### **Introduction**

Mankind has been in constant motion or migration between geographies, voluntarily or involuntarily, from its existence until today. One of the most important reasons for these migrations is turmoil. The most important reason for the turmoil is the civil war, which is the desire to determine the destiny of a country right or wrong, intentionally, or unintentionally. Many problems arise because of civil wars. In addition to personal problems, especially mass problems affect not only that country and its citizens, but also all countries and citizens in the nearby geography from various aspects. The effects of the civil war that started in Syria in 2011 also affected Türkiye materially and morally. A large group of immigrants fleeing the war came to Türkiye. In this undesirable process, Türkiye is one of the few countries that feels the civil war in Syria most closely, both as a migration transit country and as a border country. One of the most important problems brought about by the phenomenon of international migration is the coexistence of people from different cultures, coping with differences and overcoming communication barriers. The first basic problem of these people is to meet their physical needs, the next most basic problem is to learn the language, values, and norms of the society they live in and to adapt. All individuals learn and develop the spoken language in a society, first by interacting within the family, and then by means of their friends, neighbors, relatives, teachers, and media communication tools from the first day they enter social life. Migrant families can use their language in a limited area, including family, relatives, and grandparents, as their language does not have a function in the country they migrate to. This all to say, the responsibility of transferring the heritage language from generation-to-generation rests on families. For this reason, immigrant families follow different language policies to learn the Turkish language and maintain their own language. This study examines the family language policies of 40 Syrian immigrant families living in Afyonkarahisar, Türkiye. This study reveals the methods used by immigrant families to maintain their heritage language and learn Turkish in the family, and the effect of the language beliefs on their language practices.



## 1. Language Policy

A society's language perceptions, attitudes, and implementations constitutes the language policy of that society. In most political settings, language policy (LP) involves all the decisions, practices, and strategies regarding the language usage in a community (Shohamy, 2006). According to Shohamy (2006) LP ensures that preferred language should be legitimated, learned, and instructed with regards to time and place. It is argued that language policy in a society has three components. These are language beliefs, practices and management. The beliefs in relation to language and its usage are the perceptions of people about heritage and majority language and their usage in different contexts. Language practices are adopted linguistic patterns forming the linguistic repertoire in different contexts, such as family and public. Language management is a particular attempt to change or affect the language practice through using any type of efforts (Spolsky, 2004). Beliefs, practices, and management of language are tightly interconnected, language beliefs affect the language practices, and the combination of language beliefs and practices creates language management. Furthermore, varied elements compose the language beliefs of immigrants such as majority people's official and unofficial attitudes and applications to the minority language, immigrant parents' desires for their children's language and education progress, socioeconomic, sociocultural and education levels of immigrant individuals. Different types of family language practices are adopted in the same minority communities residing in the same country, because language ideologies of immigrants are influenced by diverse elements. Consequently, the families desiring fast integration into the host society, prefer to adopt the majority language totally, while some other minority families avoid using the majority language in order not to lose their cultural norms and identity.

### 1.1. Family Language Policy

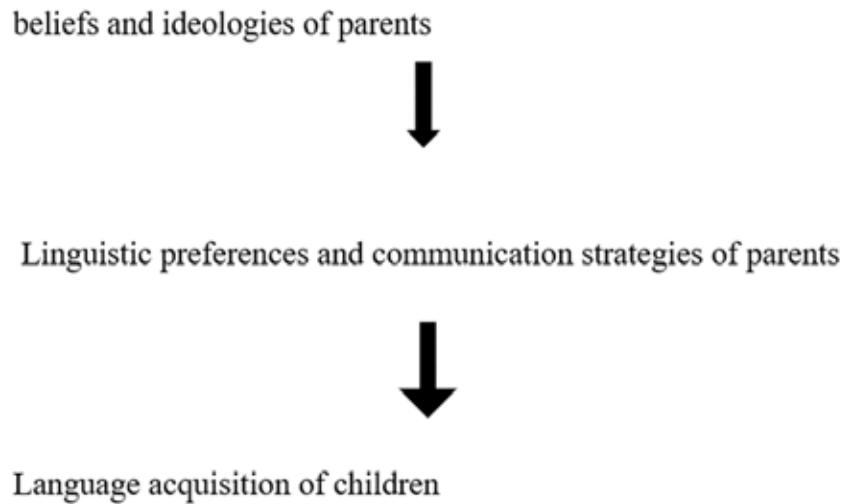
Generally, LP is conceived as a national matter, however decisions are taken about languages in many levels such as individual, peer group, family, public places, states, regions, and country. Family language policy involves the explicit language beliefs, practices, and strategies regarding the language implementations among the members of a family (Curdt-Christiansen & Hancock, 2014). Beliefs and perceptions of family members in addition to their social status form and shape the family language policy. Family is perceived as a vital factor in Language policy as it forms the children's the most intimate environment in terms of language (Schwartz, 2008). Acquiring a language is a crucial improvement for any developing child. Language acquisition starts in family via daily communications with parents, relatives, siblings, and others in their home settings with the help of various conversations and genres such as songs, rhymes, stories, and other speeches (Curdt-Christiansen & Hancock, 2014). According to King and Fogle (2013), child language acquisition is in relation with the language beliefs and decisions of parents. Families began to attach more importance to foreign language learning of their children all over the World. An increasing number of families in the global world began to adopt the bilingualism as an aim and a great majority of families make efforts to supply their children with second language learning opportunities in early childhood (King & Fogle, 2006). The bilingual family setting, with its bilingualism supplied by intermarriage, is an apparent location for the research of family language policy. Immigration is another source of a family language policy besides intermarriage (Spolsky, 2004). When the family language policy of immigrants is examined, it can be observed that the first coming immigrant population's new language source is outside of the home then the second descendants are bilingual individuals and on condition that there is no connection with the older generation, third generation will be monolingual by adopting entirely the new language (Spolsky, 2004). However, if there is an older person in the family such as grandparents, the families persist in communicating in the ethnic language (Spolsky, 2004). Liu (2018) conducted a study to reveal the language strategies of immigrant parents to be able to pursue their ethnic languages. According to the study, it was found that parents' beliefs, perceptions and treatments towards the ethnic language and target language affect the family language practices and children's language development. Moreover, the economic, political and cultural dimensions of the family and society extremely affect the adoption, maintenance and transmission of a language (Fishman, 2004).





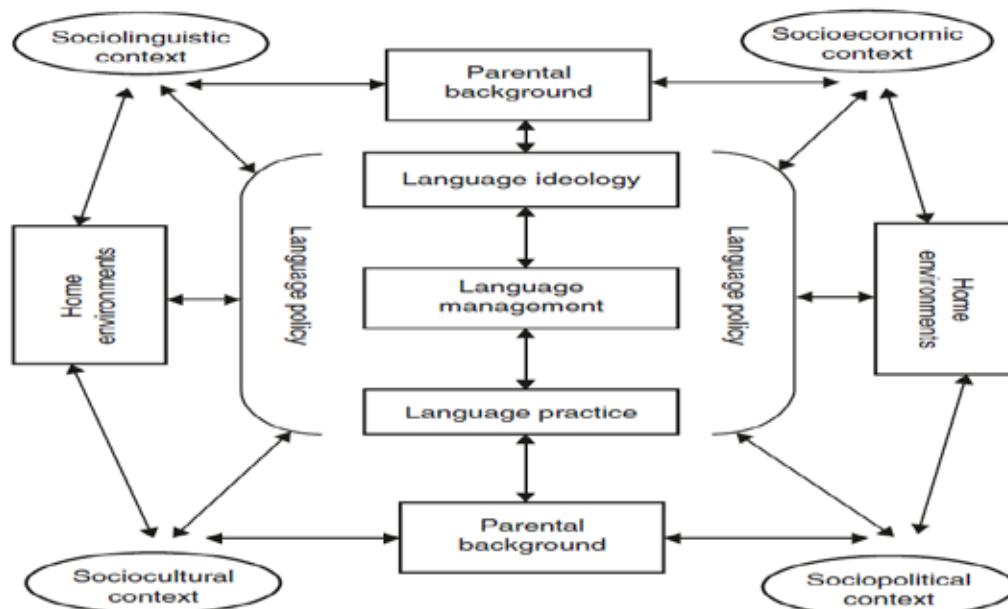
**Figure 1**

*Relationship between parents' beliefs and children's language acquisition (King & Kendall, 2008, p.6)*



**Figure 2**

*Family language policy conceptuality (Curdt-Christiansen, 2014, p. 37)*



Family language practices involve the daily conversations, behaviors, and attitudes that parents carry out for the children's language development (Liu, 2018). There may be bilingual parents in some families. In other words, both parents can communicate in both languages of the specific community.



For example, in Canada, the parents may both be able to use French and English to communicate with children (Baker, 2001). In another situation, both parents may be monolingual, and the children can acquire the second language from the society out of the house. In other contexts, while one of the parents can speak two different languages, the other one can speak only one language (Baker, 2001). Even though parents are competent in different languages, they may decide consciously to communicate in a specific language with their children.

A bilingual parent can communicate in two different languages with the children. For example: A parent can speak both Turkish and English with the children. On the other hand, one parent may decide to communicate in one language with the children, the other parent may speak a different one. For instance, the father may speak English with the children and the mother may use Turkish for communication.

The other situation is that bilingual parents may prefer to use the heritage language to communicate with their children. The outside of the home may form the setting for the children's majority language exposure. (Baker, 2001). Some parents may communicate in the minority language at home while the children use the majority language. For instance, in some immigrant families, the parents use the ethnic language while the children use the majority language. In other situation children can acquire the heritage language during their visits to relatives and grandparents.

## **2. Benefits of Being Bilingual**

According to Lui (2018), The parents think that there are lots of advantages of being bilingual such as familial, instrumental, communal, and developmental value.

Instrumental value: The contemporary parents think that being competent in an extra language is advantageous. It is essential for the children's future career.

Familial value: It is essential to speak the heritage language to be able to develop relationships with ancestors.

Communal Value: To attend communal activities, children should be able to communicate in their heritage language.

Developmental Value: It is believed that acquiring two different languages in early childhood, contributes to children's emotional, social, and cognitive progress.

## **3. Immigration of Syrians**

The Arab Spring which was felt deeply in many countries also affected Syria in 2011. The events that started turned into a civil war over time. In time, regional and global actors were also involved in this civil war, and thus the Syrian Civil War became inextricable (Özdemir, 2016). Many Syrians who did not feel safe migrated to neighboring countries, especially Türkiye, to lead a better life. It is a known fact that they experience problems in Türkiye due to differences in ethnicity, language, and culture. When we think that they have problems in adapting to Turkish culture, it is a big deal that communication is an obstacle in front of them. While learning Turkish, immigrants experience various problems in speaking, listening, reading, and writing. However, with the migration of Syrians to Türkiye, it is seen that big deal of efforts are established to supply immigrants with a new life, social cohesion, and work. With the circular numbered 2014/21, published by the Ministry of National Education, a great advantage was provided especially for the children of asylum seekers living outside the temporary accommodation centers to participate in education. With this circular, refugee children were given the right to receive education in both public schools and Temporary Education Centers (henceforth TEC). However, immigrant families preferred to receive education in Temporary Education Centers (TEC). The reason for this is that TECs provide education in accordance with the Syrian curriculum in the Arabic language appropriate to the Syrians' own culture. To facilitate the social adaptation of these children and to enable them to learn the Turkish language better, it was decided to close TECs gradually as of the 2016-2017 academic year, and Syrian immigrant children started to attend public schools (Tanrikulu, 2018). In



addition to formal education institutions, Syrian immigrants are provided education in various fields in public education centers. In public education centers, vocational training courses and language learning courses are offered to Syrian immigrants, and studies are carried out to adapt them to society (T.R. Ministry of National Education, 2021). Nevertheless, a great number of problems are encountered in teaching Turkish to immigrants. There are many reasons why Syrian immigrants have problems with language. Especially Turkish and Arabic alphabet is totally different. European Language Portfolio isn't considered while preparing Turkish teaching programs for foreigners and the programs are not prepared by competent people. Moreover, the programs do not suit the learners' needs and number of lesson hours are insufficient. There are no comprehensive and rich materials and textbooks. While teaching Turkish to Syrian immigrants, all language skills are not included.

### **Research Questions**

- 1- What are the Syrian immigrants' language beliefs related to their heritage language and to the language of majority?
- 2- What are the immigrants' language practices at home?
- 3- What are the language strategies used by Syrian immigrants to maintain the heritage language?

### **Setting and Participants**

The research site is the city of Afyonkarahisar which is in the Aegean Region of Türkiye. Afyonkarahisar involves the 28. highest percentage of Syrian immigrants' population (12.604) in Türkiye. Our research is qualitative research, a rather small sample was investigated (a total of 40 families with 118 children). Most of the interviewees were fathers with a middle and low socioeconomic status. 52 out of 80 parents attended Turkish language courses established for Syrian immigrants. The children of immigrant families are between 6 and 17 years old. Certain criteria were used to choose participant families: they had to have at least one child who attended school at the survey time, they had to have minimum four years residence in Türkiye. Regarding immigrant participants' educational background, only five of them graduated from higher education institutions.

### **Data collection**

The present researcher got in touch with the participants via the help of her friends, neighbors, and students. On condition that, the families decided to participate and contribute to the research, meetings with one of the parents were arranged. Coffee shops were preferred to conduct the interview with the parents. Thirty-seven of the interviews were performed in Turkish, while three of the interviews were conducted in English and all the interviews were conducted between September 2023 and November 2023. The mentioned topics in the interview are the participants' language, education and profession, time span of their residence in Türkiye, spoken languages among family members, the reason of using heritage language at home, their attitudes to Turkish and English language and language management and practices at home. The content analyses of the interviews were conducted according to directed questions. The recorded conversations were made in Turkish and translated into English by the researcher.

### **Findings and Discussion**

Among the interviewed parents, thirty-seven fathers can speak Turkish fluently, while thirty of the mothers are competent in Turkish. In terms of English competency, only five fathers have high proficiency in English. Eighty-two children were born and raised in Türkiye. The families adopt different types of language beliefs and ideologies. Consequently, they practice their native language and Turkish language differently at home. The family language policies of the families differ according to parents' length of stay in Türkiye, socioeconomic status, education level and profession. According to the content analyses of the interviews, the interviewed families were divided into three groups according to their family language beliefs and practices they maintained. The groups were named as 1, 2 and 3.



### Group 1 Parents

Group 1 parents involve five parents who emphasize the idea of learning Turkish language and integrating into Turkish society totally. The parents and children of this group attended Turkish language courses to learn Turkish as they want to join in Turkish community. These parents ignore maintaining their heritage language and assert that they have nearly given up speaking Arabic or use it only with their spouses. They are of the opinion that their heritage language is of no use due to their current life conditions and residence country, and they focus on their children's Turkish language competency for their academic achievement and future career. Moreover, they put emphasis on their English language development because of Lingua Franca position of English. Furthermore, they focus on their children's multilingual and intercultural development.

*"I wish my sons would reach good opportunities for higher education by developing themselves and being highly competent in Turkish language. I encourage them to speak Turkish and I try to communicate in Turkish with my children and wife as much as possible. I support their progress in Turkish all the time. Additionally, I never neglect their progress in English language because I am aware of that we live in a global world and learning English is a crucial topic for social prestige and good career in Turkey."*

*"Mastering Turkish language is a crucial requirement for all our family members as we encounter lots of problems when we need to communicate with Turkish people in shops, bazaars, hospitals, and different institutions. I never prevent my children from speaking Turkish at home. When they learn a new thing at school, they share that knowledge with us. We watch Turkish series and programs together to improve our Turkish. My children also help their mother to make progress in Turkish. However, I am conscious of the importance of English language, accordingly, I struggle to teach English to my children at home."*

*"We try to communicate in Turkish as much as possible, but we sometimes switch to Arabic when we cannot express ourselves in Turkish fully. We immigrated Turkey so my daughters must learn Turkish to be able to go to university and become doctors."*

*"We have abandoned Arabic language at home to be able to integrate into Turkish society fast. We attended Turkish courses, but we were just taught Turkish grammar rules. So, we made friendships with Turkish people to be able to improve Turkish communication skills. I encourage my children to socialize with Turkish children. I also use some strategies to promote my children's Turkish language development such as reading them Turkish stories, watching Turkish programs, and listening to Turkish songs."*

These five families are integrated into Turkish society completely in addition to reaching better standards in their jobs and life conditions than the second and third group families.

### Group 2 Parents

Group 2 parents involve thirty-two families who are keen to communicate in their heritage language with the believe that they must do this to maintain their ethnic culture. Furthermore, they send their children to Arabic language courses to be able to retain their culture and identity. Twenty-one out thirty-two families attended Turkish language courses. Nevertheless, they couldn't achieve essential competency since they were taught just Turkish grammar rules in the course. For this reason, they believe that they should socialize with Turkish people to reach full Turkish competency and they encourage their children to learn Turkish to enable them to pursue a good career.

*"We are Syrian people. We shouldn't forget where we come from. I think that my children shouldn't lose their identity and they should maintain their heritage cultural elements consequently, they should speak*



*and understand Arabic. Since they were born and grew up in Turkey, they are so fluent in Turkish language. However, we try to communicate in our heritage language with our children as much as possible and make them learn Arabic and conserve their culture, accordingly, we send our children to private Arabic course.”*

*“We are proud of being Arabic so my children shouldn’t forget their language, culture, and roots. They should be able to communicate in Arabic with their grandparents. I am sure, we will turn back one day.”*

*“My children learn Turkish at school; they socialize with Turkish children. However, we speak in Arabic at home and when we come together with Syrian relatives and grandparents.”*

*“I always speak in Arabic in our daily conversations with my spouse, but my children prefer to speak in Turkish with their siblings. Moreover, they sometimes try to teach me the new phrases they learnt from their peers.”*

*“We communicated in Arabic with our children until they attended Kindergarten. When they began to be exposed to Turkish language, we noticed that we should support their Turkish language development. However, we don’t have essential Turkish competency because we couldn’t attend Turkish language courses due to our work conditions.”*

*“My children were born and raised in Turkey so Turkish is like their mother tongue. However, we give importance to their exposure to Arabic language, we try to do our best to teach them Arabic through speaking in Arabic in our daily lives and gatherings with our grandparents, relatives, and Syrian neighbors. Additionally, we send our children to private Arabic courses.”*

*“With the help of my Turkish colleagues and work environment, I could develop my Turkish competency. So, I am good at Turkish, but my wife couldn’t attend any Turkish courses because of house chores, raising children and financial problems. Furthermore, she couldn’t develop any friendships with Turkish neighbors. We usually make our daily conversations in our ethnic language thus our children can practice our own language.”*

*“I wish my children could achieve Turkish-Arabic bilingualism. I am not good at Turkish as I couldn’t attend Turkish language course and integrate into Turkish society like my husband and children. Consequently, my children must communicate in Arabic with me. However, they frequently speak to their father and siblings in Turkish.”*

### **Group 3 parents**

Third group parents consist of three families avoiding from learning Turkish language and integrating into Turkish society as they believe that they won’t stay longer in Türkiye and they will relocate to Europe. While none of the parents can speak Turkish, fathers of the families are competent in English. They are employed in companies managed by Syrian people and composed of Syrian employees. They assert that they couldn’t mix into Turkish community and get Turkish friends. Furthermore, it is revealed that they do shopping from the shops managed by Syrian people. According to the speeches of immigrants in this group, they just need to use Turkish in hospitals and official institutions. Despite the problems, they faced in hospitals and official institutions they resist to learn Turkish language. Mothers use Arabic to communicate with their children while fathers communicate in Arabic and English with their children. Consequently, the children of these three families are just exposed to Turkish at school.

*“I believe that Turkish people don’t want us in their country, so they don’t want to communicate with us. I don’t feel comfortable in this country. Consequently, we will do our best to relocate to one of European countries. I didn’t make any effort to learn Turkish until now despite the problems I encountered. This year my daughters started their primary school education, and they began to be exposed to Turkish language at school. However, they are just exposed to Arabic and English at home. I prefer to use English in our daily life conversations with my children while my wife speak to our children in Arabic.”*



*"We communicate in Arabic and English with our children. However, the children started to communicate in Turkish with their siblings after attending the school and getting Turkish friends. We have no special efforts for our children's Turkish development."*

According to research of Kang implemented with Korean immigrant families in America (2012) Korean parents had a strong desire to keep their Korean language and raise their children as Korean- English bilingual individuals. Curdt-Christiansen (2009) revealed that Chinese immigrant parents in Que'bec consider multilingualism as a requirement of global world. This belief, motivate them to supply their children with French, Chinese and English competency. Chatzidaki and Maligkoudi (2012) conducted similar research about the Family language policies among Albanian immigrants in Greece. According to their research, a great majority of the parents concern about their children's development and achievement consequently they adopt some specific strategies and practices for their children's Greek language development. At the same time, they believe that they should maintain their ethnic language.

### **Conclusions and Recommendations**

This study examined the familial factors affecting the practice and maintenance of Syrian language as a minority language in Turkey. The data gathered in the interviews reveal that Syrian immigrant parents predominantly encourage their children to be Turkish- Arabic bilingual individuals. However, they have a strong fear that their children will lose their identity through integrating into Turkish society and adopting Turkish language totally. For this reason, they take some precautions and use some strategies to prevent their children from losing their heritage language and identity. Majority of the parents use strategies at home to maintain Arabic language, they even send their children to Arabic courses on the other hand they also try to contribute to children's Turkish language progress. Parents' socioeconomic levels, educations and aspirations determine the family language practices they follow at home. Mothers don't have much opportunity to learn Turkish and, moreover, they are reluctant to learn Turkish language and more determined to maintain their heritage languages. The majority of the families gives more importance to Arabic language maintenance than the acquisition of Turkish.

This study was conducted especially with Syrian immigrants and limited to a small sample group. However, Turkey is a country consisting of millions of immigrants coming from varied ethnic backgrounds. Therefore, further research might be conducted with the other immigrant groups separately or more extensive research including all the immigrant groups.

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## METHODOLOGY OF INTEGRATING A FOREIGN LANGUAGE WITH SPECIALIZED SUBJECTS THROUGH EXPLANATORY DICTIONARY PLATFORMS

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### **Abstract**

The article talks about improving the methodology of studying specialized subjects when creating explanatory dictionaries in foreign languages, the methods of teaching specialized subjects through explanatory dictionaries, and what to pay attention to while working on the platform. It is noted in the article that the positive aspects of teaching through the platform of explanatory dictionaries, and the improvement of students' knowledge and skills are described separately in the article. The teacher explains with various examples the need to use different methods and teaching methods integrated with the subject of specialization. In the course of the lesson, the use of communicative approaches to improve students' ability to work with terms related to the specialty, practical consideration of working with the texts of the student's specialty. A logical chain, a history map, and a conclusion should be provided as communicative methods of working with specialized texts. Using the explanation of specialized terms provided in the text allows students to improve and optimize the process of using the platform while maintaining the advantages of foreign language learning.

**Keywords:** annotated dictionary platform; specialty sciences; study a foreign language; specialty texts; terms; methods and technologies

### **Introduction**

While the progress of today's modern technology does not stop at one place, all aspects of life, including education, keep pace with the times and adapt to new conditions. We believe that various explanatory dictionaries are platforms that enable the development of foreign language subjects in an integrated way with specialized subjects, holding comprehensive classes, and improving the knowledge and skills of students. According to the Decree of the President of the Republic of Uzbekistan No.-6084 of October 20, 2020, the goal is to develop explanatory and orthographic dictionaries in our country, as well as specialized dictionaries. In the Republic of Uzbekistan, the wide use of digital technologies and the active use of modern information and advanced technologies in the field of education are becoming increasingly important. Today, along with high-quality teaching of foreign languages, the formation of explanatory dictionaries in foreign languages from specialized subjects leads to the wide development of lessons. As a result, in the teaching of foreign languages, the creation and use of online platforms from the explanatory dictionaries formed in the specialized disciplines will bring benefits in themselves, while retaining all the advantages of live communication in front of the teachers and the competent delivery of information to students. For foreign languages, the task of effectively forming and improving the language is being set.

### **Explanatory Dictionary Platforms**

We believe that it is possible to create a platform of explanatory dictionaries through the pedagogical technologies and methods used in the field of specialization and foreign language. Also, the main principle of platform education is the knowledge of sources of specialization in foreign languages. Therefore, it is appropriate to create educational materials using internet browsers, that is, to teach the terms of foreign languages with the help of electronic, audio, and book dictionaries. The platform and electronic dictionaries have their positive and negative sides.

The positive factors of the platform of electronic dictionaries in the lessons are that it increases the development of the management of the lessons, arouses the interest of the student and improves the development of the lesson. In addition, you can work with online and offline versions of the platform,



solving the problem of electronic sources of educational material. There are the following types of platforms:

- a) Online platform - where terms or comments are always updated or created account works online.
- b) "Offline" - can be updated only when the user wants and works without the Internet.

When foreign language classes are conducted in harmony with specialized subjects, the role of terms is huge, and the integration of subjects positively reveals teaching, but it can also bring some difficulties. Students are concerned that the teacher may not immediately understand how to manage and work with an online platform. The solution to this problem is pre-prepared material for the lesson. For example, a student is recommended to prepare in advance the texts of his specialty in the browser. When students work with the material and style known to the teacher, it will be possible to improve and diversify the learning process by choosing other tools for working with students. If education is promoted through the platform, an important part of the learning process, or if specialized terms are not used at all, then an adjustment period is necessary for both the teacher and the students. This is uncharted territory for many, and the more clearly the teacher explains the student's goals and objectives during this time, the more effective the platform will be for students.

Here are some questions students should clarify when they start working on the platform:

- Activities of the platform;
- How students can work with the platform.

Before starting to use the platform in classes, compiling or listing all possible terms is recommended.

When working with specialized texts, it is recommended to use various communicative methods of teaching students to read texts in their specialty, but there are several features. Therefore, before starting to work with texts, it is necessary to give detailed instructions and conduct a short training session with a part of the text before performing each type of exercise. Later, it is recommended to reinforce the terms by allowing students to work independently. Using an independent platform serves as a good platform for a student's personal growth and development of reading skills.

To monitor the reading process, students are advised to keep a journal, where after reading they answer questions prepared by the teacher in advance, fill in tables or make certain notes about the main events. After reading a certain piece of text, it is recommended to share ideas with other students and give feedback on the texts read. This type of work is to improve students' communicative competence in a foreign language.

A large number of Internet resources should select real texts that contain relevant information on the subject of students, which will increase students' interest in learning a foreign language.

The purpose of teaching methods and technologies of specialized texts with terms is to improve skills. When developing the necessary recommendations for working with specialty texts, the following should be taken into account:

- (1) A clear definition of the purpose of the terms;
- (2) Timely application of terms;
- (3) To work directly with the terms and explanations and the text itself in the selection of specialized sources.

Students are allowed to independently select texts or topics for independent study to develop term-handling skills. At the same time, students are given objectives or questions to answer when selecting text material. Students can work independently or in pairs or small groups to select material, using terms and keyword searches. As students continue to work on selecting text material, terms can determine



the relevance of the text. Here, students can work with existing terms, check and track specialized sources, confirm the validity of information, and separate opinions from facts.

At first, it will be difficult for students to distinguish the terms, in this case, the teacher should introduce the explanation of the terms through the platform, know where and how to use the terms, and understand the meaning behind the resources, thus, the material gathered by the students in the tasks, the terms by comparing and analyzing and learning to improve critical thinking. When using this model of working with foreign language texts, students are asked to express their opinions or conclusions. Also, students can use texts from various field topics in assignments. The more practice students have in working with this terminological platform, the more proficient they will become in analyzing information. After students are familiar with several types of texts, they can begin to independently choose the most appropriate way to organize information. It is recommended to teach students to monitor their results and their progress in understanding the material they read.

It is recommended to use existing models in the process of learning terms related to specialization. These models refer to methodological methods and technologies that help you understand what you read and think about what is written in the text. When working with students, the teacher examines the texts related to the specialty, terms

determines the purpose of use. As they read, they can monitor their comprehension by "correcting" for comprehension problems by adjusting their reading speed based on the difficulty of the text. After working on the text, students check their understanding of the terms by completing a series of tasks and answering some questions prepared by the teacher using control models:

- definition of terms in the text related to specialization;
- definition of specialized terms and general terms;
- find out why some terms are difficult to understand;
- reread any paragraphs or sentences that are difficult to skim and understand;
- to determine the interpretation of information from the platform that helps to solve the problem of understanding the terms in the text related to the specialty.

Also, it is advisable to work on the platform with the terms in the text related to the specialty, to establish connections and relationships between the concepts in the text, to use graphic schemes and diagrams. Examples on the annotated dictionary platform: terms, term explanations, pictures and videos.

Regardless of the type, terms help students focus on concepts and how they relate to other concepts and help them better understand terminological explanations.

While students focus on the structure of terms in a field text, it also allows them to explore the relationships within the text and the tools used to illustrate the given.

Specialization methods of working with the explanations of terms, the teacher should clearly define the goals of students' work with the text and develop students' skills.

The platform's proven teaching methodology involves students working in groups to complete tasks that are clearly defined. Students must link the terms with the field text as the first task in the assignment. They should then divide the terms into general and field categories and complete the tasks that have been delegated to them. The way the curriculum is organized should help the teacher facilitate effective student collaboration while they work to comprehend the texts.

The "Knowledge Reinforcement" methodology, which capitalizes on students' prior knowledge and experiences, improves their comprehension of field texts. The instructor helps students apply their knowledge by asking insightful questions regarding the industry. It is advised to go over and talk about the important terms that are used in the text. On the platform, you can display visual videos and pictures



that encourage students to discuss the terms of the studied field on the topic of the text material. Creating mental images and using the exhibition helps to better understand and master the text in the specialty, and in this way the logical and abstract thinking of students develops. You can also ask students to think about where they will encounter the topic and how the information they receive will be useful to them.

It is recommended to use the "Visual education" methodology for teaching on the platform, in which students clearly understand the role of terms in working with texts. Domain knowledge models the activity and then helps students learn to lead group discussions using a visual strategy for requirements: summarizing, identifying general or domain terms, interpreting and ordering. After mastering the learning material, students take turns acting as teachers.

Purposes of using the "visual education" method:

- improving the industry thinking process of requirements in the process of learning industry terms;
- to support their active participation in the educational process and control their understanding of the reading material;
- these are the terms that make it easier for students to understand the text in the field of foreign languages, as well as the terms that help to develop the ability to formulate questions about the field text.

## **Conclusion**

To conclude, we emphasize that the communicative methodology of teaching specialized terms and foreign language texts in the format of an explanatory dictionary platform is suitable for working in groups, holding a lesson, and convenience. For example, students' work with terms and teacher advice can lead to re-connection. At the same time, teachers and students will have new opportunities to work with specialized texts and use systematic methods in the latest information channel. Any communicative method of working with specialist texts should be slightly modified to adapt to the terminological reality. The use of various methods of working with specialized texts allows teachers to improve and optimize the process of distance education while maintaining the advantages of the traditional teaching of foreign languages.

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## INTERCULTURAL COMMUNICATION DEVELOPMENT, CONFLICTS AND STEREOTYPES

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### **Abstract**

One of the important features of our time is the increasing number of people who are in contact with cultures different from their native culture. The process of worldwide globalization contributes to the understanding of communication among different cultural systems as an essential part of the modern world. The processes associated with the phenomenon of globalization involve regular contacts in various spheres among representatives of different cultures. Such situation requires solving special practical tasks and issues of cultural adaptation in the context of another cultural community. The communication enables information and experience exchange due to contact establishing. Efficiency of communication depends on the ability of all participants to find mutual understanding. Intercultural communication, which contributes to the formation of professional communicative competence of future specialists, remains an urgent problem today in terms of higher education quality. The term Intercultural communication was put into scientific circulation by Hall and Trager. It includes communication among representatives of various cultures, their feelings, cultural peculiarities and background; exchange of information. This is a science that studies verbal and non-verbal communication peculiarities of people belonging to different national: linguistic and cultural communities. The first definition of intercultural communication was suggested by American scientists Larry Samovar and Richard Porter in the book "Communication between Cultures" in 1972. According to this definition, intercultural communication is a type of communication in which the sender and receiver belong to different cultures. A common example of intercultural communication can be translation of a literary work into a foreign language. At the same time, intercultural communication is not only merely a cross-linguistic interaction, but also it includes intercultural correlation in various aspects and spheres.

**Key words:** Intercultural communication, verbal and non-verbal communication, sender and receiver.

### **INTRODUCTION**

One of the important features of our time is the increasing number of people who are in contact with cultures different from their native culture. The process of worldwide globalization contributes to the understanding of communication among different cultural systems as an essential part of the modern world. The processes associated with the phenomenon of globalization involve regular contacts in various spheres among representatives of different cultures. Such situation requires solving special practical tasks and issues of cultural adaptation in the context of another cultural community. The communication enables information and experience exchange due to contact establishing. Efficiency of communication depends on the ability of all participants to find mutual understanding.

Intercultural communication, which contributes to the formation of professional communicative competence of future specialists, remains an urgent problem today in terms of higher education quality. The term Intercultural communication was put into scientific circulation by Hall and Trager. It includes communication among representatives of various cultures, their feelings, cultural peculiarities and background; exchange of information. This is a science that studies verbal and non-verbal



communication peculiarities of people belonging to different national: linguistic and cultural communities (Hall and Trager, 1992).

The first definition of intercultural communication was suggested by American scientists Larry Samovar and Richard Porter in the book "Communication Between Cultures" in 1972. According to this definition, intercultural communication is a type of communication in which the sender and receiver belong to different cultures. A common example of intercultural communication can be translation of a literary work into a foreign language (Samovar and Porter, 1991). At the same time, intercultural communication is not only merely a cross-linguistic interaction, but also it includes intercultural correlation in various aspects and spheres.

Cultures embody such variety in patterns of perception and behaviour approaches to communication in cross-cultural situations guard against inappropriate assumptions of similarity and encourage the consideration of difference. In other words, the intercultural communication approach is difference-based and partly stereotyped.

The concept of stereotype is derived from sociology, where it means socially established ideas and beliefs about certain phenomena, objects and persons. Stereotypes are transmitted through members of a certain society.

In terminology, the stereotype functions as a concept with multiple meanings. Sociology connects stereotypes with the sphere of norms and group behavior, psychology with the processes of perception and categorization and with the sphere of beliefs and prejudices. The history and theory of literature include the stereotype in the catalogue of 'common features' — clichés, formulas, topos, rhetorical figures of all structural levels of the artistic text, mythologemes as tools of stylistic description.

The term stereotype was introduced by the American journalist W. Lippman to denote a widespread prejudiced image of members of ethnic, class, political and professional groups. Stereotypes play an important role in a person's assessment of the phenomena of the surrounding world (Lippman, 1950).

In linguistics, the stereotype is also introduced differently. Some linguists describe this concept superficially, presenting it under the label of 'reproduced word combinations from memory', contrasting them with linguistic constructs. The second part of linguists studies this concept more deeply, examining its mental side, that is the specific feature of social reality which exists in the minds of speakers. Scientists who focus on psycholinguistics connect the mental side of the stereotype with people's activities, study the stereotype of peoples, races, groups (in this case, emotional and value traits are highlighted (Pisarek, 1975), (Pisarkowa, 1976)); while supporters of the ethnocognitive direction consider the stereotype in a broader perspective, connect the concept of stereotype with the linguistic picture of the world in general (Bartminski, 1997)

A stereotype in language is a simplified, schematic, generalized image of a certain category of persons (of any nationality, profession, age, gender, etc.), animals, institutions (for example, the police, schools), events (weddings, elections), which have positive or negative traits.

Data from folklore texts reveals information about folk images of social roles, professions, nationalities, animals, etc. Shmeleva and Shmelev, (2002) in their book about Russian jokes, emphasize the importance of a characters' linguistic mask that is the stereotypical features of speech, for instance, ooo-la-la for Frenchman or mamma mia for Italians. These features do not necessarily correspond to their real way of speaking, but it is crucial that they should be recognizable to the audience.

A stereotype is an emotional and connotative component of the meaning of a word, expression or sentence. Ye. Bartminski and Y. Panasyuk distinguish four types of stereotypes: 1) an example — 'the way it should be'; 2) reality — 'as it is'; 3) a mythical image (imaginary) — "such as can be"; 4) the image is ideological — 'the one that can and should be' (Panasiuk, 1998).



The stereotype exists in the consciousness and subconsciousness of people, and is also established in language: in etymological and figurative meaning, in idioms; in syntactic constructions. A full description of a stereotype consists of its content, degree of similarity, evaluation (positive or negative), evaluation intensity. Empirical reconstruction of the stereotype is based either on psychological research or on the analysis of dictionaries and texts.

The linguistic understanding of a stereotype can be reduced to three aspects: 1) a stereotype is a reproduced connection of words (linguistic stereotype); 2) a stereotype is a specific mental construct (a mental stereotype); 3) a stereotype is a mental construct that is established in the mind through a linguistic sign (linguistic-mental stereotype) (Bartminski, 1997).

A stereotype is a specific cognitive structure, which consists of cognitive and emotional factors. Therefore, three aspects of the stereotype are distinguished: cognitive, emotional and pragmatic. The latter performs several functions: integration, ideological, political. Neither stereotype nor prototype is given once and for all. But they change in time and space (although these changes occur very slowly): the prototype is under the influence of the development of science, the stereotype is under the influence of cultural changes. First of all, the meaning of the stereotype changes. These changes can be both quantitative and qualitative in nature.

Stereotypes in language are considered as an element of the linguistic picture of the world. So their changes occur together with changes in languages and non-linguistic reality. At the same time, the quality and direction of these changes should not be proportional. Stereotypes related to language and culture are a source of knowledge about the past. On the general semantic plane, the concept of stereotype became known thanks to the research of the American philosopher of language Putnam. In his understanding, a stereotype is a part of knowledge about the world, a very conditional part. In the global meaning of the word, stereotype exists alongside semantic and syntactic meanings derived from semantics and grammar (Putnam, 1975). The definitions given by Lippmann, and which were later supported by A. Schaff, can be summarized as follows: 1) a stereotype is an important integrating component of society, which can be found in the motivation of social actions, ideologies or political propaganda; 2) a stereotype is an assessment (positive or negative) based on a belief; 3) the stereotype has a social character. It is imposed by public opinion through the family or—in a broad sense—through the environment without regard to her personal experience; 4) stereotype is an emotional phenomenon; 5) the stereotype partially corresponds to the truth or completely contradicts the facts; 6) the stereotype does not change over a long period of time (or changes very slowly), does not depend on the actual experience of a person. Linguistics considers such concepts as stereotype, prototype and symbol, which are somehow related to each other.

In semantics, the prototype is considered, first of all, as 'the best representative of the sphere of a certain category' (the prototype of a bird for Poles is a sparrow, for Americans it is a thrush). A stereotype is an image of an object that was formed within certain social frameworks and determines what the object is, how it is interpreted by a person. At the same time, the image established in language is accessible through language and belongs to general information about the world. For example, the sun is considered not only as a source of light and heat, but also as a source of satisfaction, joy, happiness; in a certain way, it is interpreted as living, because it moves through the sky, rises and sets, it is said to be 'golden', and this gives a characteristic not only of its color, but also expresses the attitude of a person towards it (Shmeleva and Shmelev, 2002).

Stereotyping is the object of study of various sciences, as a result of which a peculiar algorithm of attitude to the corresponding object or phenomenon is created, which is carried out in the process of complex interaction of the object, subject and language (Zavhorodnia, 2000). The study of language stereotypes can be one of the starting points for researching the linguistic picture of the world in general.

In the context of the cognitive paradigm of linguistics, communication is one of the central objects of scientific research and generates constant reflection in the scientific community. The need for interpersonal interaction comes from the social nature of man. Communication, thus, can be considered



as the main way of social adaptation of an individual and, at the same time, as a means of social integration.

The communication process is regulated by the rules of communicative behavior within the given society, which allows us to talk about the stereotype of communicative interaction. Thus, J. Searle emphasized that speaking one or another language is an extremely complex form of behavior (Searle, 2010). I. Sternin defines verbal communication as a process that reflects a set of norms and traditions of social interaction related to speech design, topics and features of the organization of communication in certain communicative conditions (Sternin, 2001). Opinions about the stereotype of speech communication as one of the aspects of communication were already expressed in the works of M. Bakhtin, in which the author proved that 'all our utterances are endowed with certain typical forms of a permanent whole... Even in the most free and unforced conversation, we frame our speech according to certain ... forms, sometimes clichéd and formulaic, sometimes more flexible, plastic and creative' (Bakhtin, 1979). Later, the idea that speech communication is not a chaotic, but an ordered phenomenon, was consolidated as a result of numerous pragmalinguistic studies (see the works of N. Arutyunova, A. Baranov, O. Issers, G. Kreidlin, O. Snytko, I. Tarasova, Yu. Prokhorova, Karaulova, etc.)

In modern scientific literature, there is an idea of a stereotype of speech communication or a communicative stereotype. Describing the stereotypes of communication, S. Moskovici claimed that 'on the one hand, we have a collective consciousness, which includes beliefs, ideas and stereotypes that we learn by tradition, on the other hand, we have an individual consciousness, which includes ideas and images, which we received with the help of our own experience' (Moskovici, 1980). The scientist introduces the concept of social stereotype into scientific circulation, which was later tested by the term system of pragmalinguistics, within which this phenomenon was called the stereotype of speech communication or communicative stereotype.

The term 'communicative stereotype' was introduced into linguistics at the end of the 20th- the beginning of the 21st century, when the boundaries of the linguistic terminology expanded due to the integration of key concepts of several scientific paradigms: cognitive, communicative, as well as sociological and ethnolinguistic. In scientific works of the 70s and 80s of the 20th century, there are references to stereotypes of communicative behavior; stereotypes of communication are defined as 'fixed formulas of communication, typical constructions that are persistently repeated, used in high-frequency everyday situations in the city (shop, transport, etc.) and constitute ready-made formulas not only from the point of view of their morphological and syntactic structure, but also from the point of view of their lexical content' (Stern and Druckman, 2000). In contrast to figurative, mental or social stereotypes, which are not directly related to behavior, communicative stereotypes are a manifestation of conventional speech behaviour that is included in interactive activity and that regulates the social process (Demiankov, 1996).

In modern science, social, ethnic, national, and cognitive stereotypes are distinguished. In socio-psychological literature, the term social stereotype is used as a synonym for images of ethnic groups associated with racial and national prejudice. It is on social stereotypes that the feeling of social solidarity is based, so they often do not undergo either change or correction. V. Yadov claims that the perspective of studying social stereotypes is, 'firstly, their content, because it is social stereotypes that reflect the ideological and psychological patterns of the spiritual world of various groups, and secondly, adequacy, establishing true and false, untrue, erroneous in this content, thirdly, social factors contributing to the formation of stereotypes, fourthly, clarification of functions in determining communication between social groups and individuals' (Yadov, 1970). According to Y. Prokhorov, social stereotypes arise 'on the basis of spontaneous feelings and emotions, but are still determined by the natural conditions of human development, fixed in the collective consciousness' (Prokhorov, 2006). One of the types of social stereotypes are ethnic stereotypes, which characterize members of ethnic groups and are often associated with them. According to the definition of I. Danyliuk, an ethnic stereotype is a 'simplified, schematic, emotionally colored and extremely persistent image of an ethnic group that easily spreads to all its representatives; a schematic program of behavior that is typical for representatives of a certain ethnicity' (Danyliuk, 2003). The ethnic stereotype reflects, as a rule, evaluative opinions about the moral, mental, physical and other qualities of representatives of different ethnic communities.





In our opinion, attention should be paid to the fact that an extremely important role in ethno-cultural stereotyping is played by orientation based on national characteristics. A national stereotype is 'an undifferentiated judgment that designates an ethnic or national group as a whole, assumes the presence of a certain trait in all its representatives, contains - hidden or overt - a certain assessment'. The national stereotype is connected with the national character, which, according to S. Ter-Minasova, is not only a set of peculiar features inherent only to a certain people, but also a specific set of universal human instructions (Ter-Minasova, 2004).

Since communicative linguistics is engaged in the study of human communication laws, the organization of the means of the language code, the influence of various factors on the means of speech, one of its main tasks is to study the relationship between individuals in conflict situations and non-conflict communication. In communicative linguistics, conflict is considered to be the cause of communicative failures and is characterized "not so much by a misunderstanding of the addressee's message as by the inconsistency of the intentions of the interlocutors, a clash of their interests, a difference of opinions.

At the same time, a communicative conflict is not always unsuccessful and involves the development of a communicative event that can end in a confrontational explosion, communicative success for one of the communicants, and even a communicative compromise.

Within the framework of communicative linguistics, F. Batsevich singles out communicative conflict – the comparison of communicative strategies of the addressee and the addressee, which makes communication impossible (Batsevich, 2004). V. Tretyakova defines language conflict as a structure, the necessary components of which are: participants in a conflict situation, whose interests' conflict; clashes (views, points of view, goals, positions); damage (consequences) caused by the participant's speech actions (Tretyakova, 2003).

A language conflict occurs when one of the parties, to the detriment of the other, consciously and actively performs speech actions that can be expressed by negative means of speech. Such actions of the addressee determine the speech behaviour of the addressee, who, realizing that these speech actions are directed against his interests, performs appropriate speech actions against his interlocutor, expressing an attitude towards the subject of speech or the addressee. This interaction is a linguistic conflict (Tretyakova, 2003).

Psycholinguist K. Sedov considers communicative conflict as a linguistic clash based on aggression expressed by linguistic means. At the heart of this conflict is the desire of one or both participants in the communication to relieve psychological tension at the expense of the interlocutor (Sedov, 2002). Therefore, the main components of communicative conflict are: communicators, their speech actions and the result of their conversation. The reason is the contradiction of communicative goals and roles of both the addressee and the addressee.

Among the factors contributing to the emergence and increase of tension in communication, M. Metkin singles out the following actions: interrupting the partner; humiliation, negative assessment of his personality; emphasizing the difference between yourself and your partner; belittling the partner's contribution to the common cause and exaggerating one's own; avoidance of spatial proximity and eye contact with the interlocutor; accusations, threats, punishments; minimizing the problem (Metkin, 2016).

It turns out that conflicts in communication are created by individuals themselves, and, therefore, conflicts themselves can contribute to their elimination, termination or even avoidance by showing interest in the partner's problems, giving him/her the opportunity to speak out and express an opinion, emphasizing his/her importance in his/her eyes, admitting their wrongness, using the technique of compassion and psychological support, offering a joint search for a way out of the situation, etc. However, the solution of this seemingly simple task is complicated by the individual's reaction to communicative conflicts, since the reflection of the conflict situation in the eyes of communicators rarely corresponds to reality. The participants of this action are almost never aware or do not want to be aware of the subject and object of the situation that has arisen, and this, in turn, can lead to a psychological conflict, and therefore, in most cases, the communicative conflict remains unresolved.



Thus, within the lexical-semantic group "Conflict Actions", units to denote communicative conflict are manifested, first of all, by expressing negative actions and attitudes of a person to a person, an individual to a group, and vice versa, group to group. Verbal expression of dissatisfaction often arises on the basis of misunderstanding, envy, jealousy, unwillingness to help another, irreconcilability with the thoughts of the opponent, the desire to achieve something by stepping over others.

However, it should be noted that sometimes open clashes between opponents, such as a dispute, quarrel, argument, are inevitable and to some extent necessary, which is the first step towards achieving a goal, solution or resolving disputes, conciliation.

A comparative study of vocabulary denotes communicative conflict as a component of the lexical-semantic group "Conflict Actions" that makes it possible to identify the specifics of linguistic means through the verbal expression of communicants in the systems of various languages. The emergence of this kind of conflict is based on a violation of the organization of communication, the lack of feedback. The reason for this may be an overly cruel position, lack of flexibility and tactics, mutual understanding, etc. It is the verbal manifestation of conflict actions that testifies to the significant communicative and pragmatic potential of the studied language units.

## Conclusion

As we have seen in the research, establishing intercultural communication, interaction and cooperation of different groups of communicators can resolve conflicts, overcome stereotypes, and build tolerance. *The Golden Rule of Morality*: "Do unto others as you would have them do unto you" has been a basic ethical principle since ancient times. Conflicts are by definition especially resistant to resolution and require more complex form of intercultural communication. This form of communication should be deeply transformative. Intercultural communication meets with successes in identifying problematic factors such as stereotypes. But the basis of this issue is the ability to empathize. Therefore, understanding the differences, overcoming stereotypes, obtaining relevant knowledge and competences are the key to successful intercultural communication. Though stereotypes and diversities in cultural backgrounds remain an important question for future investigation.

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## CULTURE AND LANGUAGE LEARNING

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### Abstract

Hall (1959) calls culture the silent language. He asserts that much of their (Americans sent abroad) “difficulty with people in other countries stems from the fact that so little is known about cross-cultural communication” and suggests that Americans should be “thoroughly trained in the culture of the country” when they are sent abroad. Indeed, when we do not know about the culture of our interlocutors, we are very likely to misunderstand them or be misunderstood by them. For effective communication with foreigners, linguistic competence is not enough, it should be supported with intercultural competence.

### Introduction

What do we mean by “culture”?

The word “culture” originally comes from *colere*, a Latin word meaning to cultivate, to prepare land for the raising of crops (Merriam-Webster Dictionary). Today the word *culture* is used in many European languages.

GERMAN	Kultur	SPANISH	cultura
ALBANIAN	kulturës	ITALIAN	cultura
BULGARIAN	kultura	POLISH	kultura
FRENCH	culture	NORWEGIAN	kultur
HUNGARIAN	kultúra	SWEDISH	kultur

Some non-European languages like Turkish or Filipino also use variants of the same word for culture, *kültür* and *cultura* respectively.

In English *culture* means many things today. Longman Dictionary of Contemporary English (LDOCE) provides six definitions:

1. the **beliefs**, way of life, art, and **customs** that are shared and accepted by people in a particular society
2. the **attitudes** and beliefs about something that are shared by a particular group of people or in a particular organization
3. activities that are related to art, music, **literature** etc.
4. a society that **existed** at a particular time in history
5. bacteria or **cells** grown for **medical** or **scientific** use, or the process of growing them
6. the practice of growing **crops**, cultivation

The following sentences use the word *culture* in the meanings listed above. Can you guess which definition of culture each use below corresponds to.



- a) In some cultures, you are supposed to take off your shoes before you enter a house or a flat.
- b) Does European culture value privacy?
- c) To develop a company culture that works may take years.
- d) Those of you who are interested in culture are advised to go to London, where you can visit world famous museums.
- e) I cannot say Mark is a man of culture, he does not care for classic art, music or movies.
- f) Did you know that beer was invented by the Sumerian culture?
- g) A nurse did a throat culture on my sister to see if she had strep.
- h) They needed land and water for cotton culture.

(Answers: a.1 b.1 c.2 d.3 e.3 f.4 g.5 h.6)

Here are some more sentences in which the word culture is used with these different meanings:

- a. In Russian culture, people need friends or acquaintances to get things done. (1)
- b. In traditional cultures people tend to be individualistic. (1)
- c. People raised in Western culture may find our ways of clothing eccentric. (1)
- d. The new boss hesitates to change the practice of sports in the morning which has become the company culture. (2)
- e. I know you are interested in culture. So you had better go to Venice, not Milano. (3)
- f. I cannot say my cousin is a person of culture. Museums and art galleries do not attract him. (3)
- g. This technique is known to be used by some advanced cultures of the past like the Ancient Chinese. (4)
- h. Scientists grow cultures in a laboratory setting so that they can study some microorganisms. (5)
- i. It is no longer allowed to clear forest for rice culture in this country. (6)
- j. How much were the Balkan countries influenced by Ottoman culture? (1)
- k. Drinking green tea is part of Uzbek national culture. (1)
- l. The local culture of the remote province may be interesting for European tourists. (1/3)
- m. Horses are no longer part of modern culture. (1)

In language teaching, when we talk about culture we use the word with the senses given in the first two definitions most of the time. Indeed, without knowing “the **attitudes** and beliefs about something” or “the **beliefs**, way of life, art, and **customs**” that are common in a particular group of people or society”, interlocutors cannot communicate with each other successfully even if they have a good command of the language they speak. “In addition to language there are other ways in which people communicate that either reinforce or deny what they have said with words” (Hall 1959: 28). People use cultural symbols subconsciously along with the language to get the meaning across. Listeners, or readers for that matter, fully understand the speaker or writer if they share the same culture as well as the same linguistic code. Language and culture are interwoven. Therefore, culture-free language would be an oxymoron by



definition. Any human language is culturally loaded, in other words, whatever there is in the culture of a society, it is reflected in the language spoken by the members of that society. Thus language teaching without reference to culture is would be artificial and incomplete.

People sometimes make a distinction between "Big C" culture and "Little c" culture (Clandfield, 2008). When they use the word culture to mean knowledge about history, geography, literature, fine arts, important thinkers, etc., they are talking about "Big C" culture. If someone knows a lot about, let's say, Shakespeare, Ancient Egyptians, Tolstoy's novels, the French Revolution, Swan Lake or Mozart's compositions, he or she has "Big C" culture and we may very well call him "a man of culture. "It is a small part of the whole picture" (Herron 2000).

"Little C" culture, on the other hand, is more about daily life and better corresponds to anthropologists' definitions of culture:

'... the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next' (Matsumoto 1996: 16, cited in Spencer-Oatey 2012).

'Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour' (Spencer-Oatey 2008: 3).

Which of the following could be considered "Big C" culture, and which ones "Little c" culture in today's world? Tell your reasons.

<ul style="list-style-type: none"> <li>• Michael Jackson</li> <li>• The film "Titanic"</li> <li>• Blue jeans</li> <li>• The Great Chinese Wall</li> <li>• a driving licence</li> <li>• graduation ceremony</li> <li>• Christmas meal</li> <li>• Anna Karenina</li> </ul>	<ul style="list-style-type: none"> <li>• Mona Lisa</li> <li>• Nazi Party Flag</li> <li>• <i>The Great Gatsby</i></li> <li>• iPhone</li> <li>• football</li> <li>• tea party</li> <li>• Atatürk</li> <li>• Turkish Coffee</li> </ul>	<ul style="list-style-type: none"> <li>• The Demolition of the Berlin Wall</li> <li>• Roma Ice-cream</li> <li>• A caravan</li> <li>• The Hagia Sophia</li> <li>• Continental Breakfast</li> <li>• The Last Supper</li> <li>• A Wedding Ceremony</li> </ul>
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It would make sense to say that "Little c" culture is related to the first two meanings of culture while "Big C culture" to the third meaning provided by LDOCE.

Anthropologists often talk about five features of culture. It is **learned**, i.e., it is not genetically or innately acquired. You get it from the environment through experiences. It is **shared**, i.e., all the members of the society have it. An individual's personal or idiosyncratic actions do not constitute a culture. It is **symbolic**, i.e., it uses symbols which mean the same thing for all the members of a society but may mean something else or simply nothing for people of other cultures. Language is such a symbol, probably one of the most important symbols, used in societies. It is **integrated**, i.e., its components are connected and interrelated so much so that you cannot understand one part of it without knowing the other parts. It is **dynamic**, i.e., culture changes because it adapts to new social, political, religious developments as well as natural events like the climate or earthquakes.



## Intercultural Competence

A speech community is a group of people who share the same dialect of a language and the same culture so that they all agree on the meanings of words and expressions used for objects and events. In such a society, people would understand each other perfectly well not suffering from any serious communication failures. Unfortunately, a speech community such as defined above is rare in today's world. People are in contact with other peoples with different cultures with the help of digital technologies like the internet, email, mobile phone, etc. as well as by more traditional means like travel, immigration, radio and television, books, newspapers, and exchange programmes.

Not all native speakers of a language always share the same culture. Nor do they use their language in the same way in terms of word selection, syntax, and semantics, let alone its non-native speakers. Foreign language learners' job is not easy at all in this respect.

In the globalised world people often have to communicate in a lingua franca, which is English most of the time. In other words, people from different countries and societies whose cultures and languages vary a lot are learning English. Not only English learners' but even native English speakers' cultures and languages are non-equivalent.

The world somehow uses English as a lingua franca. Agreeing on one language for international communication may be very precious but without familiarity with the background cultures of all the parties it would not guarantee successful communication. Nodding in agreement or disagreement may be a good example for the role culture plays in communication. In most European countries and in Turkey for that matter people nod to say yes. To say no, on the other hand, Turks, people in Southern Italy and people in some part of Greece raise their heads quickly and/or click their tongues while most Europeans shake their heads (Bross: 2020, Andonova and Taylor: 2012). In Turkey and in Greece people may nod the head upward a little bit or lift their eyebrows or do the two gestures at the same time to express disagreement while they surprisingly express agreement in neighbouring Bulgaria. The younger generation in Turkey, and probably in Greece and Bulgaria, has started to adopt the European ways in this respect, though. Another cultural issue that is treated differently in different cultures may be directness in speech. "Americans pride themselves on being outspoken and forthright, while these same qualities are regarded as a liability by the Greeks. Forthrightness indicates a lack of finesse which the Greeks deplore" (Hall, 1959: X). There is no scarcity of such examples. "It is essential that we understand how other people read our behaviour (not our words, but our behaviour" (ibid.).

Many native or non-native speakers of English are likely to meet people from too many cultures and subcultures in today's globalized world. They cannot be expected to learn about all them in a reasonable period of time. They are in need of more practical strategies. One such strategy could be to develop *intercultural competence*, which means "the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations to the world" (Spitzberg and Chagnon, 2009: 7). So what does it mean to have intercultural competence? According to Barrett (2012), it has four major components: attitudes, skills, knowledge and behaviours.

*Attitudes* involves openness to, respect for, interest in, and tolerance towards different beliefs, behaviours and practices in other cultures which you do not necessarily like or approve of.

*Skills* involve adapting to the ways people think and act in other cultures as well as being unbiased in the evaluation of different cultures.

*Knowledge* is about being aware of different beliefs, opinions, traditions, practices and habits in other cultures as well as one's own.

*Behaviours* refer to ability to act and speak appropriately in presence of people from other cultures so that you communicate and get things done smoothly avoiding any misunderstanding or offence.



It seems feasible for language teaching programs to integrate the above components into their lessons in order to make their learners interculturally competent and more aware of the unconscious culture so that they can come over most of the cultural difficulties that may arise in international/ intercultural interactions. Such a move would certainly make the language classes more interesting and enjoyable.

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## **SIMILARITIES BETWEEN KEY CHARACTERISTICS OF CULTURE IN ENGLISH AND KISWAHILI TEXTS: TOWARDS A MULTICULTURAL GLOBAL CITIZENSHIP**

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### **Abstract**

This paper aims to demonstrate similarities between key characteristics of the culture as presented in English language written books and those of Swahili language as a means of promoting multicultural Global Citizenship, where humanity appreciate more what we share in common rather than what divides humanity. The methodology is as comparative survey through review of literature of the English and Swahili language and literature books as demonstrated in various stories. The study was guided by a specific objective, to demonstrate similarities between key characteristics of English culture and Swahili culture as seen in language and literature textbooks. There has been a lot of prejudice and discrimination among the people of the world in the past as documented in human history, this was partly due to inadequate awareness of what humanity shares in common. Therefore, as the world moves towards global citizenship it is of essence that a spotlight is shed on what we have in common, particularly our way of life in order to enhance appreciation of all people lives, irrespective of the diverse cultural and linguistic backgrounds. The findings of this paper indicate that truly the Swahili culture has a lot of parallels with key characteristics of English Culture, therefore the need to celebrate other people's ways of life, for in each culture key characteristic such as humor, tradition and good manners which are essential aspects of human living stand out for culture and good manners are acquired assets for a lifetime.

**Keywords:** Humor, Tradition, Good manners

### **Introduction**

Culture is the way of life of a people passed down from one generation to the next. People's way of life includes codes of manners, dress, language, religion, rituals arts among others. In every culture key features stand out, that is good manners, tradition and humour. Scholars and philosophers have tried to justify the intrinsic existence of regulations in every human person. Scholars argue people know what is good or evil; right and wrong from our natural states, referred to as conscience, however the question is why do some men and women behave beastly while others saintly. Human history has shown that humanity has been divided by prejudice and discrimination however this study identified key characteristics of English culture that has similarities with Swahili culture as documented in English and Swahili tests, which connects and makes humanity one, Lucky Dube in his song different colors one nice beautiful people means we can celebrate our diversity and we can enjoy what we have in common.

This paper was guided by one specific objective to demonstrate similarities between key characteristic of English culture and Swahili culture with view to promote a multicultural global citizenship by realizing that every culture has humour, tradition and good manners that are common to humanity and can be celebrated in shaping a multicultural global citizen.

Globalization is the connection and interdependence among the people of the world driven by forces such as trade, technology tourism, travel and internet. Globalization has a number of benefits which includes, spread of new culture, spread of technology and innovation, low costs for products among others, the question then is, can we have common global key characteristics of culture that we believe in and can be celebrated to promote multiculturalism and global citizenship.



## Methodology

This study was based on library research of text in both English and Swahili culture. The study examined published text on key characteristics of culture focusing on good manners humour and traditions to establish areas of similarities in English and Swahili texts.

## Review of English and Swahili Texts on Key Characteristics of Culture; Tradition, Good Manners and Humour.

### Tradition of the English People

#### a) Kingship

In a monarchy, a king or queen is the Head of State. Winsor and Magee (2024), observe that, "King Charles III is now the king. In Britain's monarchy, the heir ascends to the throne immediately upon the death of their predecessor. Charles ,wife Camilla, now has the title of queen. The king's older son, Prince William, is next in line for the throne. The crown does not pass from reigning monarchs to their spouses, so Queen Camilla is not in the line of succession."

#### b) Song and dance

It was common practice for the English to throw parties that include dancing. During the dance a man requests a lady to dance with him. It was uncommon to see a man or woman dancing alone.

**Austen (1998) states,**....." Elizabeth Bennet had been obliged, by the scarcity of gentlemen, to sit down for two dances....."

When Mr. Bingley tells Darcy to join in the dance, Darcy tells him,....." I certainly shall not. You know how I detest it, unless I am particularly acquainted with my partner....."

Emily (1955), states"....music is of more importance than choice of place. You cannot give a ball or a dance that is anything but a dull promenade if you have dull music. At all balls there must be two orchestras, so that the moment one finishes playing the other begins".

#### c) Food and drink

For the English, tea is not just a drink, it is a sign of friendliness when you visit someone's house. A cup of tea can be very comforting; it is hot, so warms you up, contains caffeine, so wakes you up and is available everywhere from offices to hospitals!

Emily (1955) says,..."*A tea, no matter how formal it pretends to be, is friendly and inviting.*" She further says that, "...*Afternoon teas without dancing are given in honor of visiting celebrities, new neighbors, or engaged couples, or a new daughter-in law, or to "warm" a new house, or for a house guest from another city; or, as is the case most often, for no reason other than that the hostess feels hospitably inclined.*"

#### d) Dressing

The English traditionally had recommended ways of dressing for ladies and men for different occasions. The royal family, especially the queen has a way of dressing which must be adhered to. Marosi (2021) says that members of the royal family,".....*must dress appropriately at all times: to dress modestly and smartly for all occasions*"

Thakur 2018, says the Royal Family has to adhere to certain rules and regulations especially when it comes to dressing. *The Queen always wears gloves and is always seen in bright outfits and hats. The Duke and the Duchess of Cambridge must dress formally for informal events.*"

Clare 2021, says, "...The weather in the English countryside can be quite unpredictable. It's not uncommon to experience four seasons in one day, so it's important to be prepared for anything." layers



are your best friend! They give you the freedom to adjust your outfit throughout the day. Start with a lightweight t-shirt or blouse, add a jumper for warmth, and finish with a jacket to protect you from the wind and rain. For formal occasions, Clare (2021), observes “.....men wear a classic suit and tie, navy or grey suit paired with a white or light blue shirt and a tie that complements the suit colour. For women, a cocktail dress or a skirt and blouse combo is perfect for formal occasions. A classic colour like black or navy, and add some fun accessories like a statement necklace or earrings. Pair with some comfortable yet stylish heels or flats. A classic wool overcoat or a leather jacket will complete your formal outfit while also keeping you warm and stylish.

#### **e) Holidays**

The English people have quite a number of holidays that they celebrate within the year. Christmas is one of them and is a season that is celebrated from 25<sup>th</sup> December to 6<sup>th</sup> January.

*Fyfe and Ivatt (1999), observes “..... Christmas in England, is the biggest party season of the year. Christmas Day itself, the start of the great holiday period, is the one day in the year on which the head of state - the Queen - speaks to the nation.”*

The English Christmas which is a family event is still defined in terms of great traditions that include Christmas cards , Christmas carols , decorations and the Christmas tree, gifts and Christmas dinner – whose main course is Roast turkey, filled with a sage and onion stuffing

#### **f) Superstitions**

The English people in their culture and traditions were superstitious. Marosi 2021, mentions some of the superstitions that,.....

*“.....if a child rides on a bear’s back it will be protected from whooping-coug”..*

*....” double-yolked egg was viewed with concern as it foretold of a hurried wedding due to a pregnancy”*

*“.....Many housewives believed that food would be spoilt if it was stirred in the opposite direction to that of the sun.”*

#### **Good Manners**

Good manners are a set of behavior which mark someone as civilized and cultured member of society according to Swai, T and James, R (2011).

The English are known for their good manners, politeness and courtesy at all times.

Bukenya, Njengere and Kioko (2003), emphasizes on the four little expressions which are the pillars of politeness. Excuse me, please, sorry and thank you.

"Excuse me" is a form of attracting attention. If you want to ask for information or assistance from someone, it is good to start by saying to them "excuse me..."then you proceed with whatever you wish to say to them.

"Please" is the most important word in asking for anything. Even when you are giving orders, please, remember to say "please".

St Giles (2024)....• You should say please when you ask the taxi driver to take you somewhere, 'I'd like to go to Buckingham Palace please.'



- You should say please to the waiter when you order your food, 'I'd like the salmon pasta please.'
- When you are offered something you want, the answer should never just be yes it should always be yes please.

Bukenya, Njengere and Kioko (2003), states that "Sorry" is for conveying apologies.

" I am sorry , Sir," said Ms Kanika. "He is in a meeting. Would you like to wait?"

St Giles (2024) observes that,..... 'Sorry' The word sorry in England is almost a reflex reaction. 'Sorry' is not necessarily used to indicate an admission of guilt

- If you bump into someone, or if someone bumps into you – both people say sorry,
- We say 'sorry' if our arm accidentally brushes against someone else's when passing through a crowded doorway
- We say 'sorry?' when we haven't heard someone.
- We say 'sorry but' before we complain about something

Bukenya, Njengere and Kioko (2003) note that..... "Thank you", expresses gratefulness. It is a lovely habit always to say "thank you" for everything that anyone does for you.

According to Emily (1955), when talking about dance as part of English culture says"..*At the end of the dance, whether it has lasted one minute or sixty, the man says, "Thank you!" or "Thanks ever so much!" On occasion he adds, "That was wonderful!" In this case she says, "Thank you,".*

When you get out of a taxi, you should always say thank you to the driver.

- You should say thank you to a waiter when they give you your food.
- You should say thank you to a shopkeeper when they give you your change.
- When you are offered something you don't want you should never say no, you should always say no thank you or just thank you.

### Addressing people

When addressing each other, respectful words like sir, madam, lady, miss, Mr are used. Austen (1998) notes that, the characters respectfully address each other.

...."My dear madam," he replied, "this invitation is particularly gratifying, because it is what I have been hoping to receive; and you may be very certain that I shall avail myself of it as soon as possible."

"But is there not danger of Lady Catherine's disapprobation here, my good sir? You had better neglect your relations than run the risk of offending your patroness."

"My dear sir," replied Mr. Collins, "I am particularly obliged to you for this friendly caution..."

St. Giles (2024) states...Good manners include social behaviour.

**Personal space:** You should not stand too close to people when you talk to them. English people find this uncomfortable.

**Meeting and Greeting:** Most people shake hands when they meet for the first time or in a formal situation. When people are good friends, they will sometimes hug or kiss each other on the cheek to say hello, goodbye or thank you.



**Eye contact** - In public, people avoid making eye contact with strangers. Most people look towards the ground slightly rather than at peoples' faces. People in England find it uncomfortable if they feel as though someone is watching them.

## Humour

According to Rennoldson (2021), observes that...."Humour comes up everywhere in England, in all parts of social & work life. In work situations it is used to lighten things up when discussions get serious, speed up the chat & quickly change the direction of the conversation. It can also be used in a business situation to distract from issues, avoid replying to your questions"

Simon (2021), observes that some humorous statements by the English people

"I look like I got dressed in the dark this morning!"

"I'm so bad at cooking- I could burn water."

"I couldn't run a bath, let alone this race.

"I can't be friends with someone who doesn't drink tea!"

- Williams (2010)..... "Why do they call it rush hour when nothing moves?" —
- Rivers (2014)..... "You know you've reached middle age when you're cautioned to slow down by your doctor, instead of by the police." —
- Handey (2001) ..... "Before you criticize someone, you should walk a mile in their shoes. That way when you criticize them, you are a mile away from them and you have their shoes." —
- Mike Bechtle (2012),..... "People can't drive you crazy if you don't give them the keys."
- Elbert Hubbard (1895) states that, ..... "Do not take life too seriously. You will never get out of it alive."

Mrs Bennet, in Austen (1998), tells her daughter,.....

"Don't keep coughing so, Kitty, for Heaven's sake! Have a little compassion on my nerves. You tear them to pieces."

"Kitty has no discretion in her coughs," said her father; "she times them ill."

"I do not cough for my own amusement," replied Kitty fretfully. ....

After a short talk with his wife, Mr. Bennet tells Kitty, ...

"Now, Kitty, you may cough as much as you choose," said Mr. Bennet; and, as he spoke, he left the room, fatigued with the raptures of his wife.

1. Walliams (2009), describes Chloe's mother as holding Chloes school book.. "as if it were an exhibit in a court case".

When Chloe and Mr. Stink go into a coffee shop, the author says that...."

....."People started running toward the door, clutching serviettes to their mouths as makeshift gas masks.

3. Chloes mother is running for member of parliament and comes up with policies that are quite humorous. For example....



- Churchgoing on Sunday morning to be compulsory. And when you do go, you have to sing the hymns properly, not just open and close your mouth when the organ plays.
- Tattoos on anyone but visiting sailors to be banned. Tattoos can be dropped off anonymously at police stations without prosecution.
- Football games in the local park are a nuisance. From now on only imaginary balls to be used.

## **Swahili Culture**

### **Dressing**

According to LaRocca (2009),...”Swahili women generally wear brightly colored and patterned rectangular cotton cloths called kanga. Women will cut a kanga in half, wrapping one half around their waist like a skirt, and the other half around their shoulders and head (as a Muslim head covering). The kanga always had a saying written at the bottom.

“Men who live on the Swahili coast generally dress in western clothing, but some men wear more traditional clothing, especially on Friday, the day when Muslims pray at a mosque. Men will wear a kanzu, or ankle-length white tunic. Men also wear, even without a kanzu, a koffiya, or Muslim prayer cap. These are often white with tan stitching”.

### **Food and drink**

Rice, the staple food, is cooked with coconut milk. Pilau is a common dish all over the world, but the secret to the Swahili version is that it's flavoured with the spices fresh from the “Spice Island”, Zanzibar.

Swahili people would welcome guests with tea, and also take tea after a meal or as they wait for a meal.

Momanyi (2021), “...Karibu mwenzangu, subiri nikuletee kikombe cha chai”.

(welcome my friend, let me bring you a cup of tea”)

Arege (2022), “...ngoja nikuandalie kikombe cha chai”

(wait I make you a cup of tea)

### **Music and dance**

Jason (2022) states that, “Both chakacha and taarab are Swahili music forms that carry lots of culture and history. Chakacha is a genre of music that was only performed by women with dancing as the central event. Chakacha is mostly performed live at weddings with a band using coastal percussive instruments. Men were never allowed to dance chakacha because the dance involved seductively shaking the waist.

In taarab, the audience sometimes plays a minor less active role where they sit and just listen while sometimes they play a very active role where they help the band sing while (slow) dancing.

### **Superstition (Itikadi)**

Swahili people in their tradition and culture had their superstitions as noted by Kanga (2017). The writer says,

“.....kula gizani ni kula na shetani”.....”eating in darkness is eating with the devil”

“...kumywa maji msalani hua mtu ni mwongo”....he who takes water in the toilet is a liar”

“...bundi akilia juu ya nyumba anatangaza kifo”....”an owl hooting on top of house signifies death in that house”

### **Holidays**



The Swahili people also have religious holidays called *likizo*. Dinolingo (2010) notes that Many Swahili speaking people are Muslim so a lot of the religious holidays are Muslim holidays. An example is *maulidi*, a Muslim yearly festival that celebrates the birth of Prophet Mohammed and it takes place in Lamu Island in March. Many are also Christian so Christian holidays are observed like Christmas, which is regarded as a family event. Various Swahili meals are prepared most importantly *Pilau* and *Chapati* and families and eat together.

### **Kingship**

According to Cart (2019) “.....Swahili cities were independent from each other and usually governed by a single ruler, but details of how these were chosen are lacking besides some cases of one ruler nominating his successor. By the 12th century, the cities were ruled by the affluent Muslim merchant class. Assisting the single ruler or sultan were various officials such as a council of advisors and a judge, who were all likely selected from the most powerful merchant families.

### **Fishing (uvuvi)**

Fishing was part of the swahili culture. Fish was part of the Swahili meals.

In an article in *Taifa leo* newspaper, Wangari (2019) states that “.....kazi ya uvuvi katika Uswahili inahusisha vyombo na vifaa mahsusi na hufanyika katika nyakati maalum na hujumuisha itikadi na mbinu mbalimbali. (*Fishing involved using special fishing gears and was carried out at certain times and involved some rituals*)

### **Good Manners**

In the Swahili culture and tradition, people were polite and courteous towards one another,..

#### ***”samahani” to mean excuse me***

Momanyi (2021), “.....samahani, lakini lengo letu sio kuwaaharibia kikao chenu”

(Excuse me, but our aim is not to interfere with your meeting)”

“...Samahani Mangwasha. Nina shida kidogo”.

(Excuse me Mwangwasha, I have a small problem)

#### ***Pole/samahani... means sorry***

Arege (2022): **Neema:** Pole baba. Binadamu ndivyo tulivyo. (*Sorry father. That's how human beings are*)

**Yona:** “....samahani mke wangu. Sikujua upeo wa ugonjwa wako.” (*Am sorry my wife. I didn't know the seriousness of your sickness*)”

**Sara:** Samahani (sorry)

**Dina:** Pole! Ninakusababishia taabu kwa hizi kuni mbichi.

(*sorry I caused you a lot of problems with these wet firewood*)

Momanyi (2021), “....Pole mwenzangu, usiwe na wasiwasi.” (*sorry my friend. Do not worry*)

#### ***Asante...thank you***

Arege (2022): **Yona:**.....asante mwanangu kwa kumleta mama yako nyumbani.

(*Thank you my child, for bringing your mother home*)



**Neema:** Karibu baba (*welcome father*)

Momanyi (2021), “....Asante bwana chifu kwa maneno yako ya busara”

(*Thank you chief for your wise words*)

**Nisamehe/naomba msamaha.....forgive me/I ask for forgiveness**

Momanyi (2021), “.....nimekuja kuomba msamaha....” (*I have come to ask for your forgiveness*)

Momanyi (2021), “....Nisamehe, mwanangu. Nisamehee!” *alianza kulia tena.*

(*forgive me my child, forgive me! He started to cry again*)

**Greetings**

In Swahili culture the young person greets the elder one first as a way of respect and good manners. Kanga (2017),”....

mdogo: Shikamoo.....how are you?

mtu mzima:marahaba.....I am well

Arege (2022): **Neema:** Shikamoo baba!.....How are you?

**Yona:** Marahaba mwanangu. Umemkaje?.....Am well my child. How have you woken up?

**Humorous Sayings/Misemo Iliyo Na Ucheshi**

The swahili people are full of humour especially when in a social setting.

Makoba (2015).....

Siyo kila anayeamka saa sita mchana ni tajiri, wengine wanapunguza saa za kuteseka.....

*Not everyone who wakes up at noon is wealthy, others are reducing suffering hours*

Ukiwa ugenini usinyamaze sana. Wenyeji wanaweza wakadhani unafikiria kuwaua.

*When in a new environment don't be too silent, people may think you are planning to kill them.*

Dalili nyingine ya umasikini ni kusafiri na mswaki.

*Another characteristic of poverty is travelling with a toothbrush.*

Ushawahi kukosa kila kitu, hata ukiombwa msamaha unasema huna?

*Have you ever lacked until when asked for forgiveness you say you don't have?*

Tangu nizaliwe mpaka leo sijui kuogelea. Hata hivyo sijali kwa sababu sijawahi kuona samaki anayetembea.

*Since I was born till today, I have never known how to swim. All the same am not worried because I have never seen a fish walking*

Mlioenda Dar kutafuta maisha, mkiyaona yangu mniletee.

*Those who went to look for life in Dar (city), when you find mine please bring to me.*





## Findings

This paper found many similarity and commonalities between English and Swahili culture in various texts studied.

## Conclusion

This paper concludes that, humour is a way of lightening life situations that may be challenging and brightening life and global citizenship requires light moments in face of situation modern life presents. Every people have their history and way of living, on which they are rooted, as Marcus Gavey once said, a people without history and culture is like a tree without roots. Good manners/etiquette is universal, good manners to be embraced in quest for global citizenship.

## Recommendations

Based on the findings that culture is learned, shared symbols, integrated and dynamic, this paper recommends the following:

- a. Learning about other people's culture as part of developing global citizenship based on awareness.
- b. Sharing of common aspects of culture for mutual benefits among nations of the world.
- c. Integrating cultural studies in school curriculum across nations of the world and including global trends in education
- d. Empowering people to embrace change because human life and globalization is dynamic at family level and early childhood education.

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## EXPLORING THE UNCHARTED: SOCIO-POLITICAL DISCOURSE IN TURKISH ENGLISH LANGUAGE TEACHING – A PHENOMENOGRAPHIC STUDY

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### **Abstract**

The importance of critical theory and pedagogy has been recognized in educational sciences. However, socio-political issues have been rarely addressed in the context of Turkey. Therefore, it is crucial to investigate social, political, and humanitarian issues encountered outside classrooms since discussion of socio-political matters grants emancipatory approaches and critical perspectives for both students and instructors. This study aims to examine the perceptions of in-service and pre-service English Language Teaching (ELT) teachers regarding socio-political issues in the context of ELT. This study is based on phenomenographic research design. A semi-structured interview was prepared and asked to the students. Thus, Pre-service ELT teachers (N=60) studying at a state university and in-service ELT teachers (N=26) working at state schools in Turkey were interviewed by the researcher. The study reveals that in-service English Language Teaching (ELT) teachers generally hold a negative perspective regarding Armenian accusations of genocide, even though they maintain predominantly positive attitudes toward Armenia and Armenians. This study is motivated by the limited discussion of minority groups like Armenians in Turkey, particularly in English Language Teaching (ELT) contexts, highlighting the challenge of addressing these socio-political issues within the politically sensitive Turkish ELT landscape, while also emphasizing the significance of exploring such issues through the lens of critical theory and pedagogy in education.

**Keywords:** English Language Teaching, ELT Curricula, Armenian Issue, Critical Pedagogy

### **Introduction**

Critical theory emerged as a new analytical or explanatory framework for the tenets of modernity in the 1940s. The approach activated critical pedagogy and produced persistent criteria and standards that significantly influenced the humanities. In a number of domains of the social and educational sciences, emancipatory processes are typically undervalued, yet this theory considers them. Due to the spread of capitalism, neoliberalism, and culture industry, critical theories have been omitted from English language teaching (Gray, 2013). Furthermore, critical pedagogy includes issues that are rarely included in conventional education, as such content tends to empower and liberate students and other education stakeholders. In general, fostering a critical perspective on social, cultural, economic, and political concerns is considered difficult. Consequently, English Language Teaching senior undergraduates typically deal with light topics in their curriculum. Parallel to the concepts of critical theory, significant emphasis has been placed on the participatory approach (Giroux, 2001). The participatory approach aims to limit social and political issues in educational domains, as political themes have traditionally posed difficulties in foreign and second language teaching due to capitalist considerations (Philipson, 1999). Thornbury (2013) notes that the discipline of foreign language teaching has been under the effect of capitalism. Curriculum content and classroom environments frequently include depolitical compounds that depoliticize foreign language practitioners. These socio-political issues are rarely raised. Textbooks and curricula serve as agenda-setters based on particular tenets that steer individuals in particular directions (Thornbury, 2013). In recent decades, foreign language instruction in Turkey has been superior to that of the past (Doğançay-Aktuna, S., & Kiziltepe, 2005). Despite this, the variety of applied



methodologies disregards a participative approach. Since the 1950s, numerous language education approaches have been developed. The concepts and values of critical pedagogy have not been replicated in foreign language instruction. The participatory approach based on the perspectives of Freire (1998), which criticizes the content of English language courses, has been largely overlooked (Gray, 2013). As a postcolonial challenge, restricting discourses in foreign language teaching might be identified. Consequently, it can be asserted that school surroundings entail artificial difficulties, even though numerous social problems are faced and exacerbated outside of classroom settings (Freire, 1994). Non-inclusion of liberal democracy in educational settings results in the emergence of banal themes, rendering the participatory approach unteachable. The majority of English as a Foreign Language teachers are unlikely to take chances by incorporating sociopolitical concerns into their activities. However, hinting at socio-political issues in foreign language instruction develops foreign language students to become conscientious citizens and dialectic discourse-based social innovators. Critical pedagogy in foreign language education refers to difficulties and challenges of daily life by acting as active compounds inside and outside of the classroom. Because classroom practices entail unreal and repetitive duties, students need to engage with issues that are discussed by residents on the street (Sharma & Phyak, 2017). The development of critical thinking is also the core component of critical pedagogy in the teaching of foreign languages (Khatib & Miri, 2016). Since any socio-political issue that challenges the precepts of neoliberalism and these dominant cultures is purposefully masked so as not to alert teachers and students, neoliberal issues dominate language education curriculums (Shin & Park, 2016). As a result of populist discourses, governments tend to negotiate deals with publishing businesses for the sake of continuing education (Pennycook, 2018). Thus, critical theory has essential significance in the field of language education in that it can drive students and teachers to react to what is already provided for them, since they are viewed as antecedents who must follow a particular path when learning a foreign language. Both teachers and pupils are expected to remain silent and not oppose what is assigned to them as the Western world has already pushed and served discourses for non-Western countries, which may be viewed as an orientalist attitude (Pennycook, 1990; Said, 1978; 2007).

Critical pedagogy can be used to deconstruct and decolonize hegemonic and orientalist practices in foreign/second language education since Freirean pedagogy, which is deeply rooted in its sociopolitical context, has frequently proven liberating (Au, 2017). This liberating example facilitates two key processes: communication and problem-solving (Freire, 2000). Communication affords individuals the opportunity to appropriately react to reality and is firmly rooted in sociality, which gives rise to social practices, social transformations, and social discourse through reflection (Freire, 2000). In addition, a crucial component of critical pedagogy is the problematization of social and political issues that encircle people and the formulation of questions regarding agenda items that arise beyond the classroom. Consequently, questioning encourages a critical stance toward established discourses (Freire, 2000). Therefore, examining daily issues, discourses, predetermined curricula, and mundane issues might prompt individuals to consider what measures they can take for social innovations both within and outside their immediate contexts (Au, 2017). The rationale behind this study stems from the fact that minority groups such as Armenians are hardly discussed in the context of Turkey, particularly in ELT settings. Therefore, those majoring in ELT need to encounter these socio-political issues such as the Armenian minority in our case. Discussing these topics in ELT classrooms in Turkey is a hard issue because of the political arena that ELT specialists and students have. In the realm of educational sciences, critical theory and pedagogy have gained recognition for their significance. However, the exploration of socio-political issues within the Turkish context remains scarce. This study addresses the pressing need to investigate issues beyond the classroom, as engaging with socio-political matters offers emancipatory approaches and critical perspectives for both educators and students. The research aims to examine the perceptions of in-service and pre-service English Language Teaching (ELT) teachers concerning socio-political issues within the ELT context. Utilizing a phenomenographic research design, semi-structured interviews were conducted with 60 pre-service ELT teachers from a state university and 26 in-service ELT teachers from state schools in Turkey. In a broader context, this study reflects on the neglect of critical theory and pedagogy in English language teaching, emphasizing the importance of addressing socio-political issues that are often excluded due to capitalist



considerations. It sheds light on the challenges of incorporating a participatory approach and critical pedagogy in foreign language education, which can empower students to engage with real-world issues and develop critical thinking skills. Ultimately, this research is a vital step towards breaking the silence surrounding minority groups, such as Armenians, in the Turkish ELT context. By addressing these socio-political issues, it aims to empower educators and students to critically engage with complex topics, regardless of the political landscape they navigate in English language education. Thus, this study is significant and pivotal because it aims to empower teachers and senior student teachers by criticizing a particular issue, regardless of whether the relevant discourse is constructed by departmental authorities in English language education. The following research questions were therefore formulated:

### *Research Questions*

1. How do in-service ELT teachers in Turkey perceive and navigate discussions related to the Armenian question within ELT settings?
2. How do pre-service ELT teachers in Turkey perceive and navigate discussions related to the Armenian question within ELT settings?
3. How prevalent is the integration of critical pedagogy, including discussions of socio-political issues in Turkish ELT settings?

As an academic researcher, my area of expertise is in the examination of ideological practises within the field of English Language Teaching (ELT). I own a significant personal investment in critical pedagogy and critical theory due to its capacity to critique neoliberal practises and ideology. Frequently, I engage with socio-political matters including topics such as gender, minority groups, armed conflict, displaced individuals, and racial dynamics.

### **Armenia and Turkey Relations**

The relations between Armenia and Turkey have been strained for many years due to several historical and political issues. One of the main sources of tension is the Armenian Allegation of Genocide (Lütem, 2015; Chikhladze, 2022; Terzyan, 2022). Another issue that has contributed to the strained relationship between Turkey and Armenia is the ongoing dispute over the Nagorno-Karabakh region, which has been the subject of a conflict between Armenia and Azerbaijan for decades. Turkey has been a supporter of Azerbaijan in the conflict, which has led to tensions between Turkey and Armenia (Görgülü, 2014; Chikhladze, 2022; Terzyan, 2022). Despite these challenges, there have been some efforts to improve relations between Turkey and Armenia. In 2009, the two countries signed a normalization agreement that aimed to establish diplomatic relations and open the border between them. However, the agreement was not fully implemented and the border remains closed (Okyar, 2017; Terzyan, 2022). There have also been some cultural and economic exchanges between the two countries, but the relationship remains fragile and the long-standing issues continue to be a source of tension. In more recent years, the relations between Turkey and Armenia have remained strained, with few significant developments or improvements (Öztiğ, 2018; Chikhladze, 2022). The Nagorno-Karabakh conflict has continued to be a major source of tension, with Turkey supporting Azerbaijan in the conflict and Armenia accusing Turkey of providing military support to Azerbaijan (Cankara & Cankara, 2022; Terzyan, 2022). In 2020, the conflict erupted into a full-scale war, which resulted in Azerbaijan regaining control of the Nagorno-Karabakh region and surrounding territories (Terzyan, 2022). In terms of diplomatic relations, there have been few high-level contacts between Turkey and Armenia in recent years (Özocak, 2022). In 2021, Armenia's Prime Minister, Nikol Pashinyan, made a statement calling for the recognition of the Armenian Genocide by Turkey, which was rejected by Turkish officials (Chikhladze, 2022).

### **Armenian Issue**

The Ottoman Empire, which held sway over all of Anatolia and significant portions of Europe, North Africa, the Caucasus, and the Middle East for more than seven centuries, has since dissolved into over 30 independent nations. A century marked by escalating conflicts, commencing around 1820 and



culminating in the establishment of the Republic of Turkey in 1923, characterized the disintegration of the Ottoman Empire. The Ottoman Empire engaged in numerous wars, numbering at least a dozen, most of which had detrimental consequences for the empire and its populace. Faced with both external invaders and internal nationalist movements seeking independence, the empire shrank as it struggled to maintain its rule spanning over seven centuries. It is in this context, one of an imperiled empire battling and losing conflicts on various fronts, desperately trying to prolong its reign, that we must comprehend the tragic ordeal of the Ottoman Armenians in Eastern Anatolia. During the final days of the Ottoman Empire, millions of individuals, including Muslims, Jews, and Christians, lost their lives. However, Armenian individuals have attempted to separate and simplify their history, removing it from the intricate circumstances their ancestors were embroiled in. In doing so, they depict a world populated solely by virtuous heroes and malevolent villains. The heroes are consistently Christian, while the villains are consistently Muslim. Infusing their historical narrative with mythology, Armenian Americans criticize the Republic of Turkey, Turkish Americans, and ethnic Turks worldwide. Those pursuing this prosecution carefully select their evidence, omitting any information that might absolve those they presume to be guilty, disregarding significant events and credible accounts, and at times relying on questionable or biased sources, including falsified documents. Despite being a one-sided and biased portrayal, the Armenian community presents it as an all-encompassing history and an indisputable reality (Turkish Ministry of Foreign Affairs, 2023).

### **Methodology**

This study employs a mixed methods approach, including both quantitative and qualitative elements. It utilizes the phenomenographic research technique to investigate the diverse viewpoints of participants toward certain phenomena. Thus, variation in perspectives based on subjects' perceptions is central in phenomenographic research. The research methodology includes both quantitative and qualitative components. The quantitative aspect of the study focuses on analyzing numerical data, specifically examining frequencies and percentages related to the variables under investigation. This approach allows for a structured and statistical assessment of the data, providing a quantitative perspective on the research questions. Conversely, the qualitative aspect of the research involves gathering and including sample comments or responses from the study participants. These qualitative data points offer a deeper understanding of the participants' perspectives, experiences, and opinions related to the research topic. Qualitative data often provide valuable context, insights, and nuances that may not be captured by quantitative analysis alone. By combining both quantitative and qualitative approaches, the research aims to provide a comprehensive and well-rounded exploration of the research subject, drawing on the strengths of each method to offer a more complete picture of the phenomena under investigation. A semi-structured interview was prepared and administered to obtain the participants' perspectives. This qualitative study aimed to elicit the perspectives of pre-service ELT teachers regarding the inclusion of Armenian issues in their ELT setting. The perspectives of the informants were obtained using a psychometrically sound and reliable semi-structured interview and a descriptive phenomenographic approach. Utilizing experiential interpretation, phenomenological research designs tend to elicit individuals' actual experiences. This research strategy alludes to the importance of subjectivity and the investigation of the meaning of specific experiences and circumstances (Willis, 2018). The participants were involved in the study voluntarily. Before responding to the data instruments, each participant duly completed and signed the informed consent form, as produced and provided by the researcher. Informed consent is a crucial aspect of ethical research, and it involves informing participants about the purpose of the study, the procedures involved, potential risks and benefits, and their right to withdraw from the study at any time. By signing the consent form, participants are indicating that they understand and agree to the terms of the study. It is worth noting that obtaining informed consent is not always sufficient to ensure ethical research. Therefore, the researcher has ensured that the study is designed and conducted in a way that minimizes potential harm to participants and that the data collected is handled confidentially and with sensitivity. This review process ensures that the study meets ethical standards and that participants are protected from potential harm.

### **Participants**



The participants in this study were sampled through convenience sampling, with 26 in-service English Language Teaching (ELT) teachers selected from easily accessible public schools in Turkey, ensuring diversity in socioeconomic backgrounds. Additionally, out of 372 pre-service ELT teachers, 60 volunteered to participate in the study. These pre-service teachers were enrolled in the Faculty of Education at a Turkish state university. To maintain anonymity, the origins, gender, and names of the respondents were kept confidential. The data collection method involved semi-structured interviews, and for coding reliability, the study used the Kappa Coefficient for Intercoder reliability, which indicated a high level of reliability ( $K=.891$ ,  $p<.001$ ).

## Procedure

The participants in the study were briefed on the scope of the investigation before it began. A Turkish history instructor provided a brief overview of the Armenian issue before the research project was carried out. After that, the interview was conducted with the informants individually. The interviews lasted for approximately 10 minutes for each informant. This duration is useful information as it gives readers an idea of the brevity of the interviews. The researcher collected data by taking notes promptly during the interviews. This is a common practice in qualitative research, especially for shorter interviews, and allows for the capture of key points and participant responses. The obtained material was transcribed by categorizing each developing subject. The data transcription involved categorizing and organizing the content of the interviews into thematic subjects. This approach helped prepare the data for subsequent analysis. The final step was getting the informants to sign the consent form.

## Findings

In this part of the report, the findings of the study are interpreted based on the information that was gathered from the informants using the interview. The data is used to produce coded themes, which are then employed to categorise the subjects.

Table 1

*Perceptions of In-service ELT Teachers towards Armenians*

Theme	frequency	%
Positive	12	46.15
Negative	4	15.39
Neutral	10	38.46
Total	26	100.00

As is evident from Table 1, the majority of respondents (46.15%) speak positively about the Armenian issue. In addition, a lot of respondents (38.46%) expressed neutral sentiments towards the topic, while 15.39% expressed negative attitudes. Below are illustrations of examples of respondent responses:

- *Armenia received humanitarian aid from Turkey due to its severe economic challenges. Additionally, Turkey backed Armenia's incorporation into regional and Western institutions. I have respect for all racial and ethnic groups, including Armenians. They represent the Ottomans. (positive)*
- *Armenians are cruel individuals, and I dislike them tremendously. (negative)*
- *I have neither positive nor negative thoughts about them. They are humans, just as we are. (neutral)*



The statements suggest that the participants in the study had different attitudes towards the issue of Armenians in their class. One participant perceived the issue as positive, viewing Turkey and Armenia as historically intertwined and appreciating the representation of Ottoman culture by Armenians. Another participant had a neutral attitude, simply stating that Armenians are humans like everyone else. In contrast, the participants who approached the issue negatively focused on what they perceived as cruel characteristics of Armenians. These different attitudes may reflect broader social and political perspectives regarding the relationship between Turkey and Armenia, as well as perceptions of Armenians more generally. The positive attitude expressed by one participant may reflect a desire for greater cultural exchange and cooperation between Turkey and Armenia, while the negative attitude expressed by another participant may reflect a more confrontational or antagonistic stance towards Armenians. It's worth noting that these attitudes are based on perceptions rather than objective facts and may be influenced by a variety of factors, including personal experiences, social and cultural contexts, and media portrayals. As such, it's important to approach discussions of sensitive issues with sensitivity and respect and to encourage learners to consider multiple perspectives and engage in critical thinking.

Table 2

*Perceptions of In-service ELT Teachers towards Armenia*

Theme	frequency	%
Positive	8	30.77
Negative	6	23.08
Neutral	12	46.15
Total	26	100.00

Table 2 makes it clear that the majority of respondents (46.15%) are neutral towards Armenia. In addition, while a minority of respondents (23.08%) held negative opinions of the country (30.77%), a majority of informants (30.77%) held positive views of the country. The following examples clarify the participants' perspectives:

- *A nearby nation with which it is necessary to cultivate cordial relations to ensure the welfare of one's own country's people. (positive)*
- *Armenians caused problems for Turkey as well as for Azerbaijan. I have the impression that neither Turkey nor Azerbaijan are favorites of theirs. (negative)*
- *I have no knowledge or feelings towards Armenia. (neutral)*

One participant perceived the issue as positive, viewing Armenia as a potential partner for Turkey in terms of international relations. Another participant had a neutral attitude, stating that they had no particular knowledge or feelings about Armenia. In contrast, the participants who approached the issue negatively focused on the problems that Armenia has caused in Turkey and Azerbaijan. These different attitudes may reflect broader social and political perspectives regarding the relationship between Turkey, Armenia, and Azerbaijan. The positive attitude expressed by one participant may reflect a desire for greater cooperation and partnership between Turkey and Armenia, while the negative attitude expressed by another participant may reflect concerns about the role that Armenia has played in regional conflicts. It's worth noting that these attitudes are based on perceptions and opinions rather than objective facts and may be influenced by a variety of factors, including personal experiences, social and cultural contexts, and media portrayals. As such, it's important to approach discussions of sensitive issues with sensitivity and respect and to encourage learners to consider multiple perspectives and engage in critical thinking.





Table 3

*Perceptions of In-service ELT Teachers towards Armenian Issue*

Theme	frequency	%
An old conflict between two countries	14	53.85
Negative towards the claims of Armenians	10	38.45
Reluctant to talk about political issues	2	7.70
Total	26	100.00

Table 3 demonstrates that the most prevalent developing topic relates to an old conflict between two countries (53.85%). In addition, several respondents (38.45%) expressed negative opinions about the subject. Those unwilling to discuss the topic (7.70%) produced a bare?? event. The following comments show the respondents' perspectives:

- *An issue with roots reaching back to the Russo-Ottoman War, which took place during the First World War and saw fighting between Turks and Armenians. (an old conflict between two countries)*
- *They are demanding some territory from the Turkish Republic. And they blamed for the massacres in the past on Turkey. They are dishonest and lie. (negative towards the claims of Armenians)*
- *Due to the inherent dangers involved, I will avoid discussing political topics. (hesitant to talk)*

One participant referred to the roots of the issue, tracing it back to the Russo-Ottoman War during the First World War and the fighting between Turks and Armenians. Another participant expressed negative views towards Armenians, suggesting that they are demanding territory from Turkey and blaming Turkey for past massacres, which the participant perceives as dishonest and untrue. In contrast, another participant expressed a reluctance to discuss political topics due to the inherent dangers involved. This may reflect a broader sentiment among some people in Turkey that political discussions can be sensitive and potentially divisive and may result in conflict or social backlash. It's important to note that discussions of sensitive political issues, such as the Armenian issue, can be complex and emotionally charged. As such, it's important to approach such discussions with sensitivity, respect, and a commitment to listening to multiple perspectives. By engaging in constructive dialogue and critical thinking, learners can gain a deeper understanding of complex social and political issues, and develop the skills they need to engage with these issues constructively and respectfully.

Table 4

*Discussability of Armenian Issue in ELT Settings*

Theme	frequency	%
Yes	–	–
No	26	100.00
Total	26	100.00



Table 4 makes it evident that all of the respondents indicated that it is impossible to address the Armenian issue in ELT settings. The comments made by respondents are referred to in the following sentences:

- *No. There is no connection between the conflicts and the curriculum at all.*
- *No. When it comes to an ELT lesson, this is a very touchy subject to bring up.*
- *No. In these classes, we are not permitted to engage in political discourse in any way.*

The participants in the study expressed concerns about discussing the Armenian issue in English Language Teaching (ELT) settings. Specifically, some participants stated that there is no direct connection between the conflicts surrounding the Armenian issue and the ELT curriculum and that political discourse is not permitted in ELT classes. These concerns may reflect broader cultural and educational norms in Turkey, where political discussions are sometimes considered sensitive and potentially divisive. Additionally, the participants' perspectives may reflect how ELT is traditionally taught, which often focuses on language skills and cultural exchange, rather than political or social issues. However, it's important to note that language and culture are inherently intertwined with politics and social issues. Therefore, it is possible to address sensitive topics like the Armenian issue in an ELT setting respectfully and constructively. By creating a safe and inclusive classroom environment and promoting critical thinking and respectful dialogue, ELT instructors can help learners develop the skills they need to engage with complex social and political issues respectfully and constructively.

Table 5

*Perceptions of In-service ELT Teachers towards whether the Armenian issue should be discussed in ELT Settings*

Theme	frequency	%
Positive	6	23.08
Negative	18	69.23
Neutral	2	7.69
Total	26	100.00

The majority of respondents (69.23%) are opposed to the discussion of sociopolitical matters such as the Armenian conflict in ELT settings, as is evident from the study. In contrast, a minority of respondents (23.08%) support the inclusion of Armenian issues in ELT settings. A small percentage of respondents (7.69%) were indifferent to the inclusion of Armenian issues in ELT contexts. The following examples illustrate the opinions of the respondents:

- *What would be the point? Every topic of conversation ought to take place inside the parameters of EFL. (positive)*
- *The English as a Foreign Language (EFL) classroom is not the place to discuss topics of this sociopolitical nature. In history classes, discussions of these topics might sometimes take place under the rubric of political history. (negative)*
- *I do not have a clear understanding of the matter at hand. (neutral)*

In-service ELT teachers who participated in the study held varying opinions on whether the Armenian issue should be discussed in ELT settings. One participant suggested that all conversations should be limited to the parameters of EFL, while another participant stated that ELT classrooms are not appropriate for discussing socio-political topics like the Armenian issue. On the other hand, some



participants suggested that discussions of the Armenian issue may be more appropriate in history classes, where political history can be explored in greater detail. It is important to note that the Armenian issue is a complex and sensitive topic that may require careful consideration and sensitivity when discussing it in any educational setting. The participant who did not have a clear understanding of the matter at hand reflects the importance of providing opportunities for ELT teachers to learn about and engage with socio-political issues in their professional development. Teachers who are well-informed about the issues and the cultural and historical context surrounding them are more likely to facilitate productive and respectful discussions in their classrooms. Ultimately, the decision to address sensitive topics like the Armenian issue in ELT settings is a matter for individual teachers and institutions to consider based on their pedagogical goals and the needs and interests of their learners. However, it is important to approach such discussions with sensitivity, respect, and a commitment to promoting critical thinking and respectful dialogue.

Table 6

*Perceptions of In-service ELT Teachers towards whether the Armenian issue should be included in the ELT curriculum*

Theme	frequency	%
Yes	8	30.77
No	18	69.23
Total	26	100.00

The majority of respondents (69.23%) are against including Armenian issues in ELT curriculum, as seen in Table 6. However, a minority of respondents (30.77%) approve of including the issue in their curriculum. Listed below are some of the remarks made by the informants:

- *In my opinion, the ELT curriculum must provide an emphasis on societal and political concerns. (positive)*
- *The answer is no; there is neither a necessity nor a correlation for those topics in ELT curricula. In my opinion, such matters should be addressed in diplomatic correspondence. (negative)*

An informant believed that it is important for the curriculum to include a focus on societal and political issues, while another participant felt that there is no need for such topics to be included in the ELT curricula. The participants who argued for the inclusion of societal and political issues may believe that it is important for learners to develop their critical thinking skills and to engage with issues that are relevant to their lives and communities. In contrast, the participants who felt that such topics are unnecessary in ELT curricula may view language learning as a primarily technical skill and may feel that socio-political issues are outside the scope of language instruction. The participant who suggested that matters such as the Armenian issue should be addressed in diplomatic correspondence may believe that such issues are best left to politicians and other experts. However, it is important to note that the Armenian issue, like many socio-political issues, is complex and multifaceted, and may benefit from a range of perspectives and voices. By engaging with the issue in an educational setting, ELT teachers can help learners develop their own informed opinions and perspectives on this and other issues.

Table 7

*Perceptions of Pre-service ELT Teachers towards Armenians*

Theme	frequency	%
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Positive	17	28.33
Negative	11	18.33
Neutral	32	53.34
Total	60	100.00

As is evident from Table 7, the majority of respondents (53.34%) hold no opinion regarding Armenians. In addition, several respondents (28.33%) exhibited positive attitudes towards the topic, whereas 18.33% exhibited negative attitudes towards the issue in question. Below are illustrations of examples of the responses:

- *I have no unfavorable opinions about Armenians. We indeed experienced some difficulties in the past. On the other side, we share some customs and culture, so I believe that Turks and Armenians are somewhat similar. (positive)*
- *It may be a racist sentiment, but I don't like them because of their wrong thoughts on the Armenian genocide. I do not speak for all Armenians, but the majority of them hold the genocide view. (negative)*
- *Since I haven't had any interactions with them, I can't form an opinion about what I think of them. (neutral)*

One respondent had a positive view of Armenians, seeing them as similar to Turks in some ways and acknowledging that they have faced difficulties in the past. This respondent's view may reflect a willingness to see past stereotypes and prejudices and to engage with individuals on a personal level. Another respondent, however, expressed negative feelings towards Armenians, citing their views on the Armenian genocide as the reason for their dislike. This respondent's view may reflect a lack of empathy and understanding of the complexities of historical events and their ongoing impact on different communities. It is important to note that individuals within a community can have a range of perspectives and opinions, and it is unfair to paint an entire group with a broad brush based on the actions or views of some members. The third respondent's comment that she cannot form an opinion about Armenians because of a lack of interactions with them suggests a lack of exposure and awareness of diverse communities. This highlights the importance of promoting intercultural communication and understanding in ELT settings, as learners and teachers alike can benefit from exposure to diverse perspectives and experiences.

Table 8

*Perceptions of Pre-service ELT Teachers towards Armenia*

Theme	frequency	%
Positive	11	18.33
Negative	15	25.00
Neutral	34	56.67
Total	60	100.00

Table 8 makes it clear that the majority of respondents (56.67%) are indifferent towards Armenia. In addition, while a quarter of respondents (25%) held unfavourable perceptions of the country, a minority



of participants (18.33%) held favorable opinions. The following examples clarify the participants' perspectives:

- *My hometown in Turkey, Hatay, contains an Armenian settlement known as "Vakıflı Village." We always studied together throughout elementary, middle, and high school. They were all great pals of mine. We enjoyed cohabitation. Since we were not raised with bad information, Armenia appeared to us as any other foreign country. (positive)*
- *Armenian gangs committed genocide against their people during the time of the Ottoman Empire to stop immigration. (negative)*
- *I am completely ignorant about Armenia. I have no interest in learning about its past or its current location. (neutral)*

Based on the responses, it seems that there is a range of perceptions among pre-service ELT teachers towards Armenia. Some have positive experiences and friendships with Armenians, while others hold negative views due to historical events or lack of knowledge. It is important to note that these perceptions may impact how pre-service teachers approach teaching about Armenia in their future ELT classrooms. Therefore, ELT programs need to provide opportunities for teachers to engage with diverse perspectives and learn about historical events from multiple angles to ensure a well-rounded understanding.

Table 9

*Perceptions of Pre-service ELT Teachers towards Armenian Issue*

Theme	frequency	%
No related interest	17	28.33
Genocide Conflict	16	26.68
Historical Conflict	13	21.67
Political Conflict	7	11.67
Armenian Betrayal	7	11.67
Total	60	100.00

Table 9 shows that the most prevalent emerging theme is no related interest (28.33%) towards the Armenian issue. Additionally, a sizable proportion of respondents (26.68%) also label the problem as genocide conflict. In addition, some respondents (%21.67) suggest the issue may be rooted in historical conflict. Furthermore, while some sources (11.67%) indicate political conflict, the same percentage (11.67%) of sources mention Armenian betrayal. The following comments from respondents show their points of view:

- *It wasn't a genocide, I'm sure of it. The purpose of a genocide is the destruction of a race. There was nothing more to it than a wartime concern. (genocide conflict)*
- *I am aware that that is an outright lie. The absence of an Armenian genocide is demonstrated by historical documents. They are merely displaced due to their massacring of innocent Turkish citizens. (historical issue)*
- *In recent years, there has been a war between Armenia and Azerbaijan, and the origins of this conflict may be traced back to political reasons. (political issue)*



- *The Armenian question is still being debated as a political topic in several other nations. (political issue)*
- *Armenians attacked innocents in Turkey, and raped women but it's now shown as if they were attacked and tortured. (Armenian betrayal)*

The discussion highlighted the complexity of historical events and the importance of understanding different perspectives. It was suggested that more open dialogue and education could help bridge gaps and promote mutual understanding. The participants agreed that acknowledging the diverse experiences and narratives of individuals and communities is crucial in building a more inclusive society. They also emphasized the need for continued efforts to address systemic inequalities and injustices. The discussion among the participants in the study underscores the challenges of reconciling different perspectives on historical events, particularly those that are deeply emotive and politically charged. Furthermore, the recent conflict between Armenia and Azerbaijan was seen by some as a manifestation of political factors, while others highlighted the role of ethnic and territorial tensions. Despite these disagreements, the participants recognized the value of dialogue and education in fostering greater understanding and empathy across different communities. They also emphasized the importance of acknowledging the diverse experiences and narratives of individuals and communities, and the need for ongoing efforts to address social inequalities and injustices. Overall, the discussion highlights the importance of engaging with difficult and complex issues in a respectful and open-minded manner, and the potential of education to promote critical thinking, empathy, and social responsibility.

Table 10

*Discussability of Armenian Issue in ELT Settings*

<b>Theme</b>	<b>frequency</b>	<b>%</b>
<b>Yes</b>	–	–
<b>No</b>	60	100.00
<b>Total</b>	60	100.00

It is evident from Table 10 that all respondents (100%) claimed the impossibility of debating Armenian issues in ELT settings. The following examples correspond to the comments of the informants:

- *No. In all of my ELT classes, we have never discussed Armenia or any Armenian issues.*
- *No. It is not related in any way to the ELT classes.*
- *No. It is not a good idea to bring up the Armenian conflict in the ELT classes.*

The views expressed by the teachers suggest that the Armenian issue is not commonly discussed in ELT classes, and some believe it is not related to the content or purpose of these classes. One participant also expressed concern about the appropriateness of discussing the conflict in ELT classes. However, it is important to note that ELT classes can provide a space for learners to explore and engage with issues related to culture, history, and social justice. Teachers can incorporate diverse perspectives and topics into their lesson plans, including discussions on the Armenian issue, to foster critical thinking and intercultural competence among their learners. The decision to include such topics in ELT classes should be made carefully and thoughtfully, taking into account the learners' needs, interests, and backgrounds.

Table 11

*Perceptions of Pre-service ELT Teachers towards whether Armenian Issue should be discussed in ELT Settings*



Theme	frequency	%
Positive	23	38.33
Negative	32	53.33
Neutral	5	08.34
Total	60	100.00

It is evident from the study that the majority of respondents (53.33%) are opposed to discussing Armenian issues in ELT settings. Nonetheless, 38.33 percent of respondents support the inclusion of Armenian issues in ELT settings. In the end, 8.34 percent of respondents were neutral towards the Armenian issue's presence in ELT settings. The following examples illustrate the perceptions of the informants:

- *I fully support debating political topics of this nature, but I believe that it must be done objectively. (positive)*
- *This type of discussion may result in disagreements and arguments. Thus, it alters the class's disposition negatively. (negative)*
- *It is unclear to me if we can address the matter or not. Nevertheless, there appear to be more significant problems. (Neutral)*

It seems that there are differing opinions on whether the Armenian issue should be discussed in ELT settings. Some participants believe that it is important to have open dialogue and discuss political topics objectively, while others are concerned about potential disagreements and negative impacts on the classroom atmosphere. However, it is also noted that there may be more pressing issues to address in ELT classes.

Table 12

*Perceptions of Pre-service ELT Teachers towards whether the Armenian issue should be included in the ELT curriculum*

Theme	frequency	%
<b>Yes</b>	25	41.67
<b>No</b>	35	58.33
<b>Total</b>	60	100.00

The majority of respondents (58.33%) are against including Armenian issues in the ELT curriculum, as seen in Table 12. However, several respondents (30.77%) support the inclusion of the issue in their curricula. The following examples illustrate participant comments:

- *Yes, because doing so will help students become more analytical thinkers when it comes to societal and political concerns. (positive)*
- *No, we won't be covering that topic in our ELT classes because we don't feel it's necessary. (negative)*

As the remarks of the respondents suggest, it's not uncommon for individuals to have differing opinions on whether certain topics should be included in the curriculum. It's important to consider various factors,



such as the relevance of the topic to the subject being taught, the potential impact on students, and the availability of resources and materials. Ultimately, the decision to include or exclude a topic from the curriculum should be based on careful consideration and consultation with relevant stakeholders. Curriculum development should be a thoughtful and collaborative process that takes into account various factors such as the learning goals, the student's needs and interests, the available resources, and the cultural and societal context. It is crucial to strike a balance between academic rigor and relevance, as well as to foster critical thinking and open-mindedness. In addition, incorporating diverse perspectives and voices can enrich the learning experience and promote inclusivity and empathy. Therefore, it's essential to involve all relevant stakeholders in the curriculum development process, including teachers, students, parents, and community members, and to regularly assess and revise the curriculum to ensure its effectiveness and relevance.

## **Discussion**

The goal of this study was to examine the opinions of in-service and pre-service ELT instructors regarding the substance of critical pedagogy and the role of political issues, the Armenian issue in our case, in ELT settings. The results indicate that the participants did not receive or negotiate significant sociopolitical issues. The Armenian issue, for instance, has not been discussed in the ELT setting and curriculum. Moreover, participants emphasized that these topics should not be included in ELT and EFL courses (Ulum, 2015; Ulum & Bada, 2016). It is important to note that while the participants in this study expressed a reluctance to include sociopolitical issues in ELT and EFL courses, this does not necessarily reflect the opinions of all ELT and EFL instructors. It may also be influenced by factors such as cultural and political contexts, the level and age group of the students, and the resources and materials available for teaching. Additionally, there may be potential benefits to including discussions on sociopolitical issues in ELT and EFL courses, such as promoting critical thinking skills and raising awareness of global issues. Therefore, it is important to continue exploring this topic and considering different perspectives to inform pedagogical practices in ELT and EFL settings. There is not a specific study addressing Armenian issues in EFL context. However, studies are referring to socio-political and global issues that need to be incorporated into the EFL curriculum (Çavdar, 2006; Mbau & Sugeng, 2019; Ordem, 2022; Rashidi & Safari, 2011; Widdowson, 1997). Ordem (2023) emphasizes the importance of including risky socio-political issues in the curriculum so that EFL learners and teachers can discuss and negotiate political issues in the countries or cultures that have been excluded from the EFL curriculum. This present study also aimed to foreground and prioritize an excluded and risky culture hardly addressed in the Turkish EFL context. Thus, it can be said that the previous studies on the importance of sociopolitical issues have also guided this study in that Armenian culture as an exclusionary practice has been dealt with. McIntyre (1996) and Widdowson (1997) highlighted the fact that global and local sociopolitical issues need to be addressed in EFL contexts. It is encouraging to see that there are previous studies that highlight the importance of including socio-political and global issues in the EFL curriculum, and that the present study aims to address an excluded and risky culture in the Turkish EFL context. Including these topics in the curriculum can help students develop critical thinking skills and promote intercultural understanding. EFL instructors need to consider the cultural and political context of their students and tailor their curriculum accordingly.

Incorporating discussions on sociopolitical issues in English Language Teaching (ELT) and English as a Foreign Language (EFL) courses can offer numerous advantages, enriching students' learning experiences, enhancing their critical thinking skills, and fostering global awareness. Discussing sociopolitical issues encourages students to analyze, evaluate, and form opinions on complex topics. They learn to question assumptions, consider multiple perspectives, and engage in reasoned debates. These critical thinking skills are transferable and valuable in various aspects of their lives. Engaging in discussions about sociopolitical issues exposes students to a wide range of vocabulary, idiomatic expressions, and linguistic nuances. This not only enriches their language skills but also helps them navigate real-world conversations and texts effectively. Meaningful discussions on current events and societal topics often pique students' interest and motivation to learn English. When they see the relevance of the language to their daily lives and the world around them, they are more likely to stay





engaged and committed to the learning process. Sociopolitical discussions introduce students to the cultural and social context of English-speaking countries. They gain insight into the values, beliefs, and norms that shape societies, promoting cultural sensitivity and empathy. ELT and EFL courses that include sociopolitical topics help students become more globally aware citizens. They learn about international issues, different worldviews, and the interconnectedness of our globalized world. Discussing sociopolitical issues prepares students for real-world situations where they may need to express their opinions, negotiate, or defend their perspectives. These skills are essential for effective communication in academic, professional, and social settings. Incorporating sociopolitical topics can facilitate cross-curricular integration, where English language skills are applied in other subjects, such as history, geography, or social studies. This interdisciplinary approach enhances students' holistic understanding of issues. For students planning to study, work, or travel abroad, discussions on sociopolitical topics prepare them for intercultural interactions and help them navigate diverse social and political landscapes.

In Turkey, the teaching of English as a foreign language is wholly dependent on the Ministry of National Education and the Council of Higher Education, which are rigidly centralized. Because inspectors are assigned to public and private schools, colleges, and universities to monitor English education, these institutions can be considered extensions of the state. Universities regularly obtain international textbooks, whereas elementary, middle, and high schools must use English textbooks published by the Ministry of National Education (Koksal & Sahin, 2012). However, both local and global textbooks and curricula require instructors and students to concentrate on topics that deliberately avoid ideology (Giroux, 1997). Since second language training is commonly and repeatedly depoliticized, the historical and political background of Turkey complicates the teaching of English (Ulum, 2014, 2016). Therefore, future research can compare foreign language teaching approaches to establish the trends in Turkey. Recent coups and the fear of being interrogated, sued, or even imprisoned may have contributed to depoliticized practices in the teaching of foreign languages in Turkey. Therefore, the inclusion of social issues in second-language classrooms is often avoided. Due to the dependence of schools and teachers in Turkey on administrators and district representatives of the Ministry of National Education, the the state policy may influence classroom dialogue (Zehir Topkaya & Yavuz, 2011). Thus, the persons in charge choose and frame topics deliberately, and the resulting discourses shape the minds of instructors and students in a nonpolitical manner. The context of English language teaching in Turkey is heavily influenced by the centralized policies of the Ministry of National Education and the Council of Higher Education. These institutions monitor and regulate English education in schools and universities through the use of standardized textbooks and curricula. However, these textbooks and curricula are often depoliticized and avoid topics that involve political ideology. This depoliticization can be attributed to the historical and political context of Turkey, which has experienced coups and political turmoil in recent decades. As a result, there may be fear among teachers and administrators of being interrogated, sued, or imprisoned for discussing controversial topics in the classroom. The influence of state policy on classroom dialogue is evident in the deliberate selection and framing of topics, which can shape the minds of instructors and students in a nonpolitical manner. Further research can investigate the trends and approaches in foreign language teaching in Turkey, as well as the potential impact of depoliticized education on the critical thinking skills of students.

Since the official commencement of the Turkish reform plan in 1839, Turkey has seen a variety of political challenges (Mardin, 1973). In second language training, the historical and political tension between Turkey's center and periphery is keenly felt (Mardin, 1973). Due to economic motives, the hypocrisy of Western-based English language training contributes to the status quo in Turkey, as English worldwide textbooks avoid addressing the country's own historical, political, and social issues. Consequently, second-language learners in Turkey are forced to generate specified themes (Mardin, 1973). The historical and political friction between Turkey's center and periphery is strongly felt in second language instruction (Mardin, 1973). Due to capitalist considerations, the hypocrisy of Western-based English language instruction helps the status quo in Turkey as English worldwide textbooks avoid addressing their own historical, political, and social problems. Thus, second language learners in Turkey are required to generate themes that have been predetermined. The statement suggests that the English



language instruction in Turkey, which is based on Western textbooks, perpetuates the status quo by avoiding critical discussions of historical, political, and social issues. This is seen as a result of capitalist considerations, which prioritize profit over social justice and equity. The idea that English language textbooks are limited in their coverage of certain topics is not unique to Turkey, and has been criticized in other contexts as well. Critics argue that by avoiding discussions of controversial issues, these textbooks perpetuate a sanitized and simplified version of history and society, which may obscure important social and political realities. Furthermore, the statement suggests that English language learners in Turkey are limited in the themes they can explore because these themes have been predetermined by the textbooks. This limits the critical thinking skills of learners and can reinforce the dominant cultural and political narratives. To address these issues, it may be important to promote critical language teaching that encourages learners to explore diverse themes and perspectives. This could involve incorporating local and national issues into the curriculum, encouraging critical analysis of mainstream narratives, and providing opportunities for learners to express their own opinions and perspectives. By doing so, learners can develop the skills and knowledge they need to engage with the complex realities of the world around them.

This study has several limitations. First, the study was limited to only 86 participants in a southern city of Turkey. Second, the study involved only one socio-political issue composed of merely Armenia. Third, the study was methodologically limited performing only a semi-structured interview. This study is idiographic in nature and cannot be generalized. The outcomes are limited to only the perceptions of 86 participants. Further, it would be beneficial to replicate the study with a larger sample size in multiple cities across Turkey to determine if the findings are consistent across different regions. Additionally, exploring other socio-political issues beyond the Armenian issue could provide a more comprehensive understanding of the perceptions of ELT instructors in Turkey regarding the inclusion of such issues in the curriculum. Finally, utilizing multiple research methods, such as surveys and classroom observations, could provide a more comprehensive picture of the issue.

## **Conclusion**

It is evident from the study that in-service ELT teachers have a negative view regarding Armenian accusations of genocide, despite their predominantly positive attitudes of Armenia and Armenians. In addition, they oppose the incorporation of sociopolitical themes, such as the Armenian question, into ELT settings. In addition, most pre-service ELT teachers have no interest in the Armenian issue, which might be linked to their age range. Moreover, while they have no negative attitudes toward Armenians, they have predominantly negative views of Armenia, which they do not perceive to be a promising country. Pre-service teachers, like in-service instructors, dislike the inclusion of Armenian issues in ELT contexts as well as ELT curricula.

Critical pedagogy enables students to build their interpretations of the material they study by challenging the implications of dominant or generally accepted concepts. Students are capable of creating their meaning when it comes to learning, and teachers should promote this process rather than "imposing" meaning on their students. Accordingly, the amount of critical pedagogy in ELT settings in Turkey, which was discovered to be shaky, should be increased. This study has several implications for EFL practitioners and policy-makers. EFL practitioners can incorporate socio-political issues and the excluded risk cultures into EFL curriculum. In addition, even if these issues are excluded from the curriculum, teachers can add these topics in the classroom setting so that EFL learners can gain awareness of risky issues. Besides, policy-makers need to revise the content of EFL textbooks and include cultures that have been systematically excluded from the curriculum so that EFL teachers and learners can be familiar with these socio-political issues. The incorporation of critical pedagogy and socio-political issues in ELT settings is not only educationally valuable but also socially responsible. It equips students with the knowledge, skills, and empathy needed to address complex societal challenges and advocate for marginalized communities. The study's findings and recommendations highlight the transformative potential of this approach, emphasizing its significance in preparing students to be active, informed, and compassionate global citizens.



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## PROMOTION AND SUSTENANCE OF EXTENSIVE READING SKILLS AMONG LEARNERS IN SCHOOLS IN KENYA

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### **Abstract**

Reading is one of the skills that are crucial for one to communicate effectively and excel in all spheres of life. Studies have shown that in Kenya, one of the developing countries, verbal and written communication has retrogressed among the school going children, youth and young adults found in the higher learning institutions and even at the place of work. Though, all the language skills (listening, speaking and writing) contribute to effective communication, if one cannot read effectively this may lead to misinterpretation of the message and the content intended. One cannot excel in other disciplines if reading competencies are inadequate. Reading skills helps one to convey views, thoughts, opinions, ideas, emotions and passion. In Kenya, the reports of the examining body (Kenya National Examination Council) indicate that many students at all levels of education perform poorly in the examinations and one of the reasons is that they fail to interpret the questions and therefore end up giving wrong answers. The same sentiments are supported by UWEZO which is a non-government organization that promotes reading among learners in both primary and secondary schools. The purpose of this article is to determine ways of promoting and sustaining extensive reading culture among the learners in secondary schools in Kenya. The specific objectives are to determine the status of extensive reading skills among the learners, availability of reading resources and materials in schools, ways of promoting reading skills and establish some of the challenges facing the promotion and sustenance of extensive reading skills among learners in Kenya. The article also shades light on the teaching methods of reading skills, characteristics of classroom environment learners are exposed to that may contribute to the decline of reading interest among the learners. The article has recommended different ways that ought to be adopted to inculcate reading culture among all the school going learners in order for them to be able to communicate effectively. Descriptive research design is adopted and the population target consists of teachers teaching languages that include, English, Kiswahili, French, German and Arabic and their learners across all levels from form one to form four. The sample is sampled randomly from schools in Nairobi County. Observation checklist, interviews and focus group discussion as methods of collecting views from both teachers and learners is adopted.

*Keywords: Reading skills; extensive reading; Classroom environment; teaching methods; Reading competences; promotion and sustenance*

### **INTRODUCTION**

Reading skills are one of the most crucial and useful skills in someone's life. For one to succeed in life academically, reading is viewed as a basic need that is required in all aspects of life. Reading involves the process of making sense in a person's mind by exposing a text and symbols to cognitive process (Goldenberg., Duran., Diamond & Cardenas-Hagan, 2022). Effective reading requires one to be an active participant with the materials being read or the text, understand the reading processes and what they are reading. There are different types of reading that are taught in schools or a good reader should be aware of. They include; skim reading (skimming), scan reading, active and intensive reading and analytical reading.

Among the four skills taught in schools, reading is viewed as the most challenging area in education and especially in the 21<sup>st</sup> century with technological demand that is contributing to more pressing issues



about literacy. Other skills are listening, speaking and writing. Reading skills according to Tegmark (2020), has been associated with limited academic achievement related to socioeconomic outcomes like anxiety and very low motivation. Studies done recently about the effect of Covid-19 pandemic on reading skills show that many learners have poor reading skills. The reasons given by some of the researchers indicate that the teachers are not sure of the strategies to employ when teaching their learners. Others claim reading skills is not examined and therefore, they see no reason of teaching it and view it as a waste of time.

For one to be able to communicate effectively across all levels, fluency reading is required. Recognition and vocabulary known affect the reading skills among the learners that likely leads to poor achievement in reading and other related fields (Mitchell, 2017). Learners who experience reading problems sometimes have short memory, lack concentration, read without thinking, are emotionally weak and sometimes may read the words by turning them back (Schaeffer, (2021)).

The Kenyan system of education offers English and Kiswahili as compulsory subjects taught and examined in both Primary and Secondary education. Besides the two languages, French, German, Chinese and Arabic are also taught but as optional languages. In all the language areas, reading skills is one of the key areas taught through comprehension and reading either story books or set books. Reports from KNEC over the years indicate that 65% of the learners at all levels perform below expectation in the exams due to: not being able to read coherently and therefore, not able to make the meaning out of what they are reading; misinterpreting the questions and therefore, fail to give correct answers or response; and failure to read and understand questions leading to no response/ blanks. Due to these, many trends indicate that the trend emanates from the lower levels of education. The learners are not nurtured well and this impacts on the learners' ability to read even in higher levels of learning.

Reports have even shown that over 50% of learners in Form Two from rural Kenya are not able to read effectively. Although, a lot of effort has been put in place by educational stakeholders, many learners still have difficulties in reading. Research shows that learners rarely engage in reading activities on their own unless supervised. Reading is even timetabled as library lesson weekly. Unfortunately due to lack of libraries and reading materials, it is never taken serious by both teachers and learners. Literature books (play, novel, short stories and poetry) though taught in the classroom, it is only done for the purpose of examination. The learners at times do not read the set books but rely heavily on guide books that summarizes the key areas in the books. According to the report by UWEZO (2012), a non-governmental organization revealed that 20% of learners in class seven could not pass literacy indicating that reading is an area of concern. Another learning assessment done by UWEZO (2014) showed that 60 percent of grade four learners could not read a grade three text appropriately. In 2014, one out of every 10 Kenyan children completed primary school without having fully mastered class two skills. A study carried out by National Assessment System for Monitoring Learner Achievement (NASMLA) and conducted by Karogo et.al (2020) also indicated that 76% of learners were not able to communicate effectively in primary schools in Kenya. This was also supported by a follow up study by MILO (Monitoring Impacts on Learning Outcomes) in 2022 that revealed that majority of the learners in Kenya continue to develop very low levels of literacy despite the effort and major reforms made in the education sector in Kenya. The findings by MILO showed that some of the reasons that contribute to low levels of literacy were limited resources and lack of support from home and school environment. This is an indication that reading could be as a result of many learners not being exposed to extensive reading and therefore, affecting their inability to interpret and understand the message or the text involved. The same concerned is also evidenced in secondary schools and even higher learning institutions.

Extensive reading is a process that involves learners' reading texts for leisure, enjoyment and also to develop all round reading skills. It encourages reading in details with specific learning outcomes. Extensive reading has many gains since it enables one to write competently, helps in oral and aural skills, leads to vocabulary growth and even increases motivation, empathy and self esteem.. Other benefits of extensive reading includes; developing the learners reading autonomy, helps the learner



enhance language competency, word knowledge, consolidate and sustain vocabulary growth and also offer comprehensible input.

Teaching of extensive reading in schools in itself is complex (Goldenberg, 2022). Majority of teachers claim that there is insufficient time to engage the learners in reading. The reading books and materials are costly and not available in schools. Some lack the understanding of extensive reading and its gains. In the Kenyan curriculum, extensive reading is not linked to the syllabus and examinations and teachers view it as waste of time. There is also resistance from teachers who think that extensive reading is impossible to teach.

According to Yildiz (2019), teachers can use different approaches to teach extensive reading like summarizing a text, making connections, telling stories and encouraging the learners to write what they may have heard, questioning, prediction and visualizing. The learners' attitudes towards reading ought to change since it affects their ability to read. For the learners to understand what they are reading and the intention of the writer/author, they must have a specific objective of reading and are required to read critically or analytically. This article's objective was to determine the status of reading culture being promoted in schools in Kenya, establish the use of existing reading resources and materials and suggest possible ways of promoting extensive reading among the learners in schools across all levels of education in Kenya.

## **METHODOLOGY**

Descriptive research design was adopted. Twenty public secondary schools were randomly sampled in Nairobi County, which has a variety of schools found in suburbs and slums. The schools range from National, extra-county, county and sub counties. Private schools were not included in the sample since it was assumed that by nature they could be having required resources like modern equipped libraries. The sample was sampled randomly across all the levels of secondary schools from form one to form four. The teachers of English, Kiswahili, French and German were also used in the study. English is the language of instruction in Kenya and Kiswahili is a compulsory subject examined by the examining body in Kenya (Kenya National Examination Council) and therefore, the higher population of the sample which was twenty five teachers, twenty were drawn from the teachers of English and Kiswahili. Among the other teachers interviewed, three were teachers of French, two teachers of German and one teacher of Arabic language. Interview schedules, focus group discussions and observation checklists were used to collect data. Data were analyzed descriptively and presented in a narrative form.

## **Findings and Discussions**

The findings of this article emanated from the interviews with the teachers of languages (English, Kiswahili, French, German and Arabic), focus group discussions with the learners and observations that included visiting the libraries in case they existed and check on the types of reading resources and materials that promoted extensive reading. The findings are presented in line with the objectives of this article.

### **Existing reading resources and materials**

Reading resources and materials are crucial to the growth of extensive reading. This study sought to find out the available resources and materials in the school libraries and the classrooms for developing reading culture among the learners. A check list was used to establish whether the schools had newspapers/ magazines, blogs and online materials, set books, graphic novels and comics, online forums and discussion boards, biographies and memoirs among others. The findings indicate that in most of schools sampled, the newspapers were supplied to schools daily and they were in the schools' library and where there is no library, they are kept in the head teachers office. Set books for all the languages are available, though not adequate since the learners were sharing the books. The availability of set books is due to the government of Kenya through the Ministry of Education initiative



on supply of books to all public schools. Most schools had content text books for the subjects being offered in the curriculum. There were no other form of materials to promote extensive reading in schools.

### **Status of extensive reading in schools**

The study was also interested in finding out if the school encourages extensive reading in schools and if the resources and materials were available. Both teachers and learners teaching the languages were interviewed. The findings show that the news papers and magazines are not availed to them since they are perceived as a reserve for the school administrators, heads of departments and teaching staff members.. In most schools, the library is only opened certain times of the day and certain materials related to the subjects in the curriculum are availed to the learners. Learners mostly use the libraries to make notes for their class work or for revision. They read the text books and set books for examination purposes and they are not allowed to access the information online. In nine schools sampled, the libraries are equipped with computers and they are connected to the internet but learners are not allowed to access the online reading materials on their own. The kind of material accessed must be approved by the librarian or the teachers, which discouraged the learners from utilizing them. In two of the schools sampled, the library is only used by academic staff either as a study room for preparation of teaching or sitting space office. The library lesson only exists on the schedule/ timetable in national and county schools and it is never utilized. In some sub-county schools which are mostly days schools, there is no library lesson scheduled on the timetables since the schools do not have the library space.

### **Challenges experienced by learners and teachers in promotion of extensive reading**

The teachers and learners were asked to state some of the challenges they face in their attempts to promote extensive reading in schools. The challenges stated are; lack of books/reading materials for the learners, no space/library and if it exists its small and congested, overcrowded curriculum where emphasis is put on syllabus content coverage and teachers only taught recommended set books, no reading skills lessons timetabled/ scheduled, negative attitudes of the learners towards reading since it is not examined, no parental support and teachers and learners viewed extensive reading as a waste of time. In schools where there are story books, some learners indicated that they could not read the books because they are not interesting and stories are very boring. In schools with digital devices, the learners are not allowed to access e-resources and the schools administrators feel that if allowed they could access undesired materials. The parents only provide their learners with subject content books and revision materials and not story books.

### **WAYS TO PROMOTE READING CULTURE IN SCHOOLS**

Promotion of extensive reading in schools can help the learners improve their reading skills and therefore, be able to communicate effectively in spoken and written language (Al-Jarf, (2022)). A reading culture exists in an environment where reading is championed, valued, respected, and encouraged. Reading becomes a culture when learners are in a position to read independently for pleasure (Maley, 1999). This reading does not come out automatically but there must be strategies put in place by the school administration to promote and sustain it (Waring, 2006).. Therefore, reading culture strategy focuses on ways and opportunities that can be exploited so that majority or all learners can be in a position to develop lifelong interest for reading books. There are several strategies during this study that were found to be beneficial in arousing learners' love for books.

The teachers and learners through interview and focus group discussions were asked to suggest some of the ways that could promote extensive reading in schools. Some of the suggestions given include; learners being given an opportunity to choose the books, story books and the materials that interest them. This may allow them to have experience and value of reading leading to the best chance to develop a reading culture in schools. Secondly, the teachers need to improvise strategies of making reading exciting by reading with the learners and discussing the content of the materials being read. The teachers should also make a record where the learners indicate how many books they read weekly, after two weeks or monthly and the summary of the content of the materials read to be presented to the





teachers. The learners felt that if this is done, that could contribute immensely to developing reading culture enabling them to have enough vocabulary to use in communication both verbally or written.

The findings also indicate that influential language teachers can serve as good role models and pillars in promotion of reading culture. The language teachers while serving as role models can initiate programs like reading hour where the whole school starting with the head teachers, teachers, learners and support staff stop other assigned duties and engage in reading. This strategy is likely to motivate learners to see the value of engaging in independent reading and improve the reading culture in schools. Role models in book reading are expected to share and discuss interesting books or materials they have read with learners. They can also engage in book talk sessions where learners indicate favourite books they have read during school assembly.

Another suggestion is that, the schools to collaborate with local novelists, poets or influencers and alumnae who can inspire learners with their success stories about the benefits of engaging in pleasure reading. This strategy is expected to promote reading culture to the whole school. The learners can also be encouraged to engage in activities like book harvest, and book exchange programs. The parents, sponsors, donors, well-wishers, cooperate and other stakeholders should be encouraged to donate books so as to reduce the scarcity of reading materials. This is viewed as a very important strategy in promotion and sustenance of culture in schools.

Allowing learners to have a voice during the selection and purchase of reading materials is also another strategy that was found to be very important in promoting reading culture in schools. It is necessary to identify learners' preference and also allow them to recommend books and other reading materials during procuring of such reading materials. It is noted from the findings that girls prefer reading books to do with themes of love and relationships but boys on the other hand prefer reading books and materials on spots, politics and adventure stories. Therefore, allowing learners to select the right books/materials of their choice is a very important strategy for enhancing the culture of reading in schools

A number of teachers noted that its necessary to set high expectations for the learners and encourage their families to do the same. Parents and family members should closely monitor and encourage their children to read for pleasure. This parental involvement can be made possible through provision of conducive reading areas and mini libraries at home. Parents ware also expected to read together with their children so that they could see the importance of reading. Parents are expected to give their children opportunities to share what they have read.

Another strategy that was suggested by the teachers and learners that is beneficial in promotion of reading culture is use of technology in providing of reading materials. It is noted that use of audio books, e books and kindle is a very important strategy as the learners are able to access and download e books and other reading materials of their choice and read at their convenience. They can use these books at home and also in schools. Most of the e-reading materials have sections for evaluation where learners are expected to respond to some questions after reading the text.

It was also found that for learners to engage in reading without difficulties, teachers are expected to continuously and rigorously teach reading and writing skills as they always go together. This strategy is found to be beneficial as learners of reading skill would enable them navigate the text with minimum difficulties. Avoiding bad reading habits like vocalization and regression would help learners read with the required pace and enjoyment. So, whenever learners' reading competences are high the better and easier will it be for the learners to navigate the text and thus improve the reading culture.

Establishment of a Book Clubs was also suggested as one of the strategies of promoting and sustaining reading culture in schools. In this case, the teacher establishes a dedicated reading club where learners meet and get opportunity to talk about books and other materials they have read, characters, themes, plot, similarities and differences to other materials they have read and these creates avenues where they can get opportunities to advise or recommend others to read those materials. During these enjoyable discussions in the book club, the love for books and pleasure reading is enhanced.



Finally, establishing libraries in schools or taking learners on a trip to modern public libraries is one of the suggested strategies that could promote development of reading culture among learners in schools. In these libraries, learners are able to select books of their choice thereby arousing the urge and interest in book reading. They are likely to come across different graded readers and other materials that are of different levels of difficulties where learners can choose from, thus promoting the culture of reading.

## RECOMMENDATIONS

The findings of the study indicate that there is a concern on how reading skills is taught. The environment of the extensive reading is of much concerns and therefore, the following recommendations are suggested to enhance, promote and sustain extensive reading among the learners and in schools in Kenya.

Availability of varied reading resources and materials should be provided in schools by the school administrators through the Ministry of Education in Kenya. This is likely to allow the learners to access the reading materials easily and in a flexible manner. The materials could include story books, news papers, magazines, graphic novels, comics, biographies and memoirs, blogs, online articles and any other materials that learners can read either for entertainment, pass time or seek information..

The learners are required to set individual reading goals in order to promote and sustain their extensive reading skills. They could decide the types of reading materials they would wish to engage with either daily, weekly, monthly and even termly. The purpose for reading the identified reading materials should be specified for example the reason for reading, what is being read, deep understanding of what is being read among others. This will enable each learner to set aside some time specifically for reading. Research has the most appropriate strategy of inculcating reading culture is practice and therefore, if learners set their individual reading goals they are likely to build their reading skills and thus communicate effectively both in speaking and writing.

Success to promotion and sustenance of extensive reading is determined mostly by the learners attitude. The learners should be free to read varied types of reading materials without supervision or pushed to read. They can choose to read books, magazines, fiction and non fiction materials with intention of either being entertained or for information. With the positive attitude, they are able to read as many materials as possible and increase their reading competencies. This can assist them to identify major elements, key themes, how presented by the writers/authors and even compare them and finally summarize what they have read using their own words. Its only the attitude of the learners that can help them retain and comprehend whatever material that they may have read and therefore, promote their extensive reading.

Extensive reading should be an integral part of the curriculum. The Kenya Institute of curriculum development (KICD), the body mandated to design and develop the curriculum in Kenya should embrace extensive reading and give it some weighty thought. The library lessons should be given more time in the syllabus and be timetabled in the school timetable. Monitoring mechanisms should be put in place to make sure that the time is well utilized and the learning outcomes are clearly specified. During the library lesson, the learners can be encouraged to share their reading experiences and thereafter, the teachers of languages can give follow up activities based on what the learners could have read. If the library lessons are utilized, the learners' reading ability can be improved and they will easily be in a position to connect ideas, interpret information, engage in arguments, analyze ideas, give suggestions and opinions leading to effective communication.

Modern libraries from which learners can select their own texts should be built in most schools and especially those without libraries like the sub-county schools and those with, should be expanded and improved on by the government of Kenya through the Ministry of Education. This can be done in collaboration with the Kenya library services for proper guidance. The libraries should be equipped with a variety of reading materials and resources including e-books and online resources. If this is done and



the learners allowed to access the reading materials easily, this can lead promotion and sustenance of extensive reading among the school learners.

Teachers should use appropriate strategies to teach reading skills that encourage learners' participation. They should not interfere with the learners reading by dominating the lesson. They should allow the learners to read on their own at their own pace. Their role should be to facilitate the learners by giving guidance on how to access or choose the right materials or books based on their entry behaviour or their linguistic and reading abilities. Proper strategies can help the learners develop good reading habits that are likely to lead proper choice and use of vocabularies and even proficiency in language use.

The learners are also encouraged to create reading book groups or reading clubs outside the school environment. It could be through social media or book to communities. They can exchange reading materials, discuss the content of books read by the group members, collaborate readings activities and share their reading experiences. They can also create online forums meant for reading discussions and even come up with blogs where they can share or post the content read, summary of the books or materials read.

Finally, the teachers should initiate motivational strategies to promote extensive reading among their learners. They can come up with reading competitions whereby the reports based on learners reading can be prepared and those who excel are rewarded. The rewards/incentives should be based on number of reading materials read, the summary of the content, use of vocabulary and grammatical structures.

## **CONCLUSIONS**

The article supports the argument by other researchers that extensive reading in schools is still an area of concern and little has been done to promote or encourage extensive reading among learners. Although, there is some effort to include extensive reading in the Kenyan curriculum, the teachers who implement it are on crossroads on how to handle it since it is not scheduled. In addition to that, some teachers do not have knowledge on the best way to handle or teach extensive reading in the classroom. The reading resources and materials are inadequate and in some schools they are not available at all. The attention is majorly on the subject or content text books and not other reading materials. There is also a feeling that extensive reading is not examined and teachers view it as a waste of time. The parents do little to provide their children with reading materials and many of them being illiterate may not offer much assistance to the learners. The learners attitude towards reading in the digital phase has also made the implementation of extensive reading skills among the school-going learners impossible. The article has highlighted some of the challenges experienced by teachers and learners in promoting extensive reading in schools. Suggestions have been made on how to promote and sustain extensive reading in schools. The stakeholders in education may benefit from this article in order to achieve the objective of reading skills. The recommendations if implemented, the learners and individuals will benefit since they are likely to communicate effectively in both verbal and written communication, and survive in every sphere of life.

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## SELF-PERCEPTIONS OF TURKISH PREPARATORY SCHOOL INSTRUCTORS' ENGLISH PROFICIENCY

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### INTRODUCTION

The majority of English teachers are not native speakers (Matsuda & Matsuda, 2010). Most of these educators work at different levels in elementary and secondary schools, but several also hold university positions (Braine, 2014; Moussu & Llurda, 2008). English as a second language (ESL) teachers who are not native speakers frequently work in difficult environments in an effort to uphold a more successful language teaching methodology that requires them to develop innovations and curricular changes in the classroom (Yuan, 2019). Teachers are expected to run in all directions to keep up with the rapid changes in society and education, as well as the augmentation of knowledge, on a constantly transmitting mechanism (Thomas & Beauchamp, 2011). In order to develop a thorough and comprehensive understanding of EFL instructors' professional reflection, the review aims to categorize and analyze language teachers' professional identities. The definition of identity has been cited by a number of writers to discuss how it serves as a reflection of the individual in the workplace (Norton, 2000; Vargese, et. al., 2005).

To this end, the present study aimed to explore Turkish instructors' self-perceptions of English proficiency, who teach English as a foreign language at a preparatory school. Moreover, the instructors' proficiency levels and perceived proficiency levels was investigated through a comparison between their self-perception levels and YOKDIL results, which is an exam that measures the level of English proficiency in Türkiye. Therefore, this study aimed to answer the following research questions:

1. What are the self-perceptions of Turkish preparatory school instructors' English proficiency?
2. Is there any difference between those who have low English proficiency scores and high score regarding the sub-scales of self-perceptions?
3. Is there any correlation among the subscales of self-perceptions?

### Literature Review

Most of the previous studies focus on the teacher identity of non-native teachers (Flores & Day, 2006; Thomas & Beauchamp, 2011). Moreover, in terms of teachers expressing themselves, studies on language teacher identity in Turkey produced encouraging results (Akcan, 2016; Güngör, 2016; Keskin & Zaimoğlu, 2021). Some of the studies involved using metaphors to compare themselves (Saban et al., 2007; Seferoğlu et al., 2009; Yeşilbursa, 2012).

A study conducted by Damayanti et al. (2024) investigated in-service EFL teachers' self-perceived receptive skills. The results showed that although the majority of in-service instructors felt comfortable with their receptive abilities, they had trouble understanding longer, more specialized texts with intricate linguistic details. In another study conducted by Choi and Lee (2016) examined the relationship of target language proficiency and self-efficacy among nonnative EFL teachers. It was found that language proficiency and self-efficacy were interdependent, magnifying each other's impact on teaching behavior. Similarly, a thesis conducted by Dinler (2019) investigated English as a Foreign Language (EFL) trainee teacher's self-perceived competency. It is discovered that female participants self-perceived more highly than male ones. A weak correlation was seen between the ASPC scores of the individuals and their self-perceptions, which was comparable to the correlation between their educational background and self-perceptions.



Differently, a study conducted by Takahashi (2014) examined nonnative English-speaking teachers' self-perceived language proficiency levels, anxieties, and learning strategies. The findings showed that although participants' degrees of satisfaction varied with specific skills, over half of them were satisfied with their overall language abilities. According to the survey results, there is a complicated correlation between the perceived language competency levels of NNESTs and their anxiety about teaching English. In another study (Kaewwichian & Jaturapitakkul, 2018), the results demonstrated that lower secondary EFL teachers in Thailand had a favorable self-perception of their proficiency in English. Furthermore, a slight correlation was observed between the participants' self-perception and their English proficiency as measured by the CEFR levels.

In recent years, there have been a great number of empirical research on non-native English-speaking teachers (henceforth NNEST). Nevertheless, little attention has been given to the self-perceptions of English proficiency of Turkish university level instructors.

### Methodology

Since this study was a mixed-method study, data was both quantitative and qualitative. First, quantitative data was collected from 25 NNESTs in Türkiye who are the instructors at a preparatory school in a university through a 5-point Likert type questionnaire adapted by Kaewwichian and Jaturapitakkul (2018) and the items were adapted according to CEFR. The questionnaire by Kaewwichian and Jaturapitakkul (2018) involves the items about using everyday English about personal details and familiar brief structures. Therefore, the researchers decided to involve more complex items that can be matched the level of university level English instructors. The items were adapted according to CEFR and changed in relation with the subscales of the items. These subscales included speaking, listening, writing, and reading (Table 1).

**Table 1**

#### *Items of the Subscales*

Subscales	Items
Speaking	2, 3, 4, 5, 6, 8, 17, 18, 19, 20, 22
Writing	7, 9, 21, 23, 24, 25, 26
Listening	10, 11, 12
Reading	13, 14, 15, 16

The participants were divided into two groups according to their YOKDIL or YDS scores (Table 2). One of the groups involved the participants who got points from 90 to 95. The other group involved the participants who got points from 96 to 100. The first group included 12 participants while the second group involved 13 participants.

**Table 2**

#### *Frequencies of English Proficiency Levels of Participants*

Levels	Counts	Total	Proportion
90-95	12	25	0.480
96-100	13	25	0.520



After collecting the quantitative data, a focus group interview with 4 participants through 5 items related to the participants' self-perceptions of English proficiencies adapted by Lee et al. (2017) was conducted for collecting the qualitative data. The items involved the following questions:

1. How do you perceive yourself as a non-native English-speaking teacher? Think about your own identities as an English teacher.
2. Have you experienced anxieties, insecurities, or feelings of inferiority as a non-native English-speaking teacher? If so, can you explain the situations in detail? What were the main reasons for those feelings?
3. What kind of strategies have you tried to reduce your anxieties or feelings of insecurity in teaching English? Did they work? If not, why didn't they work?
4. 4. Can you recommend some other strategies, except the ones described in this chapter, to lower non-native English-speaking teachers' anxieties or insecurities due to their self-perceived lack of communication skills?
5. 5. What can non-native English-speaking teachers do in general in order to improve self-perceptions about themselves? Do you have any suggestions?

Quantitative analysis involved descriptive statistics, independent samples t-test, and Pearson correlation test through JASP. On the other hand, qualitative analysis included content analysis to see the common themes that will be emerged.

## Results

### Quantitative Results

**Table 3**

#### *Descriptive Statistics*

	<b>Speaking Total</b>	<b>Writing Total</b>	<b>Reading Total</b>	<b>Listening Total</b>
Valid	25	25	25	25
Mean	50.360	32.880	18.320	12.960
Std. Deviation	3.988	2.315	1.626	2.091
Minimum	43	26	15	9
Maximum	55	35	20	15

As in Table 3, the descriptive statistics show that the maximum score the participants can get for the speaking subscale is 55, for writing subscale is 35, for reading subscale is 20, and for listening subscale is 15. When it comes to the means of these subscales, the mean of speaking subscale is 50.360. The mean of writing subscale is 32.880, and the mean of reading subscale is 18.320. Lastly, the mean of listening subscale is 12.960. In this case, it can be suggested that participant got high mean scores in all these four subscales. It means that they think that their proficiency levels regarding these four subscales are high.

**Table 4**

#### *Independent Samples T-Test*

	t	df	p
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Speaking	0.16	23	0.870
Writing	0.761	23	0.454
Reading	1.562	23	0.132
Listening	1.255	23	0.222

According to the results of independent samples t-test, it was found that there was not any statistically significant difference between the group which involved those who got points from 90 to 95 and the group which involved those who got points from 96 to 100 regarding the four subscales (Table 4). For speaking subscale, the p-value was found 0.870. As for the writing subscale, the p-value was 0.454. For reading subscale, it was 0.132. Lastly, for listening subscale, it was 0.222.

**Table 5**

**Group Descriptives**

	Group	Mean	SD	SE	Coefficient of Variation
Speaking	90-95	50.500	3.849	1.111	0.076
	96-100	50.231	4.265	1.183	0.085
Writing	90-95	33.250	2.006	0.579	0.060
	96-100	32.538	2.602	0.722	0.080
Reading	90-95	18.833	1.267	0.366	0.067
	96-100	17.846	1.819	0.504	0.102
Listening	90-95	13.500	1.834	0.529	0.136
	96-100	12.462	2.259	0.627	0.181

On the other hand, in group descriptives, the slight differences can be detected between these two groups (Table 5). For speaking subscale, the first group got 50.500 mean score whereas the second group got 20.231, which is lower than the first group. For writing subscale, the first group got 33.250 mean score while the second group 32.538, which is more than the first group. For reading subscale, the first group got 18.833 while the second group got 17.846 for mean scores, which is lower than the first group. Lastly, for listening subscale, the first group got 13.500 mean score whereas the second group got 12.462, which is lower than the first group. Although there was not any statistically significant difference between these two groups, the only high mean score that the second group got was the writing subscale. In other subscales, the first group had more mean scores than the second group.

**Table 6**

**Pearson's Correlations**

		Speaking	Writing	Reading	Listening
Speaking	Pearson's r	-			





	p-value	-			
Writing	Pearson's r	0.682	-		
	p-value	<.001	-		
Reading	Pearson's r	0.817	0.708	-	
	p-value	<.001	<.001	-	
Listening	Pearson's r	0.589	0.472	0.653	-
	p-value	0.002	0.017	<.001	-

When it comes to the results of Pearson's correlation test, it was revealed that there was a significant correlation among the four subscales (Table 6). According to Cohen et al. (2018), there was strong correlation between speaking and writing ( $r = 0.682$ ). It was found that there was a very strong correlation between speaking and reading ( $r = 0.817$ ). There was a moderate correlation between speaking and listening ( $r = 0.589$ ). Between writing and reading, there was a strong correlation ( $r = 0.708$ ). There was a moderate relationship between writing and listening ( $r = 0.472$ ). Lastly, there was a strong relationship between reading and listening ( $r = 0.653$ ).

### Qualitative Findings

In the qualitative part of the study, there were five items related to the participants' self-perceptions on their proficiency. The first question was about how the participants perceive themselves as a non-native English-speaking teacher. The ideas involved being a role model, to be disciplined, and being competent as follows:

*P1: Bringing a unique perspective to language teaching... see myself as a role model for language acquisition.*

*P2: To be disciplined and understanding but I am still having trouble.*

As it can be understood, some participants mentioned about bringing a unique perspective as a role model while another participant said that s/he was in the middle of being disciplined and being understanding.

The second item was about their anxieties, insecurities, or feelings of inferiority as a non-native English-speaking teacher. One of the participants mentioned societal expectations regarding the insecurities:

*P1: When comparing myself to native English-speaking colleagues or when faced with societal expectations regarding language proficiency.*

*P2: When I make mistakes while teaching, I immediately call myself out but still, I fear of losing authority over students.*

Similarly, another participant reported that forgetting English words is the insecurity of the participant while the other participant said s/he has not got any anxieties.

When it comes to the third item, it was about the strategies that the participants tried to reduce their anxieties of feelings of insecurity in teaching English. The answers involved the themes about seeking support from colleagues and mentors, distance themselves from the students, researching on it or asking about it to gain knowledge, and utilizing code-switching.

The fourth item was about recommending some other strategies. The themes that emerged from the answers of the participants involved emphasizing the value of linguistic diversity in the classroom,



encouraging students to appreciate different accents and dialects, trying to speak as much as possible in English, and acknowledging that English is global language and there is no perfect English.

Moreover, the last item was about what non-native English-speaking teachers can do in general in order to improve self-perceptions about themselves. The emerged themes included engaging in reflective practice, setting achievable goals for professional growth, and building up their confidence by identifying their weaknesses and compensating these areas by studying.

### **Discussion and Conclusion**

The study showed that the teachers were confident about their speaking, writing, listening, and reading skills. There was not found any statistically significant difference between those who have low and high English proficiency levels as in the study of Choi and Lee (2016). Differently, in the study of Dinler (2019) and Takahashi (2014), there was a weak correlation between them. Furthermore, in the study of Kaewwichian and Jaturapitakkul (2018), there was a slight correlation.

Moreover, these skills had positive correlation among themselves. Differently, in the study of Damayanti et al. (2024), the teachers had insecurities about the specialized reading texts although they were confident in receptive skills.

It was also found that although the teachers have high degree of self-perceived level of English proficiency and high scores of English, they can have some insecurities and anxieties about the language and how these insecurities are reflected to the students. To overcome these insecurities, they suggested practicing more, researching about the unknown areas of knowledge, consulting to a mentor, take an authoritarian approach, and utilizing code-switching.

### **Implications**

The perceived English proficiency and the proficiency scores that the teachers get can change because teachers can have some insecurities about the language. Therefore, the insecurities can be detected although the teachers are competent in language skills and proficiencies. Once the insecurities are detected, several ways to improve those areas should be searched.

### **Limitations**

Future studies can have more participants. The pre-service teachers can be examined. Gender differences and the year of experience can be added to the study. Moreover, the teachers who are the native speakers of English and non-native speakers of English can be compared related to their self-perceptions on their English proficiencies and insecurities.

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## IMPROVING PRIMARY SCHOOL STUDENTS' SPEAKING SKILLS IN ENGLISH THROUGH STORYTELLING

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### **Abstract**

Speaking is the primary method of communication in social settings. Additionally, a learner's speaking abilities can show whether they are successful in their early language learning efforts. However, learning a foreign language, especially English, is very challenging for students in Türkiye. Speaking is difficult for them for a variety of reasons, including lack of information to share, a lack of vocabulary, lack of motivation, and lack of opportunities. This study aims to identify the reasons why primary school students in Türkiye have difficulty in speaking English as a Foreign Language (EFL). Furthermore, this study intends to investigate how storytelling affects EFL students' motivation and satisfaction levels as well. It also focuses on the perceptions of students on the application of storytelling in educational settings. The primary goal of this research project in the classroom was to determine whether or not storytelling could enhance the kids' speaking abilities. This study is applied at a primary school in Çekmeköy, İstanbul, Türkiye. The students are 5<sup>th</sup> graders aged 10-11. The students are in the English language intensive class. They have 13 hours of English per week and they are at the beginner level. The study was conducted with the participation of 29 students for 1 semester including 4 months. The research had 4 steps which were planning, implementing, observing, and reflecting. The speaking test and the teacher's observations provided the data for this study. After implementing storytelling, the results indicated that pupils' speaking abilities had improved. Their understanding, fluency, vocabulary, grammar, and pronunciation improved due to storytelling.

**Keywords:** storytelling, speaking, English as Foreign Language (EFL)

### **I. INTRODUCTION**

People always engage in social and oral interaction. Speaking is the first stage in engagement and communication. In this instance, people communicate their wants and thoughts orally. Speaking, according to Fisher (2007), is the particular way that people communicate orally to share their thoughts, facts, and feelings. Such a speaking technique aims to establish mutual dialogue between the speaker and the audience. Speaking is actually a bilateral process that involves information generation, processing, and acquisition. The hardest skill to master, according to second-language (SL) learners, is speaking. Students in Türkiye find English as a foreign language the hardest skill that should be gained.

Because of globalization, English is now spoken everywhere rather than just in English-speaking nations. English teaching and learning are becoming more and more essential. Thus, the 2023 Educational Vision was announced by the Ministry of National Education (MEB). In accordance with this declaration, the Ministry of National Education (MEB) established goals for English teaching and learning. To accomplish these goals, teachers will first receive training in long-term learning strategies, students will receive instruction in using English in accordance with daily demands, and students will be encouraged to use English as much as possible. As stated in the 2023 Educational Vision, the use of English is the primary goal. In other words, communication is the most crucial ability.

It is usually stated that in order learning to be permanent, the teaching approach or style must meet the needs of the pupils, who must also take an active part in the learning process. Since it was realized that,



most of EFL learners have difficulty in speaking, a variety of approaches and strategies to encourage learners to speak English have been developed and now being actively used. One of the methods that is used to promote speaking skills is using storytelling.

People have used storytelling as a form of communication and to communicate information, ideals, and wisdom for thousands of years. It is generally accepted that telling stories helps to stimulate listeners' imaginations. As a consequence, storytelling can be implemented in the classroom because it can be a communication tool between teachers and students. Carefully chosen stories, as indicated by İnal & Çakır (2014), can boost students' motivation and provide useful contexts to support learning.

It is obvious that immersing the students in a rich and interesting atmosphere is one of the major advantages of using stories in the classroom. Similar to studying a first language, students have the chance to learn about the world while also developing their language skills. Language acquisition becomes persistent as the language is provided in a situation that is entertaining. Students get the opportunity to see or hear language was used in a memorable and meaningful way while reading or listening to stories. In order to make learning pleasant and fascinating, storytelling as a teaching tool integrates the majority of the methods used in teaching speaking. (Griva, 2007).

### **Significance of the study**

The primary goal of this study was to determine whether or not primary school students' speaking abilities could be improved by telling stories. One of the best methods for promoting speaking skill is storytelling, the art of verbally providing a tale or experience to an audience. Storytelling is a powerful educational strategy. The present study tried to find answer the question: "How effective is the use of storytelling in promoting speaking skills and enhancing the speaking proficiency level of primary school English language learners? Therefore, this study focuses on the effects of storytelling on students' motivation to speak. The research also tries to investigate the changes with proficiency level in speaking-related issues as perceived by the learners.

### **Research Questions**

**Research Question 1:** What contribution can storytelling provide to the learners' speaking skills development?

**Research Question 2:** To what extent does storytelling help students improve their speaking proficiency level?

## **II. LITERATURE REVIEW**

The ability to speak the target language is one of the language abilities that every EFL learner needs to develop in order to acquire a second language. People want to learn this component as quickly as possible. More specifically, when individuals encounter speakers of a second or foreign language, their initial evaluation is whether the EFL learner can talk. Nunan (2000) in his assertion that "for most people, mastering speaking skill is the single most important aspect of learning a second or foreign language, and its success is measured in terms of the ability to carry out a conversation in the language," provided a better explanation of this. The capacity of students to express themselves verbally or linguistically is, consequently, their speaking ability. Then, in the process of learning and teaching, storytelling comes to the help of teachers.

There has been a storytelling tradition in every society since the beginning of time. Storytelling is not a brand-new or original method of instruction. It is one of the easiest teaching resources that is available to all teachers, but especially to language teachers. Storytelling is a popular method of language instruction. It is a unique activity that might only be done occasionally or always. It can be used for a variety of purposes at all stages of learning and ages.

### **Previous Studies**



Bruner (2002) tells that narrative is a universal type of discourse and may perhaps be the most prominent one. Additionally, storytelling used in speaking instruction has been observed to increase students' fluency, grammar, pronunciation, vocabulary, and content according to Akhyak and Indramawan's study, "Improving the students' English speaking competence through storytelling" (2013: 18). According to a research titled "Use of storytelling method to develop spoken English skill," using narrative techniques to teach learners the English language has significant positive impacts (Samantaray, 2014: 44). Then, Kalantari and Hashemian's study (2015: 221) "A story-telling approach to teaching English to young EFL Iranian learners" revealed how the storytelling approach was successful at teaching vocabulary. Furthermore, Julia (2015: 24) noted in the study "Telling tales: Using storytelling to teach EFL kindergarten students in Taiwan" that the use of storytelling enhanced both the quality of teaching and learning as well as the satisfaction of the students. It was followed by a research by Fikriah (2016: 87) titled "Using the storytelling technique to improve English speaking skills of primary school students," which demonstrates how storytelling effectively improved the students' English speaking abilities.

### **Speaking**

Linguistic competence refers to a language learner's capacity to use the language and any of its components or forms. Grammar, pronunciation, and vocabulary are linguistic elements that constitute language forms. For learners to be proficient in speaking, language forms must be used correctly (Saunders & O'Brien, 2006). It is more difficult for EFL learners to employ precise pronunciation, grammar, and vocabulary when compared to native speakers. According to Burnkart (1998), speaking requires three different types of knowledge, which is the mechanics of language parts, such as pronunciation, grammar, and vocabulary. It puts emphasis on using the appropriate words in the appropriate order with the proper pronunciation. Turkish speakers who are learning English frequently struggle with deciding when to use certain words or phrases in speeches, which makes them reluctant to express themselves.

### **Storytelling**

Storytelling involves retelling a previously read or heard tale using the storyteller's own narration based on their comprehension of the tale. According to Akhyak and Indramawan (2013: 20), storytelling is a practice that involves interaction on a certain level between the storyteller and the audience as well as between an individual and the listener. Safdarian (2013: 208) defines storytelling as the practice of pupils retelling stories they have heard from a teacher using a different wording. Hsu (2015: 14) states that storytelling as a learner-centered technique that is aided by students in using the material and conveys the messages to others. As a result, it may be claimed that storytelling is a teaching strategy in which students are expected to recount the stories' content using various word combinations while also engaging in some sort of conversation with the storyteller.

## **III. METHODOLOGICAL DESIGN**

### **Research Design**

This research consisted of four steps which were planning, implementing, observing, and reflecting. 8 stories were held during the research. It means 2 stories were held per month. The researcher was the teacher of the classroom. Additionally, the researcher had a collaborator who was an English teacher too. The researcher applied the research to her class three hours of storytelling session every week. The collaborator teacher was given a lesson plan that included storytelling session. Additionally, the lecturer provided the collaborator with observation sheets in the format of field notes so she could record the lecturer's actions, the students' activities, and the students' responses.

### **Participants**

This study included 29 5<sup>TH</sup> grade students aged 10-11. There were 18 girls and 11 boys. They were students in an English language intensive class. This research was conducted at a public primary school in Çekmeköy, İstanbul, Türkiye. The students had 13 hours (each class hour includes 40 minutes) of



English every week. They had 3 hours (40\*3=120 minutes) of storytelling session per week. The research was applied for 1 semester including 4 months. The research was conducted between February 2023 and May 2023. The participants were at the starter level. Thus, the stories that were chosen included basic subjects just like introducing himself/ herself, introducing somebody, talking about daily routines or talking about the actions in progress.

### Data Collection and Analysis

The methods of collecting information employed in this study were observation and a speaking test. The collaborator recorded everything that occurred in the classroom on the field notes. Then, the speaking test was held after each storytelling session. The sessions included 2 hours (40\*2=80 minutes) storytelling session, 1 hour (40 minutes) speaking session. For this study's data analysis, there were two methods that were descriptive analysis and statistical analysis. In order to understand the lecturer's actions, the students' actions, and the students' responses during the lecturer's use of storytelling to teach speaking in class, the observation data that the collaborator had recorded were examined using for descriptive analysis. The researcher next utilized statistical analysis to determine how much the students' speaking abilities had improved and what percentage of the students had achieved a passing grade. To do the statistical evaluation, the researcher examined the proportion of students who received at least a criterion score of 5 for each speaking component in the pre-test, post-test I, and post-test II to determine whether the students' speaking abilities had improved. The accomplishment of this research was determined by whether or not 75% of the students received a passing grade of 4 on each speaking criterion. The speaking evaluation criteria used in this study were modified based on the ones provided by Maulany (2013: 35). The speech aspects' scoring rubric is shown in the table below.

Table 1: The Criteria for Speaking Aspects

Criteria	Comprehension	Vocabulary	Grammar	Fluency	Pronunciation
5	Appears to understand everything without difficulty	Speaks in L2 with accurate English words	Produces complete and accurate sentences (E.g. 1. This is Gasibu. 2. I can see many people there. 3. I can buy some clothes)	Speaks in L2 very fluently and effortlessly.	Speaks in L2 intelligibly and has few traces of foreign accent.
4	Understands nearly everything at normal speed, although occasional repetition may be necessary.	Speaks mostly in L2 with few L1 words	Produces some phrases instead of complete sentences with consistent and accurate word order (E.g. 1. Gasibu. 2. Seeing many people. 3. buying some clothes) or produces consistent omitted sentence (E.g. buy some clothes, see many people)	Speaks in L2 less fluently due to few problems of vocabulary/selection of word.	Speaks mostly in L2 intelligibly with mother tongue accent.
3	Understands most of what is said at slower-than-normal speed with many repetitions.	Produces 4-6 English words.	Produces inconsistent and incorrect sentences/ phrases (E.g. I can walking around, buy food, some game, etc).	Speaks mostly in L2 with some long pauses and hesitancy.	Speaks mostly in L1, but produces 1-3 English words and pronounce them in intelligible mother tongue accent.
2	Has great difficulty understanding what is said, often misunderstands the Qs.	Produces 1-3 English words (brands or place names such as KFC, Roppan, etc. do not count as English word/vocabulary) due to very limited vocabulary	Answers mostly in L1, with 1-3 English words/phrases (Madsen, 1983).	Speaks mostly in L1, Tries to speak in L2 but so halting with so many pauses and "er.."	Speaks mostly in L1, but produces 1-3 English words. Needs some repetition in pronouncing the words to understand them.
1	Unable to comprehend the material so that unable to express/respond the questions correctly.	Vocabulary limitations so extreme as to make conversation in L2 virtually impossible so that the student speaks in L1 all the time.	Unidentified because of speaking in L1 all the time.	Unidentified because of speaking in L1 all the time.	Unidentified because of speaking in L1 all the time.



## IV. FINDINGS AND DISCUSSION

### Procedure and Implementation

As it was mentioned earlier, the research was conducted between February and May. Each session was conducted for three class hours it means 120 minutes for each story. In each session both the researcher and the participants had some duties to carry out.

#### *The Researcher's Activities*

1. The researcher got the attendance.
2. The researcher introduced the unknown structures and idioms.
3. The researcher applied some activities to check whether the students understood the vocabulary. She used some web2 tools to make the vocabulary teaching more fun.
4. The researcher gave the worksheets including warm up exercises about story.
5. The researcher told the story and the students followed from their worksheets.
6. The researcher put the students in the groups and wanted them to complete post activities.
7. Each group discussed the story and then presented it to their friends.

During the discussion time, the researcher walked in the classroom and answered the students' questions and gave feedback. It was forbidden to discuss in their mother tongue.

#### *The Participants' Activities*

1. The students were ready in the classroom.
2. They tried to learn unknown structures and idioms.
3. They attended the activities that their teacher prepared.
4. They tried to answer the warm up activities.
5. They listened to their teachers carefully and followed the story.
6. They sat in groups and tried to complete post activities.
7. Each group discussed the story and chose a presenter. then presented it to their friends.

Each week different students presented the stories. Also, they were expected to use the words and idioms they learned throughout the story. Sometimes they were also expected to make up their own story and use the learned vocabulary.

#### *The Participants' Responses*

The students liked the activities and had great find. Thus, they were eager to take part in the research. As the participants were young learners, they loved using technology and games used during the activities. With the help of web2 tools, the participants were highly motivated. However, as some of the students were shy, they had difficulty in expressing themselves. But, the teacher helped and gave feedback to the students, in the last sessions they took part in the research actively. Towards the end of the semester, the students were even able to create their own simple stories and present them to their friends. They also prepared activities for the participation of their friends. At the end, they told their teachers that they wanted to do similar activities the following year.

### The Speaking Test Results

The results of the speaking test in the pre-test, post-test I, and post-test II are shown in the table below.





Aspects of Speaking	Pre-Test					Post-test 1					Post-test 2				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Comprehension	2	5	9	6	7	2	4	8	7	8	1	1	9	9	9
Vocabulary	1	5	9	8	6	2	2	3	10	12	2	2	3	10	12
Grammar	3	5	6	7	8	3	4	6	7	9	1	1	9	9	9
Fluency	2	6	6	7	8	1	2	7	7	12	1	4	5	7	12
Pronunciation	4	5	8	6	6	2	2	6	10	9	3	2	6	7	11

The growth in students meeting the highest standards for speaking aspects (comprehension, vocabulary, grammar, fluency, and pronunciation) is a sign that students' speaking abilities are improving. Every aspect is rated from one to five. One is the lowest grade, and five is the highest. As it can be seen from the table that some students' all speaking-related skills improved, including comprehension, fluency, vocabulary, grammar, and pronunciation. However, in some aspects such as grammar and comprehension wasn't observed big chances.

## V. CONCLUSION AND SUGGESTIONS FOR FURTHER RESEARCH

The results showed that the proficiency level of the participants raised. They have also demonstrated that storytelling is a highly effective teaching method that may be applied to raise the competency level of young language learners. It was fantastic to observe students interacting and enjoying themselves. Many of the students worked on their stories for a very long period. The vocabulary that students acquired via engaging in storytelling activities gave them a common language that made it easier for them to communicate. Students organized into small groups to tell other student groups their own stories.

According to the results;

1. Storytelling can increase the students' speaking proficiency level.
2. Storytelling should be included in the English as a Second Language (ESL) and English as a Foreign Language (EFL) programs.
3. Group works in the classroom can motivate the unmotivated students and encourage them to take part actively.

As for the future researchers, it can be suggested that as young learners love using technology, technology integrated sessions should be conducted. Additionally, web2 tools can be integrated into the sessions. Moreover, during the sessions games and stories should be integrated and the effect of integration should be investigated.

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## PLURILINGUAL COMPETENCE IN FORMING A STUDENT'S POLY CULTURAL IDENTITY

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### **Abstract**

Plurilingual competence reflects the dynamic and integrative nature of multilingualism, where languages function as a unified repertoire rather than isolated systems. Unlike traditional bilingual models, plurilingualism emphasizes the individual's adaptive use of linguistic resources in intercultural interactions. Plurilinguals exhibit a unique set of skills, including code-switching, mediation, foreign language acquisition, and overcoming language anxiety. These competencies are supported by personal attitudes such as tolerance for ambiguity, cognitive flexibility, motivation, and acceptance of linguistic and cultural diversity. Tolerance for ambiguity fosters creativity and enhances individuals' ability to navigate uncertain or complex situations. Cognitive flexibility enables plurilinguals to approach problems from multiple perspectives and switch seamlessly between linguistic and cultural frameworks. Research highlights the positive correlation between multilingualism and traits like self-control, which supports goal-oriented behavior and focus in cross-linguistic interactions. Acceptance of native and foreign languages, alongside openness to cultural differences, facilitates deeper mutual understanding and enriches communication across cultures. These attributes contribute to the development of a polycultural identity, characterized by active intercultural engagement, sociocultural knowledge, and self-realization. Plurilingual competence thus supports individuals in thriving within multicultural environments, fostering intellectual, emotional, and social growth while promoting tolerance, creativity, and global awareness.

### **Introduction**

Unlike the classical bi-/multilingual model, where knowledge of languages is treated as their sum, in the context of multilingualism it constitutes a single dynamic language repertoire. Languages appear to be complex adaptive systems that are formed through situational practices (Larsen-Freeman & Todeva, 2021). As a result, the focus shifts from linguistic aspects to the individual's activities in the process of interaction between different languages (Lüdi, 2021). Plurilinguals are those people who are fluent in all their languages. And, if necessary, they can switch from one language to another, speak one language and understand another, and act as intermediaries between people who do not have a common language (Council of Europe, 2018).

At the skill level, plurilingual competence integrates code switching, mediation skills and skills of foreign language acquisition, the ability to overcome language anxiety and the integrativeness of semantic memory as the ability to quickly select a word that is appropriate in meaning and content in this or that intercultural interaction. Personal and cognitive attitudes here include motivation to learn a language, tolerance for ambiguity, cognitive flexibility, confidence in using a foreign language, self-control and discretion, acceptance of one's native language, as well as foreign languages and individuals of other cultures. All these skills help plurilinguals cope with ambiguous situations caused by differences in cultures, contributing to the formation of their polycultural identity (Piccardo, 2021).

Personal and activity attitudes in the structure of plurilingual competence involves: motivation to learn a language; tolerance for ambiguity; cognitive flexibility; confidence to use foreign language; self-control and volition; acceptance of native and foreign languages. The first mentioned component is the internal motivation for learning a foreign language among multilinguals. It is due to the fact that multilingualism is a system of relationships between languages that underlies linguistic mechanisms and cultural connotations, which determines the personal, linguistic and cultural development of the individual, as well as personal attitudes towards linguistic diversity, including openness, curiosity and flexibility. An



important characteristic of plurilingual competence is tolerance for ambiguity, a personality trait associated with creative human behavior (Zenasni, Besançon & Lubart 2008) and involving “the tendency to perceive ambiguous situations as desirable” (Budner, 1962, p. 29).

Proficiency in multiple languages has been found to be associated with tolerance for ambiguity (Dewaele & Wei, 2013). Multilingualism researchers have also found that this attitude is important for the success of foreign language acquisition (Oxford & Ehrman, 1992). Cognitive flexibility is a significant feature of an individual who has multilingual competence. This trait allows a person to find different points of view, switch from one point of view to another, and think outside the box (Guilford, 1967). It has been found that bilingual individuals are superior to their monolingual peers on this basis (Kharkhurin, 2008). In addition, cognitive flexibility provides the ability to transgress the conceptual boundaries of a standard category. Modern research confirms that both bilingual children and adults perform better on non-linguistic tasks that require cognitive flexibility (Adi-Japha et al., 2010; Costa, Hernandez & Sebastián-Gallés, 2008).

The next component is self-control and volition, which allows the individual to concentrate on actions to achieve a goal and block the desire to be distracted by unimportant activities (Dempster, 1992). Existing research confirms the fact that stable and long-term multilingual experience has a positive effect on the development of children’s self-control (Poarch & Bialystok, 2015), which is determined by their need to monitor and switch from one language to another in a situation of cross-linguistic interaction (Poarch, 2018).

Other important components of plurilingual competence are attitudes toward the acceptance of native and foreign languages, as well as the acceptance of non-native speakers. The ability to communicate in different languages provides depth and flexibility in mutual understanding between representatives of different cultures due to the creation of a common conceptual base, which has a positive effect on the general communicative culture of the individual. In the process of learning foreign languages and in situations of communication in different languages, people also master different cultures, which makes them more tolerant and open to different contexts of interaction.

All the abovementioned contributes to developing a student’s polycultural identity as a complex, systemic process that: manifests itself in active intercultural interaction based on dialogical relations and acquired sociocultural knowledge; covers the development of the intellectual and spiritual spheres of the individual necessary for effective life in the multicultural environment; contributes to the personal actualization of cultural meanings, self-knowledge, self-enhancement and self-realization.

## Conclusion

Plurilingual competence is a multifaceted and dynamic construct that goes beyond mere linguistic proficiency, encompassing cognitive, emotional, and social dimensions. It equips individuals with the ability to navigate complex intercultural interactions by integrating skills such as code-switching, mediation, and cognitive flexibility with personal attitudes like tolerance for ambiguity, self-control, and openness to diversity. These attributes not only enhance communication but also foster a polycultural identity, enabling individuals to engage meaningfully with different cultures and perspectives. By promoting creativity, adaptability, and global understanding, plurilingual competence serves as a critical tool for personal growth and effective participation in today’s multicultural and interconnected world.

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## INTEGRATING INFORMATION AND COMMUNICATION TECHNOLOGIES INTO EDUCATIONAL PROCESS OF FOREIGN LANGUAGES TRAINING

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### **Abstract**

Computers have become indispensable in the modern world as a powerful means of communication and education. Students' interest in learning languages is enhanced by the presence of the Internet, which provides easy access to all possible types of information and serves as an effective tool to facilitate learning. The concept of information and communication technology (ICT) is related to the use of the Internet and refers to the interactive use of the World Wide Web for education. The Internet is a reliable and constantly updated source of both general and specialized materials that are very important for students.

**Keywords:** computers, ICT, websites, source, information, Web Activities, online lessons, the integration, language skills, ESP, creative assignments

### **INTRODUCTION**

Computers have become indispensable in the modern world as a powerful means of communication and education. Students' interest in learning languages is enhanced by the presence of the Internet, which provides easy access to all possible types of information and serves as an effective tool to facilitate learning. The concept of information and communication technology (ICT) is related to the use of the Internet and refers to the interactive use of the World Wide Web for education. The Internet is a reliable and constantly updated source of both general and specialized materials that are very important for students.

Recently, increasing emphasis has been placed on encouraging offline language learning, as well as the growing role of online technologies. It should be noted that these two functions have become the main features of language teaching in higher education and can be implemented in a complementary manner.

The Internet provides a vast array of reference materials that can be evaluated and selected using conventional search engines or directories. Once you have found relevant websites, you need to evaluate the information, particularly the accuracy of the source (i.e., authority, objectivity, and coverage), relevance (to students' needs), and appeal (ease of use, fun to read) [1, c.7]. Some teachers believe that access to online materials should be controlled to prevent students from downloading inappropriate materials. Users must be able to effectively search for relevant information among the vast number of sources on the Internet, so teacher guidance in selecting appropriate materials is often necessary, otherwise students may be overwhelmed by the amount of information and its linguistic complexity.

Several general guidelines for teaching English online emerge from research into the experiences of teachers around the world. The guidelines were developed by Warschauer in 1997 [2, p.2]. The first important point is to clarify the purposes for using the Internet, for example, learning to write, revising vocabulary or grammar, preparing projects, solving webquests, establishing email connections, etc. The second important point is the integration of online activities into the course curriculum. The third problem that educators often face is that there are a number of challenges when implementing Web Activities.



Some of these include basic computer illiteracy among some students, faulty hardware and software, slow loading websites, and time-consuming tasks. Faculty input is important for coordinating group planning, focusing students' attention on the linguistic aspects of computer texts, helping students gain linguistic awareness of genres and discourses, helping to develop individual learning strategies, and creating an appropriate atmosphere for language learning. Therefore, the teacher must be creative and find his own ways to use computer technology. For example, to integrate online reading materials into a foreign language curriculum, the teacher defines a specific topic and set of goals. Students are required to explore various pre-selected resources and complete some tasks. Problem types typically include comparisons, factual information, descriptions, and summaries. The outcome of any task is clearly defined. An online learning approach may have additional potential for improving students' reading skills. Students can independently formulate goals, identify network resources, determine the process and result. Examples of possible assignments are mini projects, presentations, essays, etc. The Internet can serve as a teaching tool which contains not only texts, but also pictures, quizzes, crosswords, mazes, sounds, music and films. Online lessons can complement grammar and vocabulary learning at the learner's pace as independent work. There are a number of free sites that provide this opportunity. Students can practice grammatical structures, improve their listening and reading comprehension, and increase their vocabulary. Another aspect of using the Internet is to harness the potential of communication tools such as email, chat groups, discussion groups, friend clubs, video conferencing, etc. for carrying out events that require cooperation [3, p.1].

## **INTEGRATING INFORMATION AND COMMUNICATION TECHNOLOGIES INTO EDUCATIONAL PROCESS**

The integration of electronic means into the educational process of teaching foreign languages creates the prerequisites for the creation of an innovative teaching methodology - "electronic methodology", which allows you to more effectively and efficiently solve a set of methodological problems at the modern level of training. For example, the design of the Moodle program allows teachers to create interactive, web-based exercises. Moodle is the world's most widely used learning platform, designed to provide teachers and students with one reliable, secure and integrated system to create a personalized learning environment. Tens of thousands of educational institutions around the world work in Moodle, including in Uzbekistan. A simple interface, drag-and-drop features, well-documented resources, and ongoing improvements make Moodle easy to learn and use. Teachers can use program templates to create various exercises on Internet pages, which are then uploaded to a server where students can access them. Moodle provides the most flexible set of tools to support blended learning and 100% online courses. Instructors can easily integrate everything needed for a course using a full range of built-in features, including external collaboration tools such as forums, wikis, chats and blogs. Possible exercise types include: multiple choice tests, typing tests, shuffle tests, crossword puzzles, fill-in-the-blank and matching exercises, and multiple choice tests. The fill-in-the-blank activity allows you to use any text and then choose words to fill in. The associated exercise allows you to create problems based on two columns of items, as well as other types of problem-based exercises that teachers can design for their students. Inserting images and pictures makes the tasks more attractive to students. Moodle can be easily deployed in a private, secure cloud or server for complete control. It is a valuable, free and easy-to-use tool for creating interactive language teaching activities that can be used in or outside the classroom. The only downside is that all activities need to be prepared by teachers, and to get back to being student-centered, you could suggest that teachers ask students to prepare exercises for their peers. In this case, intensive training will take place at the stage of designing exercises (in pairs) and performing exercises (in different pairs). With a standard mobile interface and cross-browser compatibility, content on the Moodle platform is easily accessible and consistent across web browsers and devices.

You can also use webquests to improve your language skills. WebQuests are inquiry-based activities designed to integrate the Internet into classroom activities. Webquests are aimed at using information (rather than searching for it) and supporting students' thinking at the level of analysis, synthesis and evaluation. Webquests develop problem-solving skills and promote learning through the analysis of



complex concepts. This is why WebQuests can be effectively used for a content-based approach to teaching English for Professional Purposes (ESP). A webquest should have the following steps: 1) an introduction, that is, an explanation of the activities and background information, 2) a task that is doable and interesting, 3) a set of sources of information necessary to complete the task, 4) some recommendations on how to organize information, 5) a conclusion that completes the quest. Webquests can be short-term, in which the main goal for students is to make sense of new information, or long-term, which involve students in deeper analysis and transformation of content.

The benefits of webquests are numerous: promoting collaborative learning, engaging students in real-world tasks, using authentic online materials, encouraging learner motivation, developing reading skills such as scanning, skimming (reading to understand the main idea of a text before highlighting details), paraphrasing, summarizing, organizing, analyzing, and problem solving skills [4, p.20]. You can find examples of webquests on this site: <http://edweb.sdsu.edu/webquest/> (WebQuest collections page).

Online diaries (blogs) are also of particular interest. The ability of a thematic blog (on-line magazine) to use promising means of teaching written electronic communication allows for not only educational, but also real communication in the target language. Most students enthusiastically use the Internet to learn English. Internet-assisted learning promotes learner independence through activities such as interpersonal exchange, information collection and analysis, etc.

Gathering and analyzing information includes using search engines, critically evaluating, organizing and presenting selected online materials, and collaborating with other students by sharing and discussing information. Information retrieval is part of the query-oriented activity (WebQuest) that was described above.

All students admit that they spend a lot of time on the Internet: writing emails, searching for information, or preparing assignments (coursework or exams) in other subjects. The main potential benefit of using computers in foreign language classes is the wide range of interactive activities that encourage independent learning. The general attitude of students towards learning English online is positive, but often students admit that they are reluctant to learn ESP online in their free time.

Students also note that the main difficulty they encounter when using the Internet to prepare creative assignments is the linguistic complexity of the materials and the impossibility of impartially assessing the materials. The process of teaching foreign languages is currently impossible to imagine without the widespread use of information technology, therefore important factors for successful work with students on the Internet are good computer skills, experience in evaluating information on websites and good reading skills in English.

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## REFLECTION OF MODERN NATURE AND HUMAN DESIGN IN ENGLISH LITERATURE

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### Abstract

While philosophy speaks by conceptualizing reality and reasoning analytically, literature, creating a fictional world, is guided by intuition. For this reason, literature has mostly been one step ahead of philosophy. The ideology and epistemological basis of the age are first expressed in literature, and then become conceptualized and enter the area of philosophy. Literature, along with all forms of culture, has the same pattern as all manifestations of the thought of a period. In this regard, modernity is a period during which the design of nature and human has changed. This change, revealing a mechanical design of nature under the control of human mind, has caused dichotomies. And these dichotomies have been reflected in the literary works. This study, aiming to show these dichotomies, uses the method of contextual analysis and focuses on the prominent literary works of each period of English literature. This study, pointing out the transformation of nature and human designs via the prominent works of English literature, concludes that both nature and human have become the object of exploitation to meet the needs of the system strengthening with modernity.

**Keywords:** English literature, modernity, dichotomy, nature and human design

### INTRODUCTION

The reduction of perception of nature from metaphysical plane to human mind and physics imprisoned humans in a dichotomy that would reach its peak in the Enlightenment. With the Enlightenment, man gradually objectified nature and positioned himself at the center of universe. This process ultimately led to a mechanical design of nature under the control of human mind. And this process philosophically began when Socrates preferred polis to nature. In this way, humans were alienated from nature. With the distance between nature and man put by Socrates, a first step was taken towards the knowledge of nature. Afterwards, Aristoteles produced the scientific knowledge of nature for the first time. Aristoteles attempted to create a systematic philosophy of nature with his works such as *Physics*, *On the Heavens*, *On Generation and Corruption*.

The 17th century philosophy, led by Descartes, progressed with the discoveries of the scientists such as Galileo and Newton, and ultimately created the design of nature, human and society that brought modern science into being. In this transition from mythos to logos, something positioned between them. This is called epos and it refers to literature. It can be said that the ideology and epistemological basis of the age first finds expression in literature and then becomes conceptual and enters the area of philosophy. According to Foucault, literature, along with all forms of culture, has the same pattern as all manifestations of the thought of a period and the way language is used in a given culture and period is closely tied to all other forms of thought (Foucault, 1972). Foucault, who focuses on ideology, language and discourse, draws attention to the fact that literature reflects its age.

In order to see how literature becomes spokesperson of its age, the first work of English Literature to be focused is *Beowulf*. This work tells the story of the Anglo-Saxon tribes who migrated to Britain. It tells their struggle against nature especially sea, their need for a superior leader, their pagan belief and social values. In short, it is a work clearly revealing the Anglo-Saxon tribal system.

When feudal system started with Norman invasion, romance emerged in English Literature, reflecting the feudal values and Christian understanding of the period. Possessing both strength and virtue, the knight fought bravely on the battlefield. *Sir Gawain and the Green Knight* is a romance about the



legendary King Arthur and his knights. However, with the invention of gunpowder in the 15th century, the nobility and courage of knights of the Middle Age lost importance. As physical strength was not enough to use the new inventions, it became also necessary to be mentally equipped. In this context, one of the masterpieces of World Literature is Cervantes' *Don Quixote*. The work addressed to the values of feudalism, which began to disappear. In this work the collapse of feudal values of growing bourgeoisie is presented in a humorous way. This work, showing the transition period, reflects the traditional and modern dichotomy through the characters of Don Quixote and Sancho Panza.

With the Renaissance, human settled at the center of cosmos. The human being at the center could use the forces of nature. An important work in this context is *Dr. Faustus* by Christopher Marlowe. Faustus aims to go beyond the limits of humanity. In order to achieve this goal, he turns to magic which is forbidden in Christianity and calls the devil called Mephistopheles, and he makes a deal with him. According to this agreement, Mephistopheles will give Faustus twenty four years of life to fulfill his desires and at the end of this period Faustus will surrender his soul to the devil. Faustus eagerly accepts this offer. During these years, Faustus makes requests satisfying his curiosity as an intellectual and his desires for art and aesthetics. This work shows us the emergence of Renaissance intellectual, whose desire to learn had been suppressed for a long time by the church and who could not stop his desire to learn.

Another work containing the self-other dichotomy in the context of nature-culture is *The Tempest* by Shakespeare. *The Tempest* reflects its period and signals the new order emerging with the discovery of the New World. In this work, dichotomies of nature-culture and self-other are reflected through Prospero and Caliban. As the work shows, the desire to possess the natural richness of the newly discovered continent caused domination on nature. Besides, the desire to civilize the indigenous people having different languages, religions and cultures brought domination on humans.

In the 18th century with the Enlightenment, reason and progress became important. Newton proved that nature could be explained with physics and math, and he got rid of the mystery of nature. The reflection of the age of Enlightenment on literature is the rise of novel. Novel, caused by the idea of individuality, was a new genre appealing to the strengthening bourgeois middle class. Unlike romance, novel reflects lifelike events and versatile characters. One of the first examples of novel is *Robinson Crusoe* by Daniel Defoe. The work tells 28-year struggle of an English middle-class man to survive on a deserted island. Robinson feels himself owner of the island, the animal he has raised and the local Friday. In the context of nature-culture and self-other dichotomies, the work reflects the microcosm of England which is mechanical due to Newton, empirical due to John Locke and pragmatist due to Utilitarian approach.

In the 19th century, Charles Dickens wrote novels realistically dealing with the social problems that occurred with industrialization and the mechanization of nature to turn it into an element of domination.

In the 20th century, World War I left its mark on humanity and caused misery. The previous epic poems reflecting heroism and patriotism were replaced with the war poems satirizing the unheroic nature of war. Woman and children could not be away from war anymore because with the invention of gunpowder, the morality of war was lost. Modernism emerged after World War I and as an avant-garde movement influenced literature. The individuals felt an intense sense of alienation, disappointment, loss and defenseless. The individuals moved away from society and turned to their own inner worlds. This was a transition from the concrete world to the abstract world. Thus, the perception of reality changed. It was no longer possible to speak of a universal truth or reality. Relativism and subjectivity came out. The world war clearly indicated that nature was treated as a source of raw material for the needs of capitalism. It also showed intensified self-other perception. In such an environment James Joyce wrote *Ulysses* and Virginia Woolf wrote *Mrs. Dalloway*.

Moreover, in 1945 World War II occurred and the second war turned humanity upside down for the second time. While modern writers were dissatisfied with the loneliness and alienation caused by the first war, postmodern writers adopted this chaotic environment and gave up searching for meaning by



accepting the oppositions and contradictions. They were nourished by this chaos and reflected this pluralism in their works. This change was also reflected in literature.

Roland Barthes announced the end of the author in his article "the Death of the Author" (Barthes, 1977: 142-148). The dead writer has been replaced by the reader who has the ability to derive infinite meaning.

Michel Foucault went further; "(...) *then one can certainly wager that man would be erased, like a face drawn in sand at the edge of the sea*" (Foucault, 2001: 539). Foucault saw the concept of the subject as a passive self that could be erased as easily as marks drawn on sand.

However, both nature and people are still being exploited for the needs of the system created by people themselves.

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## WAYS OF CREATING PAREMIAS AS A VERBAL GENERALIZATION OF TYPICAL LIFE SITUATIONS

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### **Abstract**

Proverbs and sayings, or paremias, are compact expressions that blend linguistic elegance with cultural wisdom, serving as both a repository of folk knowledge and a tool for eloquent communication. Their defining features—brevity, stability, didacticism, and completeness—enable them to encapsulate life's typical phenomena in memorable phrases. Paremias have historically functioned as carriers of collective experience, passing knowledge across generations and enriching literary works with concise, impactful expressions. Over time, some proverbs and sayings outlived the contexts of their original use, becoming verbal generalizations for recurring life situations. The evolution of paremias involves several mechanisms. Intergenre transition distills larger folklore works into concise proverbial phrases, retaining essential thematic and functional elements. Generalization, the most productive method, refines phrases to succinctly address common experiences, transforming them into repositories of generational wisdom. Optionality, where parts of a proverb are truncated, results in the creation of sayings characterized by greater imagery and a single-component structure. Despite their evolving nature, paremias maintain their core identity as one of the most enduring genres of folk prose, illustrating the adaptability of cultural expression and its role in preserving shared knowledge. This adaptability highlights the intricate interplay between language, culture, and tradition in the formation and perpetuation of proverbs and sayings.

### **Introduction**

Proverbs and sayings organically combine the power and beauty of words. From this point of view, paremias have a double value: as an important source of folk knowledge and as examples of refined eloquence (Potebnia, 1894). With each stage of the development of society, people have showed an increasing desire to consolidate the acquired skills and experience in a concise phrase that is easy to remember and reproduce. Proverbs and sayings have begun to perform such an important function.

Given the abovementioned fact, paremias have developed a whole set of recognizable features, which include: brevity, stability, didacticism, completeness of the expression of thought, nuclear method of presentation. What we call proverbs and sayings today is an observation of certain, as a rule, typical life phenomena, framed in an appropriate way (according to the laws of the genre).

Therefore, there is a large number of paremic units that transfer acquired knowledge and make it available to younger generations. Writers also liked simple and concise, apt and wise sayings, so it is possible to trace how the authors actively wove paremias into their works of art. Over time, even the content of the work itself was erased from memory, and the final phrase continued to “work” independently. The same applies to life situations, when what is said becomes a verbal generalization and is used to indicate typical circumstances.

Considering the fact that many paremias have been functioning in the folklore environment for a long time, some of them are difficult to decipher, however, through an analytical evaluation of each sample, it is often possible to come to an understanding of what “secrets” this or that proverb hides. Different ways of replenishing the paremic fund are distinguished: generalization, optionality, as well as book sources.



Premias are constantly in development, and therefore undergo significant changes. The most difficult aspect in the study of proverbs and sayings is their genetic analysis. The question of the origin of premias consists in delineating productive ways of replenishing the proverbial repertoire. There are three main ways of formation of premias: intergenre transition, generalization and optionality (Shymkiv, 2021).

The transition between genres is actualized as a result of the reduction of a voluminous folklore work to one meaning-generating phrase. The most typical examples of such a transition are: anecdote – proverb, fairy tale – proverb, fable – proverb. Premias, formed by intergenre transition, accumulate in themselves the most prominent features of the original source, partially take over its functional load, at the same time forming their own genre authenticity (Shymkiv, 2021, p. 197-198).

Generalization is considered the most productive in the creation of premias. It involves a short and accurate verbal response to typical life situations (Pylypchuk, 2008). In the process of functioning, generalizing phrases continue to be “polished” until they find the optimal balance of formal and substantive indicators. These balanced verbal formulas offer ready-made “recipes” for responding to repeated events. In fact, proverbs formed by generalization become a kind of accumulator of the experience of generations.

The third way that contributes to the creation of new paremic units is optionality. Since the proverb, as a rule, has a two-component structure, where the first part is the main one, and the second part is additional (optional), then over time, under the condition of particularly frequent use of the proverb, the second part can be reduced. The consequence of such truncation of proverbs is the emergence of sayings. This genre variety of premias usually has a one-member structure, and it is characterized by great imagery. The outlined method of replenishing the premias fund, based on the use of intragenre resources, is not very productive, but it testifies to the vital energy of premias as one of the most stable genres of folk prose.

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## MULTICULTURAL AND MULTILINGUAL EXPERIENCES IN CONTEMPORARY BRITISH POETRY

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### **Abstract**

The aim of this paper is to analyse the poems of four British poets, Benjamin Zephaniah's "Every Body is Doing It" and "The British," John Agard's "Half Cast," Wole Soyinka's "Telephone Conversation" and Eavan Boland's "The Lost Land" in order to explore how they address multicultural and multilingual experiences in contemporary Western and especially British societies. Today's world is more interconnected than ever on account of migration and cultural exchange becoming everyday phenomena. This gives significance to exploring different linguistic and cultural identities up close. By analysing the selected poems, this paper aims to show how these four poets address the complexities of living in multicultural and multilingual societies. Their poetry offers insights into themes of identity, belonging, displacement, and the power dynamics present in the ways languages work. For instance, Benjamin Zephaniah pushes back against traditional ideas of identity and nationality; his work highlights the significance of multicultural voices within British society. Similarly, John Agard celebrates the richness that comes from mixed heritage, and he challenges linguistic hierarchies by calling for recognition and respect for a plurality of coexisting linguistic forms. With similar objectives in mind yet with a slightly different focus, the Nobel laureate Wole Soyinka examines the negative impacts of colonialism and cultural hybridity on both individual and collective identities. Finally, the Irish poet Eavan Boland reflects on the complexities of being displaced by delving into themes of memory, home and belonging. Through a close examination of these poets' works, the paper aims to highlight how poetry serves as a powerful tool for expressing and questioning the experiences of multicultural and multilingual societies. Engaging with these diverse voices helps us better understand the complexities and challenges of living in our contemporary multicultural world.

**Keywords:** Zephaniah, Agard, Soyinka, Boland, multiculturalism, postcolonialism

### **1. Introduction**

The world is now more interconnected than it was half a century ago, largely due to increasing migration—particularly from East to West—that is facilitated and driven by the devastating effects of wars everywhere, by cultural exchange that the internet and the social media have made easier than ever, and by the socio-economic exchange that has created millions of displaced workers and thousands of international and intercontinental corporations. While global interactions have been occurring for centuries, it can be argued that only since the postcolonial era—when the direction of influence and contact shifted significantly from East to West—has the Western world started to perceive it as an urgent issue requiring attention.

Multiculturalism, once a duty for the Western colonisers in the colonial era of Rudyard Kipling's controversial "The White Man's Burden" and a blessing for the East, has now evolved into a challenge in the postcolonial era both for the hosting Western cultures and societies and the now displaced "Other" who strive to establish for themselves a home in often hostile and unwelcoming environments. Kipling's idea of the multicultural exchange was that of a superior culture educating "lesser" ones. He, nevertheless, envisions this exchange to be a difficult one since he expects the receiving cultures to resist the "light" and hold onto their "darkness" in his flawed logic. Unlike the coloniser's vision though,



contemporary poets of multiculturalism explore and celebrate this exchange as a sort of cultural and social enrichment, albeit still similar to Kipling's notion in the way the receiving cultures resist embracing it. In other words, the receiving Western societies are seen to resist the multicultural exchange that is dominated by the reversed East to West movement of the postcolonial era, their most common reactions being racism, discrimination, cultural assimilation and appropriation, and rejection.

Such turning of the tables in the postcolonial era, then, necessitates the exploration of today's diverse linguistic and cultural identities and experiences to understand contemporary multicultural realities. Poetry, in this respect, provides a great platform for such exploration as a medium that condenses somehow complex emotions and thoughts. It needs to be heard, though, this time from the perspective of the 'Other' as opposed to Kipling's imperialist viewpoint. It needs to be heard from such poets as will be analysed in this paper—the four British poets Benjamin Zephaniah, John Agard, Wole Soyinka and Eavan Boland.

These poets of today's multicultural West, specifically that of the former British Empire, have explored and addressed the complexities of the multicultural and multilingual societies in which they find themselves. Unique critical lenses in each of these poet's work allow the reader to peer into depths of meaning around axes of identity, belonging, displacement, rewards and challenges of multicultural contexts and the dynamics of power. Through a brief analysis of their poetry, this paper aims to illuminate the ways in which their work serves as a medium for articulating and interrogating the multicultural and multilingual experiences. Engaging with these diverse voices will provide a deeper understanding of the complexities and challenges inherent in contemporary multicultural societies.

## 2. Benjamin Zephaniah

A British Jamaican poet, Benjamin Zephaniah was known for active engagement with the political and practical challenges of multicultural contexts, especially by way of calling traditional ideas of identity and nationality into question. Zephaniah uses his work to challenge conventional ways of constructing identity based on static ideas of nationality. In most of his poems, he advocates for the inclusion and recognition of multicultural voices in British society, and he celebrates Britain as the melting pot of the contemporary Western world. His two well-known poems "Every Body is Doing It" and "The British" serve as powerful examples of his approach.

"Every Body is Doing It"<sup>1</sup> is a simple and straightforward poem. Known primarily as a dub poet, Zephaniah is the poet of the spoken word. Hence, his poetry is highly conversational. Most of them make the reader feel like having a chat with a neighbour who is casually sharing intriguing thoughts which makes one eager to hear more. While his poetry does not require profound analytical work, it certainly does not lack depth or significance. On the contrary, Zephaniah's poetry excels in its simplicity. His talent in turning everyday experiences into a fertile ground for sophisticated discussions is what makes him an intriguing poet.

In this poem, Zephaniah mainly addresses the universality of cultural mixing and the inevitability of intercultural influence and interaction. The speaker of the poem catalogues the diverse dance forms from different cultures worldwide. He pays special attention to cover both major and minor or folk dance forms and also tries to include dances from all of the major regions around the globe. Zephaniah's vision here is fundamentally democratic: similar to how Walt Whitman's individuals sing their unique songs, 'songs of selves,' each eventually contributing to the symphony or concert of the country, or similar to how again Whitman's single leaves of grass eventually help create a huge and harmonious green body, Zephaniah's dancers dance to their own distinct rhythms eventually to contribute to the greater harmony of a dancing world. He emphasises commonality and universality where differences are not overshadowed by a dominant norm but coexist peacefully and democratically side by side.

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<sup>1</sup> All the lines are quoted from Zephaniah's *Wicked World* pp. 72-73.



The poem's most important message lies in its title. While the poem might appear to point out differences at a first glance, the title clarifies the speaker's intent: despite dancing to different rhythms, everyone dances. Zephaniah does not envision a world where everyone dances to the same tunes and rhythms even though he points out that there are moments of such similarity and commonality when he says "Everybody does the Disco." Zephaniah envisions a world where dancers of different cultures are able to acknowledge their shared humanity. They may dance differently but they all dance, that is their shared human quality. They may speak differently, experience the world differently, have varied customs, skin colours, faiths and values, but they all share this world, its problems, its struggles, pains, conflicts as well as its joys, pleasures and passions. The poem's rhyme scheme complements this message, as each new stanza mirrors the first stanza's rhyme scheme of AAAABBCB but with slight variations. This suggests that, while all the stanzas rhyme (showing commonality), they do so in unique ways (reflecting diversity within unity). Ultimately, Zephaniah's "Every Body is Doing It" celebrates diversity as a norm, with its cheerful tone.

Zephaniah's other poem, and perhaps his most famous, "The British,"<sup>2</sup> amusingly compares British society to a recipe which metaphorically incorporates various cultural and ethnic ingredients. It imagines cultural diversity through the extended metaphor of cooking. Like the ideas of dancing, rhythm and unity in his "Every Body is Doing it," the metaphor of a recipe and cooking encapsulates Zephaniah's vision of harmony within diversity. When cooking with a lot of ingredients, no one wants one single taste while eating the food. Instead, one desires to experience all the rich layers of flavours offered by various ingredients. More than anything, one seeks to experience a harmonious blend that creates a delicious meal.

It is important to note that the richness of Zephaniah's recipe is both synchronous and diachronous, that is, both historical and contemporary. He starts by grounding the entire dish in the early civilisations of the British Isles: "Take some Picts, Celts, Silures / And let them settle." He then continues through history to create new layers with new ingredients like the "Roman conquerors ... Norman French ... Angles, Saxons, Jutes and Vikings." Then, moving to the present, he continues to add peoples not only from the former British Empire's dominions but also from today's Middle-Eastern, African, and Asian regions. He keeps adding all kinds of cultures, peoples and civilisations into the mix, and each new ingredient enhances the dish which is metaphorically the British society itself.

How Zephaniah concludes the recipe is as significant as these diverse ingredients themselves. The speaker advises, "As they mix and blend allow their languages to flourish / Binding them together with English." This suggests that the host culture and language in a multicultural context should facilitate unity by creating a welcoming meaningful texture, not override the various flavours by imposing a single dominant one. Zephaniah points out how this binding should happen as well when he finally adds "unity, understanding, and respect ... with justice" to his recipe. Zephaniah's final note is warning: he says that "All ingredients are equally important. Treating one ingredient better than another will leave a bitter unpleasant taste." Keeping in mind both the historical and contemporary civilisations that are mentioned, Zephaniah asks for respect not only for the cultures and peoples who make up today's Britain, but also the historical heritage that once was the British Isles.

All in all, Zephaniah's work embodies the essence of a postmodern multiculturalism, where diversity is celebrated, and cultural boundaries are fluid and are constantly interacting. Zephaniah's poetry critiques exclusionary attitudes, and advocates for an inclusive understanding of identity in general and British identity in particular. Zephaniah's vision reflects the dynamics of multicultural citizenship, where multiple cultural identities coexist in harmony, treated equally with justice and understanding. Ultimately, he tries to emphasise that British identity is inherently multicultural and it is continually evolving. That is why, he also invites his readers to appreciate the contributions of different cultures.

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<sup>2</sup> All the lines of the poem are quoted from Zephaniah's *Wicked World*, pp. 38-39.





### 3. John Agard

The next poet of this analysis is the Guyanese-British poet John Agard whose poetry, like Zephaniah's, offers new perspectives on discussions of cultural identity and language. Just like Zephaniah's poems, Agard's humorously critical poem "Half-Caste" celebrates the richness of mixed heritage but, at the same time, it critiques norms of racial purity and linguistic hierarchies. Unlike Zephaniah, though, Agard rejects using standardised English; instead, he blends standard English with Caribbean Creole in his poetry as a way of challenging normative language standards in Britain and, by extension, the hegemony of any single linguistic form over others. This suggests that Agard seeks to disrupt traditional linguistic hierarchies by creating and foregrounding a more inclusive linguistic landscape as he recognises linguistic diversity as an integral component of cultural identity.

Agard's poem "Half-Caste"<sup>3</sup> takes its title from a derogatory term that is used to describe people of mixed racial descent. It is rooted in the notion of racial purity which considers anyone who is not purely of one single racial origin to be less than whole, only half a person. This concept starkly contrasts with the ideals of *multiculturalism* and *multilingualism*. In the poem, the speaker cleverly pretends not to understand what is suggested by the term 'half-caste' and addresses a silent interlocutor who apparently subscribes to the flawed ideology of racial purity. The speaker pretends to naively misunderstand and repeatedly asks the interlocutor to "Explain yusef / What yu mean / When yu say half-caste." He follows up with seemingly rhetorical questions that mock the logic behind the derogatory term. For instance, he wants the other person to excuse him because, he states, since he is half-caste, he can only "[Stand] on one leg," hear only "wid de keen / Half of mih ear," and see only "wid de keen / Half of mih eye." He then continues to say that "when I'm introduced to yu / ... I offer yu half-a-hand." This absurd portrayal created through a literal interpretation of the term 'half-caste,' culminates in the speaker identifying as a "half-caste human being / [who can only] Cast half-a-shadow" under the moonlight. Through this exaggerated literalism, Agard seeks to challenge the racist assumptions behind the term in order ultimately to expose its absurdity and meaninglessness.

As already mentioned, Agard urges readers to recognise diversity, whether cultural or linguistic, as an essential element of Western societies and cultures. He not only mocks, as explained above, the worldview that fails to acknowledge this, but also emphasises how diversity enriches rather than 'detracts' or 'spoils,' countering the racist argument. In "Half-Caste," where the silent third-party perceives an absence, lack or deficiency, Agard's speaker—in a manner reminiscent of Gerard Manley Hopkins's "Pied Beauty"—sees richness and blessing. Just as how God displays his grandeur through the variations of shapes and colours in his creations in Hopkins's well-known poem, Agard subtly points out that works of art like Picasso's paintings or Tchaikovsky's symphonies are masterpieces precisely because they are not made up of singularities but mix "red an green" or combine "a black key / Wid a white key."

Ultimately, Agard's confrontational and ironic use of the term 'half-caste,' and his speaker's eventual reclamation of it as a source of pride, challenge the term's negative connotations as well as the controversial notions of racial purity. Like Zephaniah, Agard becomes the poet of multiculturalism by coming to the defence of racial and cultural diversity and plurality. However, while Zephaniah, as the poet of the spoken word, conveys his message through a conversational and accessible style, Agard's poetry incorporates formal dissent as a way of drawing attention to the ideals of multiculturalism and multilingualism. Agard brings the formal qualities of poetry and language into play in order to subvert linguistic norms stylistically and to carve out space within the dominant standardised English for multilingual forms of expression.

### 4. Wole Soyinka

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<sup>3</sup> All the lines of the poem are quoted from Agard's *Half-Caste and Other Poems*, p. 11.



The third poet to be examined is the Nigerian Nobel laureate Wole Soyinka. The themes of Soyinka's poems are rooted in the post-colonial experience of his time. They often explore the corrupting influence of colonialism on both individual and collective identities. Another important theme is the resilience of marginalised communities who resist that corrupting effects and try to survive the prejudice and discrimination aimed at them. His frequently anthologised "Telephone Conversation"<sup>4</sup> is a notable example that explores these themes. It narrates a telephone conversation between a black British man who is looking for a rental home and a white British landlady who is renting out. In the anecdote the poem depicts, the enduring conflicts of Britain's colonial past cast a shadow on both parties: the white landlady is depicted as bitter, unreasonable and offensive while the black man is disillusioned, cynical and defensive. The multicultural context is portrayed in Soyinka's poem as a challenging space for both characters; nevertheless, Soyinka's tone in the poem is far from desperate, angry or resentful. To the contrary, he portrays a self-confident black British citizen who cleverly mocks casual racism, sees through it, and projects an unwavering resolve.

The opening lines of the poem clearly indicate that both parties have already reached an agreement, with only a handshake remaining to finalise the deal. Before the matter of race is brought up by the man, the discussion revolves, very reasonably and logically, around practical considerations such as price, location and supervision as expected in a rental deal. The landlady is initially respectful towards her prospective tenant as she 'swears' that she lives off the premises, obviously trying to persuade the man to rent the place. Thanks to the medium of communication, the speaker finds a chance to be respected and to be heard as a human being, irrespective of the colour of his skin or of any attachment of his identity. Therefore, the landlady's following reaction upon hearing that the speaker is African exposes itself in the most ridiculous way possible. The racial identity of the speaker, which was irrelevant a moment ago, suddenly disturbs the landlady. She starts treating him differently, and she reduces him, a human being, to his skin colour. Her first question "HOW DARK? ... ARE YOU LIGHT / OR VERY DARK?" prompts readers to think about the relevance of this question or its answer to the rental arrangement. How this is relevant to the speaker's eligibility as a suitable tenant is beyond reason. What she is expecting to hear as an answer is even more perplexing and further emphasises the irrationality and absurdity of the landlady's attitude. Furthermore, it is important to note how she tries to hide her blatant racism behind feigned good manners: she tries to appear polite while being fundamentally prejudiced and racist. In the rest of the conversation, the landlady remains unreasonable and grows bitter in the face of the speaker's biting wit. She becomes unapologetically offensive towards a man she has never met or seen, with whom she almost finalised a deal just minutes ago.

The speaker is inevitably affected by this conflict. First of all, he is obviously disappointed as he says "Nothing remained / But self-confession. 'Madam,' I warned, / 'I hate a wasted journey—I am African.'" This suggests that he is painfully aware of the reality of prejudices, discrimination and racism prevalent in this multicultural society and has likely faced mistreatment in the past. The way he calls it "self-confession" indicates that he was reluctant to disclose an essential part of his identity. He might have hoped that the phone call would allow him to be judged on his merits rather than his race. This disillusionment with the real, day to day practical experience in a multicultural society, leads to a sarcastic cynicism in the speaker. The speaker even struggles to believe that this conversation is genuinely happening: he looks around him and notices the red phone box and the red omnibus as if checking whether he is really in England, a supposed pillar of Western civilisation. Eventually, he becomes defensive when he says "Voice, when it came, / Lipstick coated, long gold-rolled / Cigarette-holder pipped": he gets locked in the conflict and stereotypes the landlady, even though his attitude remains a far cry from the landlady's dehumanising attitude. Nevertheless, the speaker still ends the conversation with an attempt at reconciliation when he invites the landlady to transcend racial binaries of white and black, acknowledge a broader spectrum of colours, and see and judge for herself.

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<sup>4</sup> All the lines of the poem are quoted from the 1963 Penguin Books collection *Modern Poetry from Africa*, p. 144.



In essence, Soyinka's poem reflects the challenges and complexities of multicultural societies. It does not so much celebrate or praise cultural and linguistic diversity and plurality as illustrate the persistence of prejudices, racial hierarchies and their impact on the individuals within these societies. He uses irony and satire to underscore the absurdity of racial discrimination, revealing the superficial and dehumanising effects of colonialism on individual identity. His poetry highlights the ongoing need for a deeper understanding of the historical and social contexts that shape identity and emphasises the importance of recognising and valuing the diverse experiences of marginalised communities.

## 5. Eavan Boland

The last poet of interest in this study is the Irish poet Eavan Boland. Boland is very much interested in themes of language, cultural memory, and belonging. Like Soyinka, her work reflects upon the complexities of identity in a post-colonial multicultural and multilingual context, this time by focusing on the inherent challenge of reconciling multiple identities, homes and cultures. Although multiculturalism is lauded as the inevitable reality of the contemporary world, this does not make it, Boland seems to be saying, an easy task, whether for the individual or the society at large. Her poem "The Lost Land" highlights these themes brilliantly.

In "The Lost Land,"<sup>5</sup> an anguished speaker reflects on her disconnection from both her ancestral homeland and her daughters. The lost land in the title, then, becomes both a physical and a metaphorical landscape. The speaker longs not only for the "piece of ground: / One city trapped by hills. One urban river. / An island in its element" that she has left behind, but also longs for her daughters who are "grown up and far away" now. Then, the land, home, and family all intersect and blend: "the hills / are the colours of a child's eyes, / where my children are distances, horizons." Being away from all three creates a painful void in the speaker's identity which emphasises the agony of displacement and the need for belonging. The multicultural space might be as much an unavoidable obligation as it might be a free choice for millions of displaced people around the world. In either case, maybe more in the former but less in the latter, displacement affects one's sense of self, identity, security, comfort, home, and belonging. The speaker in the poem stands in for all the people who are uprooted from their origins and relocated within multicultural and multilingual contexts. In that scenario, loss is something people have to come to terms and make their peace with. However, the lost land in all its senses, as in the poem, will keep haunting just like how the speaker repeatedly says "all the names I know for a lost land: / *Ireland. Absence. Daughter*" (italics are original).

In brief, Boland poignantly captures the sense of loss and longing associated with cultural and geographical dislocation. Her speaker's yearning for a space, both literal and metaphorical, to call "*mine. My own. And mean it*" (italics are original) highlights the search for strong ties that will provide a sense of fulfilment and completeness. This also reflects a tension between multicultural and multilingual existence and a deeper, almost inexplicable yearning for a lost heritage. Her work calls for a recognition of how language and culture intersect to shape individual and collective identities, and she engages with the concept of cultural memory, exploring how language and personal history intertwine to shape a sense of identity and belonging.

## 6. Conclusion

As was shortly discussed in the introduction above, our world is undeniably more interconnected than ever, and multicultural and multilingual societies started to be the norm especially in the West. This development, however, has its own multiplicity when it comes to the reasons and ways it is taking place. That is to say, both in terms of why people are displaced into multicultural contexts and how these multicultural contexts are regarded by its constituent cultures and peoples. Depending on the answers

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<sup>5</sup> All the lines of the poem are quoted from Boland's *The Lost Land*, pp. 40-41.



to these questions, individuals who try to live and survive in these contexts are found to experience cultural and linguistic multiplicity, plurality or diversity differently. Sometimes, they find a new, peaceful home. Sometimes, it is a new, and richer lifestyle. Yet, most of the times, it is a challenge, a fight to be heard, to survive, to make yourself recognised, to suppress your longing for belonging and your fears of being lost. This suggests that understanding modern multicultural and multilingual realities might be more difficult than it first looks.

Poetry, thankfully, is a powerful medium that can ease the difficulties of this exploration. Poets work wonders with language, and their ability to condense complex and complicating feelings and thoughts into distilled images and moments opens doors, for readers, that lengthy articles or books on the subject may fail to open. Such are the selected poems that were examined by this paper here. While exploring the works of Benjamin Zephaniah, John Agard, Wole Soyinka and Eavan Boland, it was pointed out that each poet, through their distinct lenses and experiences, sheds light on the challenges and potentials of living within diverse cultural and linguistic landscapes.

Benjamin Zephaniah's poetry, which focuses on inclusivity and rewards of plurality, champions the celebration of diversity as an integral aspect of contemporary Western and British societies. In his poems "Every Body is Doing It" and "The British," Zephaniah draws attention to the importance of recognising the cultural plurality that influences and shapes today's Western world. It is important to note the celebratory and cheerful spirit of these two poems because it complements the vibrant picture he paints of a society that is enriched by its diversity; His vision is for a society where differences are not merely tolerated but celebrated in a harmonious coexistence.

As was pointed out, John Agard's poetry with its provocative and witty verse is especially important in the way it confronts the absurd notions of racial purity and the established norms of linguistic hierarchy. He does both in his "Half-Caste" as well as revealing the richness and beauty of mixed heritage against the derogatory use of the term 'half-caste.' His usual practice of blending standard English with Caribbean Creole, as exemplified in this poem, is a clear refutation of linguistic oppression, and it calls, like Zephaniah's poems, for a more inclusive recognition of the plural voices that constitute modern Western and British identity. In this way, he eventually challenges his readers to reconsider the taken-for-granted perceptions regarding identity and language and to embrace a more pluralistic understanding of them.

Wole Soyinka's "Telephone Conversation" addresses racial prejudices as well; considering the date of its publication, it can be considered as a direct response to the legacy of colonialism both for the coloniser and the colonised. Through its portrayal of a casual yet bitter instance of racism, it successfully shows how deep-seated prejudices continue to shape the interactions within the contemporary multicultural British society. It points out to readers that these prejudices and perceptions must be confronted and dealt with in order for everyone to be able to live dignified lives where they maintain their civility and refuse belittling themselves by staying above petty racist ideas.

Finally, Eavan Boland's "The Lost Land" was found to explore themes of dislocation and longing that are experienced by people who are uprooted from their cultural, geographical and linguistic origins. Her poem addresses a woman's pain of being separated from her daughters and her homeland. She is now stuck in a permanent state of lacking, and it does not seem possible for her to ever satisfy her search for belonging. The speaker's pain and search resonate very well with the experiences of numerous immigrants who try to survive the complexities of their multicultural and multilingual identities.

The work of all these four poets gives insight into the complicated and often challenging realities of constructing and negotiating identities in today's multicultural and multilingual Western societies. They are brilliant reminders of the fact that while diversity and plurality surely bring richness and depth to societies, maintaining them demands a conscious and compassionate effort of understanding and appreciating as well as a patient struggle against all the forces that try to undermine them. With their powerful and courageous works, Zephaniah, Agard, Soyinka, and Boland call on their readers to



embrace a more inclusive and empathetic vision of identity, one that celebrates differences while recognising the shared humanity within those differences.

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## POLYSEMY AND CALEMBOUR-PUN IN LITERARY WORKS

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### **Abstract**

Different approaches to the definition of polysemy in lexicology are considered and the differences between polysemy and similar linguistic phenomena are identified: polysemy and homonymy, polysemy and calembour (pun); approaches to the study of the lexical composition of a polysemous word are presented. The word game emphasizes interlinguistic paradigmatic relationships, which involve the use of words with different meanings in the same context, or the use of words and phrases with the same phonetic or sign expression but not semantically related. The main task of a calembour is to create an artistic effect through an unusual combination: the contrast of the inner content of words of the same form. A calembour is characterized by a surprise effect. Each element in the speech chain predetermines the subsequent ones and brings them to the reader in a predictable manner. However, when encountering a calembour, the reader immediately perceives two meanings of the word or phrase, one of which cannot be predicted. Therefore, in a calembour, two incompatible meanings that have a similar phonetic or graphic form of expression collide or, on the contrary, merge in contrast. One of the effective techniques to form wordplay and increase the intertextuality, imagery and expressiveness of the text is using the different meanings of fixed structures. There are many tools for creating wordplay, and one of them is polysemy.

**Keywords:** polysemy, homonymy, calembour, lexicology.

### **INTRODUCTION**

First and foremost, we need to review the definition of the calembour term: "Calembour (pun) is the assembly of different meanings of the same word for a certain purpose in conversation or the arrangement of words that are close by sound composition" (Sadigofa and oth., 2019). A pun (French: calembour) is a stylistic expression or miniature of a certain author's speech based on the humorous use of words or groups of words with different meanings or similar sounds, or the same sound of the same word or word combination.

According to the definition by V. Z. Sannikov, "A pun is a joke based on the semantic association of different meanings of a word or different words (combinations of words) that are the same or similar in sound" (Sannikof, 2002).

D. E. Rosenthal characterizes the calembour as: "a kind of language game based on the desire to achieve a certain aesthetic effect (mainly comic) by creatively using language units that violate the normative rules of language unit perception" (Rozenal, 1972). This definition gives more importance to the aesthetic effect rather than humor, which should be considered a more accurate description as not all researchers believe that a play on words is necessarily a joke. In our opinion, a pun has nothing to do with a joke.

According to O. E. Voronichev, the stylistic potential of a calambour is not limited to comic properties: "A calambour is a syncretic phenomenon of expressive speech that combines the features of form and genre, includes many non-homogeneous cases of speech use, mainly phono-associative interaction, contrast shift, or expressiveness of opposite lexical dominants - can be expressed by different stylistic means based on the combination of semantic fields (polysemantic, homonymous or paronymous words) (Voronichef, 2001).



The basis of the expressive-speech structure of the classic calembour is the contrasting semantic confrontation of language or speech units with the same or similar levels of expression. Puns are based on semantic two-dimensionality and can have different origins and manifestations. L. Reyners classification includes four types of puns.

The first type is based on the polysemy of a word with the same form of expression. The second type occurs when two different words are homophonous. The third type involves the similarity of one part of a word with another (it is also possible to transform words to achieve the greatest expressiveness), and in the fourth type, complete sentences are reversed, which causes the same sound of the words.

### CALEMBOUR DEFINITION

A calembour has a special structure. According to V. S. Vinogradov, a pun, consists of two components: and a lexical base or stimulus that determines the beginning of the play on words and the "transfer" at which the play ends (the result or the result component) (Vinogradof, 2001).

The word game emphasizes interlinguistic paradigmatic relationships, which involve the use of words with different meanings in the same context, or the use of words and phrases with the same phonetic or sign expression but not semantically related.

The main task of a calembour is to create an artistic effect through an unusual combination: the contrast of the inner content of words of the same form. A calembour is characterized by a surprise effect. Each element in the speech chain predetermines the subsequent ones and brings them to the reader in a predictable manner. However, when encountering a calembour, the reader immediately perceives two meanings of the word or phrase, one of which cannot be predicted. Therefore, in a calembour, two incompatible meanings that have a similar phonetic or graphic form of expression collide or, on the contrary, merge in contrast.

A pun is a form of wordplay in language that shares similarities with a polysemy. In literary works, authors create polymorphism, which also reveals the improvement of the content plan and enables readers to select and understand either a literal or associative meaning while comparing lexical units with a similar acoustic image. "In this sense, in the creation of the game, the sounds explain the phonetic form of two words, homophones. Thus, homonyms, polysemous words, and phraseological units appear in the creation of the meaning of the game, which are all based on phonetic means and reveal the complexity of information with the same sounding" (Haciyefa, 2002). Polysemy has a special place in the creation of calembour in literary works.

As mentioned above, the function of a pun is not only to create a comic effect. V. Z. Sannikov has identified several functions of puns, such as "reduction", that is, the deliberate lowering the level of pathos (paphos); word creation (as the researcher explains: "What is found in the act of individual creativity is often found in language as a new, more vivid and economical way of expressing ideas"); includes masking or euphemistic function (playing with words allows to express a certain idea through metaphor)" (Sannikof, 2002).

One of the effective techniques of strengthening the imagery and expressiveness of the text is the pun based on the expansion of the semantic structure of the lexeme - playing with different denotations of a word is a literary method that uses the lexeme in different meanings; "a literary technique that uses different meanings of the same word in the same context, or different words or phrases that are the same or similar in sound".:

Examples of the use of puns within a literary text can be as follows:

*You'll **carry it so gracefully**. You would **carry off anything gracefully**, dear Lord Augustus [Wilde O. Lady Windermere's Fan, 2005].*



The modeling of the word game within the above fragment is based on playing with the meanings of the verb "carry", and its main meaning is "to hold something in your hand or arms, or support it as you take it somewhere"(2). In this example, the verb "carry" means "to do something difficult successfully".

As a result of playing with different meanings of the verb, the action moves from a certain communicative situation (to impress a devotee) to the characterization of the personality as a whole, to present the character as a person who can easily overcome any difficult situation in life.

*Lord Darlington: Ah, nowadays we are all of us so hard up, that the only pleasant things to pay are compliments. They are the only things we can pay [Wilde O. Lady Windermere's Fan, 2005].*

In this case, the author uses the verb "to pay" in the sense of "to give someone money for something you purchase or for a service". The author uses the secondary meaning "to say something good or polite about or to someone" as well.

The meaning of the lexeme in the first case refers to "to pay for something" and obtaining it, which is typically used to indicate a person's socio-economic status. The second meaning is about "giving gifts as a sign of respect", and is mainly related to interpersonal relationships. Through wordplay, the portrayal of a character's personality, worldview, and unique philosophy is achieved.

*Lady H.: she lets her clever tongue run away with her.*

*Lady C.: is that the only Mrs. Allonby allows to run away with her?*

*[Wilde O. Lady Windermere's Fan, 2005]*

The phrasal verb *run away* has the following meanings:

1. *let out a secret*

2. *not to restrain oneself*

The author refers to the semantic meaning of the phrase "run away" in this section, which means "let out a secret". Typically, this phrase is used in functional speech to convey the speaker's derogatory attitude.

In the second case, the verb is also used in the common language to create a phraseological unit meaning "not to restrain oneself" (to indulge oneself, to do something worthy of reproach, to give in to one's weaknesses). In other words, if the first syntactic construction is primarily aimed at characterizing the character's speech behavior, the second one is aimed at characterizing the personality more generally. It follows that this syntactic style is based on polysemy. In addition, resorting to calembours, wordplay enhances the expressiveness of the work and allows for a comic effect in the expression.

*Lord Goring: My dear father, only people **who look dull** ever get into the House of*

*Commons, and only people **who are dull** ever succeed there [Wilde O. Lady Windermere's Fan, 2005].*

In the above mentioned example, the lexeme *dull* is used in several ways: 1. *not interesting or exciting* [Longman Dictionary of Contemporary English, 2014].

In this section, the author examines the meanings of the adjective "*dull*" used in the first case to mean "*not interesting or exciting*" (boring, dull, uninteresting, etc.) and in the second case to mean "*stupid*" (foolish, incompetent, sluggish). Through the use of wordplay, the humorous effect of the story is formed, and the author's representation of their attitude towards parliament and politics in general, is conveyed.

The use of puns allows emphasizing the distinctions between English and American social-cultural realities, lifestyles, and traditions, thus reflecting all the peculiarities of traditional English society in a literary work. Thus, it is proved that metonymic transfer in the examples is based on polysemy.





The use of puns created by polysemy enables highlighting the most significant characteristics of the characters in a literary text, without which it would be impossible to understand the idea and content of the work.

*"Mrs. Allonby: the one advantage of **playing with fire** is that one never gets even singed. It is the people who do not know how to **play with it** who get burned up"* [Wilde O. A Woman of No Importance, 2017].

In this part, it is used in the sense of the phraseological construction *"to play with fire"*, which is used simultaneously in different meanings. In the first case, this combination means *"to do something that could have a very dangerous or harmful result"* [Longman Dictionary of Contemporary English, 2014]. In the second case, it is used in the sense of *"damaging someone's reputation"*.

By using the different meanings of fixed structures, it becomes possible to form wordplay and increase the intertextuality, imagery and expressiveness of the text.

## CONCLUSION

As it appears from the analysis, in the process of modeling the literary space, there is frequent use of puns. Using this style, which is based on working with various denotative meanings in the context, allows for simultaneously realizing characteristic functions, revealing their nature to the reader more deeply, creating a humorous effect in the text, and enhancing the expressiveness of the story.

Wordplay is used by writers for certain pragmatic purposes in language. Wordplay highlights the creative potential of the individual, the creativity of word creation, and although it goes beyond norms, it is intentionally created by writers. There are many tools for creating wordplay, and one of them is polysemy.

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## EXPLORING ENGLISH LANGUAGE TEACHERS' PERCEPTIONS OF LESSON STUDY: A QUALITATIVE INQUIRY

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### Abstract

This qualitative study examines the attitudes of English language teachers towards the implementation of lesson study in their teaching practices. Lesson study is a collaborative professional development approach where teachers work together to plan, observe, and reflect on lessons to improve instructional practices and student learning outcomes. Twelve participants from local schools in Turkistan, Kazakhstan were engaged in interviews and discussions to gather rich insights, and data analysis was conducted using the QDA LITE program. The findings reveal a prevailing resistance among teachers towards adopting lesson study, indicating a lack of readiness for its integration into their professional routines. The study identifies a number of factors that contribute to this reluctance, including challenges in embracing lesson study as a collaborative professional development tool. The results emphasize the importance of addressing these barriers in order to foster a more conducive environment for the effective usage of lesson study within the English language teaching community, thereby enhancing professional growth and instructional practices among educators.

**Keywords:** English language teachers, perceptions, lesson study, qualitative research, professional development.

### INTRODUCTION

In recent years, there has been an increasing focus in the education sector on professional development programmes aimed at improving teaching practices. The Lesson Study method has garnered considerable interest, and its adoption has been made mandatory in all local schools as part of ongoing efforts to enhance teaching standards and promote a culture of continuous improvement. However, the success of Lesson Study depends not only on its adoption by institutions but also on the preparedness and willingness of teachers to utilize this pedagogical strategy.

The term 'Lesson Study' is a translation of the Japanese terms 'jugyou', which means instruction, lessons, or lesson, and 'kenkyuu', which means research or study. It was first used in Japanese elementary education, particularly in the areas of mathematics and science, and has been around since the 1970s (Lewis, Perry, Hurd & O'Connell, 2006). Lesson Study (LS) is a procedure whereby teachers work in small groups to organise, teach, observe, analyse, and refine individual class lessons, which are often referred to as research lessons. It is a means of improving instruction and gaining new knowledge (Cerbin & Kopp, 2006). Furthermore, according to Dudley (2014), Lesson Study (LS) is a highly defined type of classroom action study that concentrates on the advancement of teacher practice knowledge.

As Tasker (2014) describes, Lesson Study (LS) is a framework that educators use to identify gaps between their students' current and desired learning outcomes. They then work to bridge these gaps by creating research lessons that focus on adjusting instructional strategies and creating tools to help students reach their long-term objectives. Reflection is a crucial part of LS, as educators are expected to evaluate their methods, their students' learning outcomes, and the relationship between these elements.

In the context of lesson study practice, educators collaborate to plan, teach, observe, and assess student learning and instruction in the research lessons they create together. After implementing the



research lessons, teachers document their findings and share them with their peers through published papers that summarize their work and public research lectures. The following is an illustration of the LS stages:

1. Form a team
2. Develop learning goals
3. Design the lesson
4. Plan the study
5. Teach and observe
6. Analyze and revise
7. Document and disseminate (Cerbin & Kopp, 2011).

It is extremely important to have a thorough understanding of the concepts and procedures related to LS. This requires a careful examination of each phase. The LS process begins with forming a team of at least four and at most six teachers who are eager to take on the responsibility of introducing a new professional learning initiative in the school. To conclude the following stages, the teachers in the group must meet regularly. During these meetings, the teachers discuss the challenges they are encountering and work to set a long-term goal related to behavior, education, or attitude. The goal-setting stage is a crucial part of LS, as indicated by the iceberg metaphor, which demonstrates the extent of the "underwater" support required for lesson planning (Doig & Groves, 2011, p. 80).

Teachers work together to prepare, observe, and review lessons in order to improve their teaching methods. This process is called lesson study and is based on collaborative inquiry and continuous improvement. By doing this, educators can create a supportive and knowledgeable school community and enhance their understanding of teaching and learning.

Lesson Study has proven to be effective in many educational settings, but English language educators may face challenges in adopting this approach, especially in new environments. English language teachers often struggle with limited experience in lesson study, concerns about time and workload, and the need for more resources and support. Implementing lesson study is even more challenging in English language teaching due to the complex skills involved and the diverse needs of learners.

A review of the literature indicates that many English language instructors received limited exposure to lesson study during their professional development and training (Murata, 2012). Consequently, students may lack familiarity with the reflective and cooperative methods inherent to Lesson Study, potentially leading to feelings of uncertainty and anxiety when attempting to implement it (Hiebert & Stigler, 1999). Furthermore, English language instructors may encounter challenges in adapting Lesson Study approaches to align with the distinctive requirements and challenges of language learning. This could potentially limit their preparedness to utilize this strategy.

In order to overcome the challenges faced by English language instructors when implementing Lesson Study, it is necessary to implement specific interventions and support systems. Professional development courses designed with the specific requirements of teaching English as a second language in mind can equip teachers with the requisite knowledge and abilities to implement Lesson Study in an effective manner (Pang & Marton 2003). Furthermore, in order to create an environment conducive to English language instructors embracing Lesson Study as a means of professional development and instructional improvement, educational institutions must prioritize cultivating a culture of inquiry and cooperation.

The reason for choosing this topic is to understand how open and ready educators are to implement Lesson Study. As Lesson Study becomes a mandatory practice in our education system, it's important



to assess teachers' attitudes, concerns, and expectations. These factors are crucial for the successful adoption and integration of this collaborative teaching approach.

This study aims to explore English language teachers' views on lesson study as a professional development method. By delving into teachers' experiences, beliefs, and attitudes towards lesson study, the study seeks to reveal insights into its effectiveness, challenges, and potential impact on teaching methods and student learning outcomes. In order to achieve this objective, the following research questions have been addressed:

1. What are English language teachers' initial thoughts and understandings about lesson study as a professional development tool?
2. How do English language teachers' experiences with lesson study in the context of English language teaching impact their teaching practice?
3. What are perceived by English language teachers as the benefits and challenges of implementing lesson study in English language teaching?
4. How do English language teachers perceive lesson study's potential contributions to professional growth and collaboration among educators?
5. Have English language teachers observed any specific changes in student learning outcomes or engagement resulting from participation in lesson study? If so, what are these observed changes?
6. According to English language teachers, what support and resources would be most beneficial for educators interested in engaging in lesson study as a form of professional development?

## **Method**

### **Subject**

The study included 12 English teachers from different schools across Turkistan, Kazakhstan. These teachers were selected based on their extensive teaching experience and diverse teaching methods. Each teacher contributed a unique perspective and set of experiences to the study, which enriched the depth and breadth of the research findings.

### **Instrument**

The decision to use semi-structured interviews was made to gather comprehensive, contextualized data that could encompass the diverse perspectives and experiences of English teachers. The use of open-ended questions allowed researchers to gain insight not only into surface-level practices, but also into the underlying beliefs, challenges, and innovations that shape instructional strategies in the local educational context.

### **Data analysis**

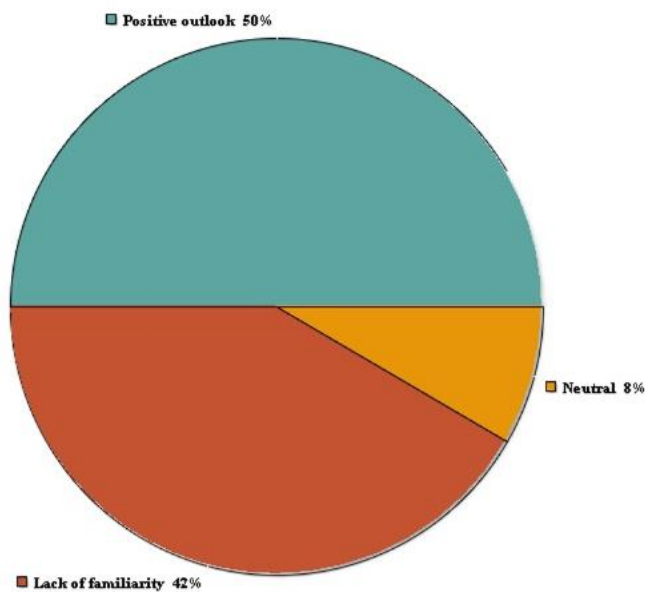
The data collected through semi-structured interviews with 12 English teachers from diverse schools in Turkistan, Kazakhstan underwent thorough analysis to uncover themes, patterns, and insights relevant to the study's objectives. The analysis was conducted using QDA Lite software, a qualitative data analysis tool, which facilitated the systematic organization, coding, and interpretation of the interview transcripts.

## Findings

This section presents the findings of the data obtained from the English teachers' perceptions about lesson study.

1 RQ: What are English language teachers' initial thoughts and understandings about lesson study as a professional development tool?

The pie chart below represents the breakdown of responses from English language teachers regarding their initial perceptions of lesson study. The segment labeled "Positive" indicates that 50% of the participants expressed favorable views towards lesson study as a professional development tool. These teachers are likely to perceive lesson study as a valuable approach for enhancing teaching practices, fostering collaboration, and promoting professional growth among educators. The segment labeled "Lack of knowledge" reflects that 42% of the participants had unfavorable views or reservations about lesson study. These teachers may have concerns or skepticism regarding the effectiveness, feasibility, or relevance of lesson study in the context of English language teaching. The segment labeled "Neutral" accounts for 8% of the participants who neither expressed strong positive nor negative opinions about lesson study.

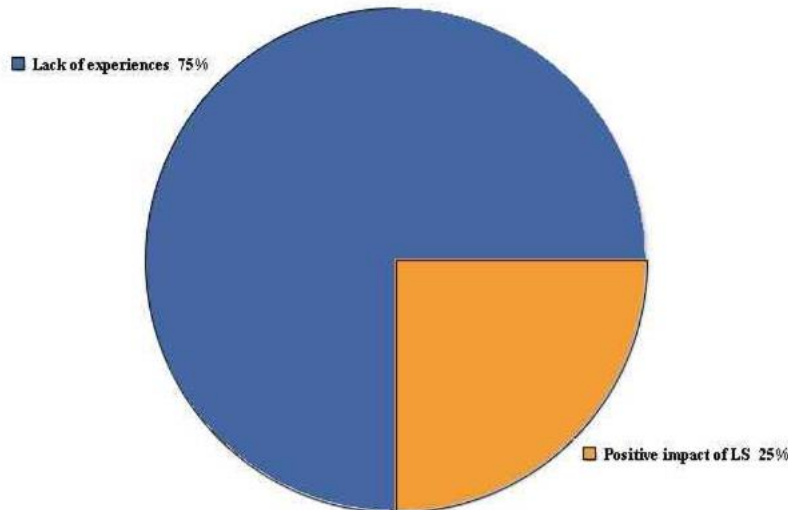


**Figure 1.** Initial understanding on Lesson Study

2 RQ: How do English language teachers' experiences with lesson study in the context of English language teaching impact their teaching practice?

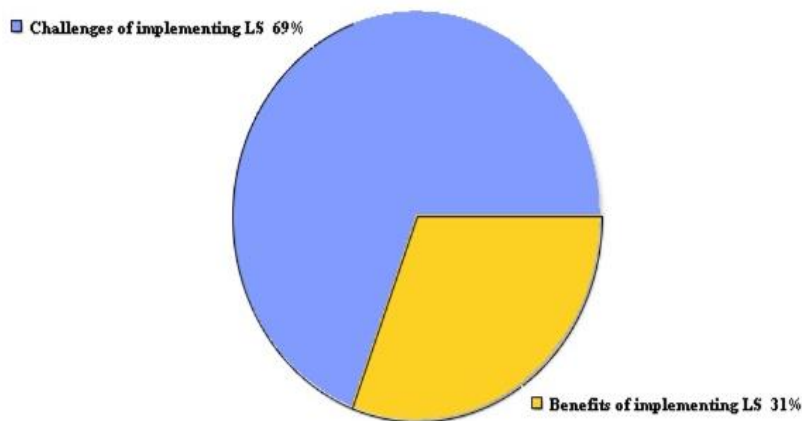
The findings of the research question "How do English language teachers' experiences with lesson study in the context of English language teaching impact their teaching practice?" (Figure 2) indicate that a significant majority, comprising 75% of the respondents, reported that they do not incorporate lesson study into their teaching practice. Conversely, only 25% of respondents reported utilizing lesson study as a component of their teaching practice. This distribution serves to highlight a notable disparity in the adoption of lesson study among English language teachers participating in the study. The majority of respondents appear to rely on alternative approaches or methods for professional development and

instructional improvement within their teaching contexts, while a smaller proportion have embraced lesson study as a means to enhance their teaching practice.



**Figure 2.** Experiences with Lesson Study

3 RQ: What are perceived by English language teachers as the benefits and challenges of implementing lesson study in English language teaching?

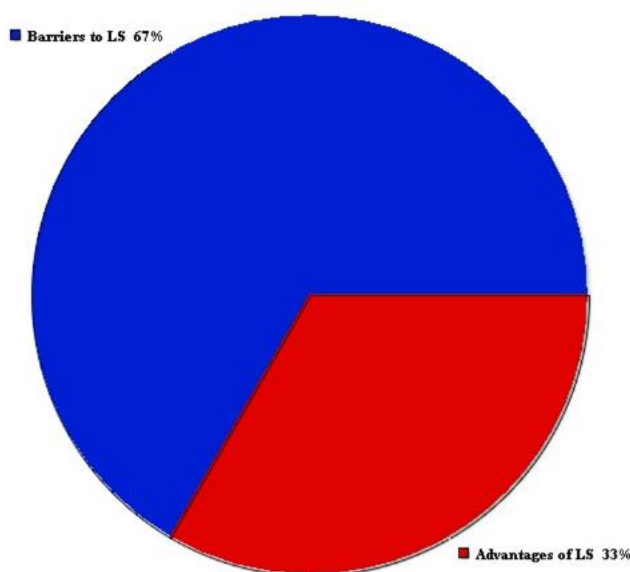


**Figure 3.** Pros and Cons of Lesson Study

The findings of the research question, "What are perceived by English language teachers as the benefits and challenges of implementing lesson study in English language teaching?" (Figure 3) indicate a notable disparity in the perceived benefits and challenges associated with the implementation of lesson study among English language teachers. Of the participants surveyed, 31% identified benefits associated with implementing lesson study in English language teaching contexts. Such perceived benefits may include opportunities for collaborative professional development, enhanced pedagogical practices, and improved student learning outcomes. It can be reasonably assumed that teachers who have acknowledged benefits are aware of the potential of lesson study to foster a supportive learning community, promote reflective teaching practices, and facilitate the sharing of best practices among educators.

Conversely, a significant majority comprising 69% of the participants identified challenges associated with implementing lesson study. These challenges may encompass various factors, including logistical constraints, time limitations, resistance to change, and inadequate institutional support. Teachers who discussed challenges may express concerns about the practicalities of implementing lesson study within their teaching contexts, including issues related to scheduling, workload, and the availability of resources. The prevalence of challenges over benefits highlights the complexities and contextual nuances inherent in the adoption and implementation of lesson study within English language teaching environments. Effectively addressing these challenges requires careful consideration of institutional contexts, stakeholder perspectives, and targeted interventions to overcome barriers and maximise the potential benefits of lesson study as a professional development strategy.

4 RQ: How do English language teachers perceive lesson study's potential contributions to professional growth and collaboration among educators?

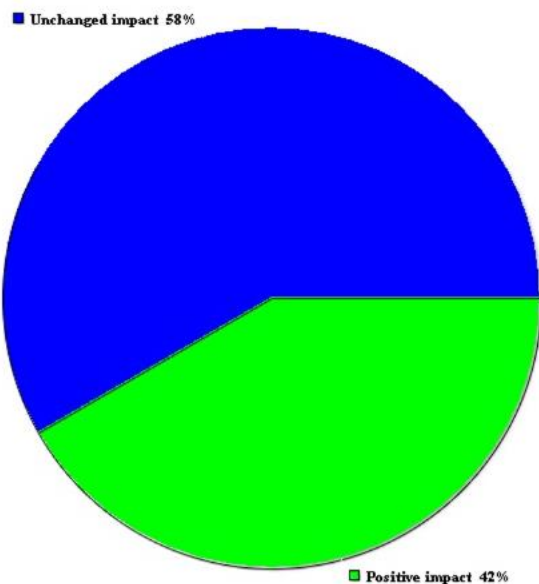


**Figure 4.** Contribution of Lesson Study

The findings of the research question, "How do English language teachers perceive the potential contributions of lesson study to professional growth and collaboration among educators?" (Figure 4) reveal distinct perspectives among respondents regarding the perceived advantages and barriers associated with lesson study as a means to foster professional growth and collaboration. Of the participants surveyed, 33% acknowledged potential advantages associated with lesson study for professional growth and collaboration among educators. These perceived advantages may include opportunities for reflective practice, peer learning, and the development of a supportive community of practice. Teachers who identified potential advantages of lesson study are likely to view it as a valuable tool for enhancing their teaching practices, expanding their pedagogical repertoire, and promoting collaborative inquiry into effective instructional strategies. In contrast, a significant majority of participants (67%) identified barriers to the realization of lesson study's potential contributions to professional growth and collaboration. These barriers may encompass a number of challenges, including time constraints, logistical complexities, institutional resistance, and limited resources. Teachers who discussed barriers may express concerns about the practical feasibility of implementing lesson study within their teaching contexts, given the prevailing constraints and competing demands on their time and resources. The prevalence of barriers highlights the necessity for targeted interventions and systemic support to address the challenges impeding the effective implementation of lesson study as a vehicle for professional growth and collaboration among English language educators. In order to

overcome these barriers, it may be necessary to provide adequate resources, professional development opportunities, and institutional frameworks that foster a culture of inquiry, collaboration, and continuous improvement within English language teaching communities.

5 RQ: Have English language teachers observed any specific changes in student learning outcomes or engagement resulting from participation in lesson study? If so, what are these observed changes?



**Figure 5.** Impacts of Lesson Study

The findings of the research question "Have English language teachers observed any specific changes in student learning outcomes or engagement resulting from participation in lesson study?" (Figure 5) If so, what are these observed changes? The responses from the respondents revealed a variety of perspectives regarding the impact of lesson study on student learning outcomes and engagement.

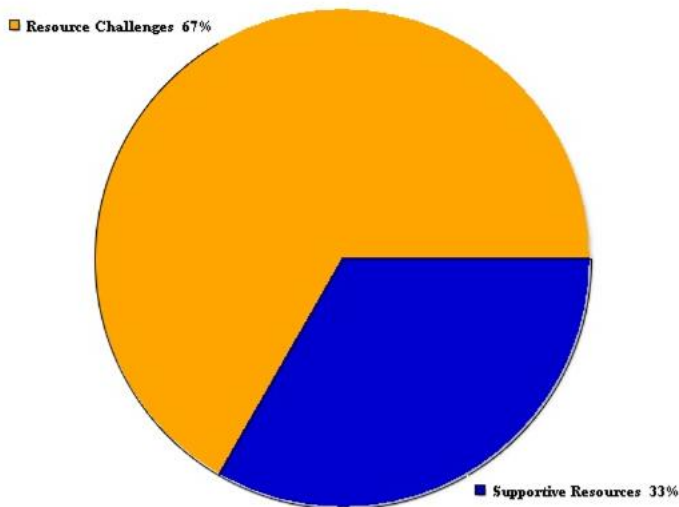
Of the participants surveyed, 42% reported observing positive changes in student learning outcomes or engagement as a result of participation in lesson study. Such observed changes may include improvements in student engagement, understanding, and performance in English language learning tasks. It can be reasonably assumed that teachers who have noted positive impacts attribute these improvements to the collaborative inquiry, reflective practice, and innovative instructional strategies facilitated by lesson study.

Nevertheless, the majority of participants (58%) indicated that they had not observed any specific changes in student learning outcomes or engagement resulting from participation in lesson study. These respondents may perceive lesson study as having limited or negligible impact on student learning outcomes, possibly due to factors such as the short-term nature of the intervention, the complexity of measuring learning outcomes, or the influence of other contextual factors on student performance.

The prevalence of respondents who reported no observed changes highlights the necessity for further investigation into the conditions and mechanisms through which lesson study may influence student learning outcomes and engagement. Further research is required to investigate the factors influencing teachers' perceptions of the impact of lesson study on student learning and to identify strategies for optimizing its effectiveness in enhancing English language learning outcomes.

6 RQ: According to English language teachers, what support and resources would be most beneficial for educators interested in engaging in lesson study as a form of professional development?





**Figure 6.** Support & Resources for Lesson Study

The findings from the research question "According to English language teachers, what support and resources would be most beneficial for educators interested in engaging in lesson study as a form of professional development?" (Figure 6) demonstrate a divergence of perspectives among respondents regarding the support and resources needed to facilitate engagement in lesson study. Of the participants surveyed, 33% emphasized the importance of supportive resources for educators interested in engaging in lesson study as a form of professional development. The respondents identified a number of supportive resources that could enhance the effectiveness and sustainability of lesson study initiatives. These included dedicated time for collaboration, access to instructional materials and technology, and opportunities for mentorship and guidance from experienced practitioners.

It can be reasonably assumed that teachers who have identified the necessity for supportive resources are aware of the value of institutional support and infrastructure in creating an optimal environment for collaborative inquiry and professional learning. Nevertheless, a majority of 67% of the participants expressed concerns or challenges related to the availability of resources for educators interested in engaging in lesson study. The respondents identified a number of resource challenges that may impede the successful implementation of lesson study initiatives. These included limited funding, inadequate time allocations and a lack of institutional support or recognition. Teachers who identified resource challenges may perceive these barriers as significant impediments to their ability to engage in meaningful collaborative inquiry and professional development activities.

## Discussion

The results of this study are consistent with previous research conducted by Lewis (2002) and Murata (2012), showing that English language teachers in Turkistan have limited experience and instruction in lesson study. Despite the increasing recognition of lesson study as a collaborative professional development process with potential benefits, many educators in the region have not yet engaged in or fully explored its implementation within their teaching contexts. This lack of experience may be due to limited exposure to lesson study practices, institutional constraints, and competing demands on teachers' time and resources.



The findings of this study support Murata's (2011) claim that English language teachers receive limited instruction relating to lesson study. The majority of participants in the current study reported minimal exposure to formal training or professional development opportunities related to lesson study, indicating a gap in the provision of instructional support and resources for educators interested in exploring this approach. This lack of formal instruction may contribute to teachers' uncertainty or reluctance to embrace lesson study as a viable professional development strategy, despite its potential benefits.

## Conclusion

The consistent findings across studies highlight the need for targeted interventions and systemic reforms to facilitate the implementation of lesson study in English language teaching contexts. Addressing the lack of experience and training in lesson study requires a multifaceted approach that includes policy changes, professional development initiatives, and institutional support mechanisms.

First and foremost, policymakers and educational leaders should prioritize the integration of lesson study into teacher training programmes and professional development curricula. Providing educators with thorough training and teaching resources on lesson study can enable them to explore the potential benefits of this approach and overcome any barriers to implementation.

Second, educational institutions and school administrators should provide dedicated time, resources, and support for collaborative inquiry activities such as lesson study. Creating a supportive environment that fosters a culture of inquiry, collaboration, and reflective practice is paramount. This is essential to support teachers' engagement in lesson study and to promote meaningful professional development.

So, it is recommended that further research and evaluation be undertaken to monitor the implementation of lesson study initiatives, to assess their impact on classroom practice and student learning outcomes, and to identify areas for refinement and improvement. The collaborative efforts of researchers, policymakers, and practitioners are anticipated to contribute to the continued development and adaptation of lesson study as a transformative professional development strategy in English language teaching.

It is important to recognize the limitations of this study, including its focus on a particular geographical area and the use of a qualitative research methodology, which may limit the transferability of the findings. Future research could use a mixed methods approach to corroborate the findings and explore the wider implications of lesson study in different contexts.

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## ETHNIC AND RELIGIOUS IDENTIFICATION MARKERS IN UKRAINIAN LATIN DOCUMENTATION (TERMINOLOGICAL ASPECT)

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### **Abstract**

This study explores the ethnic and religious identification markers in Ukrainian Latin documentation from the XVI-XVII centuries, analyzing the terminological and contextual nuances that reflect identity construction in early modern Ukraine. Drawing from legal texts, municipal records, and charters, the research examines ethnonyms and their implications for categorizing and understanding various ethnic and religious groups, including Armenians, Ruthenians, Jews, Greeks, and others. Ethnic identities in these documents were deeply intertwined with legal and social structures. Ethnonyms such as *Armenorum* (Armenians), *Rutheni* (Ruthenians), and *Judaeos* (Jews) highlight the autonomy, economic roles, and social status of these communities, while religious markers like *Christianus* (Christian) or *ritus Graeco Ruthenico* (Greek-Rus rite) emphasize the interconnection of faith and ethnicity. The documentation also reveals mechanisms of identity negotiation, from inter-ethnic interactions to legal disputes. The formation of proverbs reflects three key processes: intergenre transitions that distill broader narratives, generalization for capturing recurring life phenomena, and optionality that streamlines expressions into vivid sayings. These mechanisms highlight the fluid and adaptive nature of *paremias* as repositories of collective memory and generational wisdom. By examining these markers and their socio-legal implications, the paper provides insights into the complex dynamics of ethnicity, religion, and law in shaping identity during this period. It underscores the nuanced and multifaceted nature of identity in historical Ukrainian society.

### **INTRODUCTION**

This paper delves into the ethnic and religious identification markers found in Ukrainian Latin documentation of the XVI-XVII centuries, examining the terminological aspects used to denote various ethnic and religious groups. By analyzing the specific terms and their contexts, the study highlights how identity was constructed and understood in historical Ukrainian society. Key sources include legal documents, municipal records, and charters, which reflect the intricate interplay of ethnicity, religion, and law.

The Latin documentation from the XVI-XVII centuries in Ukraine provides a rich corpus for exploring ethnic and religious identification markers. These documents, which include legal texts, municipal records, and charters, offer insights into how different ethnic and religious groups were recognized, categorized, and treated within the socio-political framework of early modern Ukraine. This paper aims to analyze the terminological aspects of these markers, shedding light on the ways identity was constructed and navigated in this period.

Ethnonyms, or the terms used to designate ethnic groups, play a crucial role in the documentation of this period. They reflect not only the presence of diverse communities but also their social, legal, and economic statuses. Common ethnonyms found in the Ukrainian Latin documentation include references to Armenians, Ruthenians, Jews, Greeks, and others.

Armenians are frequently mentioned in the documentation, often in the context of legal and commercial activities. The term "*Armenorum*" (Armenians) is prevalent, as seen in the phrase "*a senioribus ac tota congregatione Armenorum civitatem nostram Leopoliensem inhabitantium*" ("on the part of the elders and the entire community of Armenians who live in our city of Lviv") (Kapral, Dashkevych, & Shust, 2013,



p. 277). This term denotes a distinct community with its own administrative and judicial structures, highlighting the autonomy and integration of Armenians in urban centers like Lviv.

The term "Rutheni" (Ruthenians) was used variably, often reflecting the diverse self-identifications of Ukrainians. It was common for Ruthenians to refer to themselves by their city of origin, as in "natio Ruthena (Ruthenica) Leopoliensis" ("Lviv Ukrainian nation"). This usage underscores the fluid nature of Ruthenian identity, which was closely tied to both geographic and communal affiliations.

The Jewish community is another significant group identified in the documentation. Terms such as "Judaeos" (Jews) and "creditores Christianos" (Christian creditors) illustrate the economic interactions and legal distinctions between Jews and Christians. The identification markers for Jews often highlight their roles in finance and trade, reflecting both their economic importance and the social tensions surrounding their activities.

Greeks are frequently associated with trade and commerce in the documentation. The term "Graeci" (Greeks) encompasses Eastern Orthodox Christians involved in maritime and overland trade. Greek merchants connected Ukrainian markets with the broader Mediterranean economy, and their presence is well-documented in commercial records and legal texts.

Ethnic and religious identities were deeply intertwined in the documentation. For instance, the term "Christianus" (Christian) could refer broadly to members of the Christian faith or more specifically to Catholics, distinguishing them from other religious groups like Jews. The phrase "debitores Judaeos Leopolienses et creditores Christianos" ("Jewish debtors and Christian creditors") clearly delineates religious affiliations and their legal implications.

The Orthodox community was often described using terms like "ritus Graeco Ruthenico" (Greek-Rus rite) or simply "Ruthenicae" (Ukrainian). These designations highlight the significance of religious identity in defining ethnic groups and their legal status.

The Catholic Church's influence in Ukraine is evident in the documentation. Catholics, primarily of Polish and Lithuanian descent, are often in positions of power. The establishment of the Uniate Church in 1596 added a new dimension to religious identity, creating a distinction between Uniates and Orthodox Christians. The term "Uniates" refers to Eastern Catholics who accepted the Pope's authority while retaining Eastern rites, highlighting the complex layers of religious identity.

The use of ethnonyms in legal documents had significant implications for the rights and status of different groups. Terms like "natio" (nation, people) and "gens" (people, clan) were used to denote legal entities with specific privileges or obligations. For instance, the phrase "universitas, atis" (community, corporation) describes collective entities such as guilds or municipal bodies, reflecting their legal and social autonomy.

Ethnic communities often enjoyed a degree of municipal autonomy, governing themselves according to their own laws and customs. The Armenian community in Lviv, for example, had its own court system that adjudicated disputes according to Armenian law. This autonomy is evident in various legal documents and charters that recognize and uphold the community's distinct legal identity.

Similarly, Jewish communities operated their judicial systems, known as *bet din*, which handled civil and religious matters. These courts were crucial for preserving Jewish law and traditions, although their autonomy was often subject to external pressures and restrictions.

Certain terms in the documentation reflect the legal subordination or marginalization of specific groups. For example, the use of "perfidus" (unfaithful) for non-Christians highlights the intersection of ethnicity, religion, and legal status (Kapral, Dashkevych, & Shust, 2013, p. 468). Legal documents often contained clauses restricting the rights of non-Christians, limiting their ability to own property, engage in certain professions, or participate in public life.



The economic roles of different ethnic groups were closely tied to their identity. Armenians were renowned for their skills in trade and craftsmanship, Jews played crucial roles in finance and trade, and Greeks were prominent in maritime commerce. These economic specializations were essential components of ethnic identity, shaping the social and legal status of each group within the broader community.

Ethnic relations in Ukrainian cities were complex, characterized by both cooperation and conflict. Legal documents provide numerous examples of inter-ethnic interactions, from trade partnerships to legal disputes. While economic cooperation often fostered positive relations, competition and social tensions frequently led to conflicts, which were typically resolved through the legal system.

The study of ethnic and religious identification markers in Ukrainian Latin documentation reveals the complexities of identity construction in the XVI-XVII centuries. These markers were not merely descriptive but carried significant legal and social implications. By examining the terms used to denote different ethnic and religious groups, we gain a deeper understanding of how identity was navigated and contested in early modern Ukraine.

The intricate interplay of ethnicity, religion, and law underscores the importance of historical context in shaping identity. Ethnic groups were not monolithic but consisted of individuals with diverse experiences and interactions. The documentation of the time reflects this diversity, providing a rich tapestry of the social and legal landscape.

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## MULTILINGUALISM IN HIGHER EDUCATION: OPPORTUNITIES AND LIMITS IN TÜRKIYE

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### **Abstract**

Multilingualism, which refers to use of three and more languages, is a valuable skill in the job market, especially in fields such as international business, diplomacy, translation, and tourism, and offers people numerous opportunities providing advantages both academically and professionally. Employers often seek candidates who can communicate with clients, partners, or customers in multiple languages. In academia, multilingual individuals access a wider range of academic resources, including research papers, journals, and books published in different languages, and also are better equipped to communicate and collaborate effectively with researchers and students from different linguistic backgrounds. In this context, this study aims to discuss the opportunities and limits for university students to be a multilingual in Türkiye where only the official language, Turkish, is widely spoken although English language is a compulsory course since 2<sup>nd</sup> grade in primary school. Elective foreign language courses offered by certain departments, courses conducted by life-long learning centres, exchange mobility programs that create chances to study abroad up to a year and provide online language support (OLS) to be able to learn the local language of receiving institution, the presence of international students to interact, and various resources (online and hardcopy) that students access through universities' libraries are some of the prominent opportunities. However, low number of elective courses and the languages that students can choose depending on the number of instructors, lack of continuity of the stages (e.g. A1-A2-B1), unwillingness to communicate, inhibition of practice with international students as well as lack of dedication, sustained motivation, consistent effort, and a strategic approach may hinder university students to reap the many benefits that come with language proficiency.

**Keywords:** multilingualism, higher education, foreign language courses

### **Introduction**

Multilingualism, which refers to the use of three or more languages, is a valuable skill in the job market, especially in fields such as international business, diplomacy, translation, and tourism. Employers often seek candidates who can communicate with clients, partners, or customers in multiple languages for several reasons (Vögtle & Windzio, 2016; Cogo & Yanaprasart, 2018; Aimoldina, 2023). Multilingual employees bring several strategic advantages to the workplace, particularly in a globalized economy. They can effectively engage with clients, customers, and partners who speak different languages, reducing misunderstandings and fostering stronger relationships. Multilingual staff also enable companies to expand into international markets more easily, as they understand cultural nuances and local languages, facilitating smoother entry into new regions. Additionally, they enhance customer service by providing support in a customer's native language, which improves satisfaction and loyalty. Furthermore, multilingual employees offer insights into cultural norms and etiquette, helping organizations navigate cross-cultural interactions successfully. Their language skills also provide a competitive advantage during negotiations and collaborations, setting companies apart from competitors. Operationally, multilingual staff reduce the need for outsourcing translation or interpretation services, saving time and resources. Within multinational organizations, they serve as bridges between teams from different linguistic and cultural backgrounds, fostering collaboration and inclusivity. Finally, learning and using multiple languages enhances cognitive flexibility, which often translates to better



problem-solving and adaptability. Collectively, these qualities make multilingual employees highly valuable in today's interconnected world.

Being multilingual in academia offers numerous advantages, enhancing both personal and professional growth (Isabelli-García et al., 2018; Risager, 2012; Liu, 2016). It allows scholars to access a broader range of resources, including research articles, books, and academic works published in various languages, thereby gaining deeper and more diverse insights into their fields. Multilingual academics can collaborate with international peers more effectively, contributing to cross-cultural research projects and expanding their professional networks. Presenting research or participating in conferences in different languages increases visibility and influence on a global scale. Additionally, multilingualism enables academics to teach and mentor students from diverse linguistic backgrounds, fostering inclusivity and improving communication. It also enhances cognitive abilities such as problem-solving, adaptability, and critical thinking, which are invaluable in academic pursuits. Overall, being multilingual enriches scholarly work, broadens opportunities, and strengthens global academic engagement.

### **Opportunities for Turkish Learners**

In the context of Türkiye, where the official language is Turkish and English is a compulsory course starting from the 2nd grade in primary school, university students have numerous opportunities to become multilingual. Many universities offer elective foreign language courses through certain departments, allowing students to learn languages such as German, French, Spanish, Arabic, or others depending on the institution's offerings. Additionally, lifelong learning centers within universities often conduct specialized language courses tailored to students' academic or professional needs, providing another avenue for linguistic development.

Exchange mobility programs, such as Erasmus+, Mevlana, and other international partnerships, play a significant role in fostering multilingualism. These programs allow students to study abroad for up to a year, immersing them in a new linguistic and cultural environment. To support their integration, these programs often provide Online Language Support (OLS), enabling students to learn the local language of their host institution. This combination of immersion and structured learning helps students gain practical language skills that are valuable both academically and professionally.

Furthermore, the increasing presence of international students in Turkish universities offers valuable opportunities for interaction and language practice. Engaging with peers from diverse linguistic and cultural backgrounds helps students improve their communication skills and fosters an environment of cultural exchange. Universities also provide access to extensive resources, including online platforms, language learning apps, and hardcopy materials available through their libraries, making it easier for students to study independently.

These initiatives not only help students become proficient in additional languages but also prepare them for the globalized job market, enhance their cognitive abilities, and broaden their cultural horizons. In Türkiye's increasingly international academic environment, multilingualism is becoming an essential skill, and universities are well-positioned to support students in achieving this goal.

### **Limits and Challenges**

Becoming multilingual offers numerous benefits, but it also comes with several challenges that learners must navigate (Kurniati et al., 2023; Gunnarsson, 2014; Cohen & Kassis-Henderson, 2017). One of the primary difficulties is the time and effort required to learn and maintain proficiency in multiple languages. Acquiring a new language demands consistent practice, and balancing this commitment with academic, professional, or personal responsibilities can be overwhelming. Access to quality learning resources can also be a barrier, especially for less commonly taught languages where instructional materials or qualified teachers might be limited. Another significant challenge is the interference between languages, where learners may confuse vocabulary, grammar rules, or pronunciation from different languages they





are learning or already know. This is particularly common when the languages are structurally or lexically similar. Lack of immersion opportunities can also hinder progress, as learners may struggle to find authentic environments where they can practice speaking and listening in a meaningful context.

For many, psychological barriers such as fear of making mistakes, lack of confidence, or anxiety about speaking in front of others can slow down their learning process. Additionally, maintaining proficiency in previously learned languages while acquiring new ones can be demanding, as it requires regular usage and exposure to all languages to avoid attrition. Finally, in some cases, financial constraints can make it challenging to afford language courses, study materials, or participate in exchange programs that would enhance language acquisition.

As for the limits and challenges for university students in Türkiye who desire to be a multilingual, there are several obstacles. One significant limitation is the low number of elective foreign language courses offered by many universities. Even when such courses are available, the range of languages students can choose from is often restricted due to the limited number of instructors. This lack of diversity in language options can discourage students who might be interested in less commonly taught languages. Additionally, language learning programs often lack continuity across different proficiency levels. For instance, students might complete an A1 or A2 level course but find no available follow-up courses at the B1 or higher levels, leaving their progress incomplete.

Another obstacle is the unwillingness or hesitation to communicate in the target language, which is common among students due to fear of making mistakes or feeling self-conscious about their pronunciation and grammar. This reluctance can significantly hinder speaking practice, which is crucial for language acquisition. Opportunities to practice with international students, a key advantage of studying in universities with diverse populations, are also often underutilized. Many students face social or cultural barriers that inhibit interaction, such as lack of confidence or discomfort in approaching peers from different backgrounds.

Internal factors such as lack of dedication, sustained motivation, and consistent effort play a critical role in limiting language acquisition. Learning a language requires a long-term commitment, and many students struggle to maintain their enthusiasm over time, especially when faced with competing academic responsibilities. Additionally, the absence of a strategic approach to language learning—such as setting clear goals, using effective techniques, or integrating language practice into daily life—can reduce the efficiency and effectiveness of their efforts.

## **Conclusion**

The challenges faced by students in Türkiye regarding language learning highlight the need for universities to implement more comprehensive and structured language programs. These programs should cover all aspects of language acquisition, including listening, speaking, reading, and writing, while also incorporating cultural contexts. By expanding the range of elective courses, universities can offer students more opportunities to choose language courses that align with their interests, proficiency levels, or career goals. This flexibility can motivate students and enable them to explore languages in greater depth. Moreover, ensuring continuity across proficiency levels is essential. Universities should employ adequate number of foreign language instructors to provide a clear progression from beginner to advanced levels, allowing students to build on their knowledge and develop a strong foundation in the language. In addition to structured courses, fostering inclusive and supportive environments for practice is crucial. Universities can create spaces that encourage students to practice their language skills, such as language exchange programs, conversation clubs, or access to native speakers. A collaborative and supportive environment plays a key role in enhancing practical language skills. The last but not the least, offering guidance on effective learning strategies is vital. Universities should help students personalize their learning by advising on study techniques, time management, and the use of digital resources. By addressing these areas, universities in Türkiye can better support their students in overcoming language learning challenges and assist them in becoming multilingual, a critical skill in today's globalized world.



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## CULTURE AND INTERCULTURAL COMMUNICATION

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### Introduction

Communication process takes place at least between two interlocutors in a social environment. For effective communication to occur, the interlocutors' cultural background is another vital element. In case of communication across cultures intercultural or multinational endeavor is the most crucial factor in order to develop the ability to communicate in that sense. Therefore, it can be suggested that mutual understanding between people of diverse backgrounds can be achieved by improving interrelations, of course, to facilitate the two-way communication process. Moving from that point on we need to enlighten the importance of culture and focus on the importance of intercultural communication. This article is a compilation of the literature on this specific topic for my keynote speech.

### Culture

Many scholars and researchers try to define what culture is. Culture can simply be defined as elements of life, either verbal such as phrases, words, sentences, phonology, phonetics, etc. or non-verbal such as arts, beliefs, traditions, customs, codes of manners, dress, language, religion, rituals institutions of a population, etc. passing down from one generation to another. Culture that is dynamic, undergoes change, and is therefore not static <https://prezi.com/cqbntxwmvdcn/5-fundamental-concepts-of-society-and-culture/>.

Looking at the issue from this angle, it can be asserted that culture quite naturally affects the communication process. There should be a mutual understanding, first, of their own culture by communicators before communicating with other people of different cultures. On the other hand, culture can also affect how people deliver information and their attitudes towards conflict.

### Basic Concepts Related to Culture

Having defined what culture is we need to mention basic cultural concepts

**1- Superior Culture:** These are the general cultural characteristics that are valid in a society. It is known and adopted in every segment of society. "Cultural superiority refers to the belief that one culture is superior to others, often leading to the justification of colonialism, imperialism, and cultural domination" <https://library.fiveable.me/key-terms/ap-world/cultural-superiority>.

Example: General Turkish culture, general Chinese culture, general Italian culture, etc.

**2- Subculture:** It is the culture of communities within the upper culture that have unique characteristics in terms of religion, language, customs and ethnicity. "A subculture is a group of people within a cultural society that differentiates itself from the values of the conservative, standard or dominant culture" <https://en.wikipedia.org/wiki/Subculture>.

Example: Alevi, Yoruk culture in Turkey, Native American, Black, Immigrant culture in America...

**3- Acculturation:** "Acculturation is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society. Acculturation is a process in which an individual adopts, acquires and adjusts to a new cultural environment as a result of being placed into a new culture, or when another culture is brought to someone" (Jacob, 2020).

Example: A person who grows up in Turkish society thinks, acts and dresses like a Turk.

**4- Cultural Diffusion:** It is the spread of the material or spiritual cultural element that emerged in a culture to other cultures in the world. "In cultural anthropology and cultural geography, cultural diffusion, as conceptualized by Leo Frobenius in his 1897/98 publication *Der westafrikanische Kulturkreis*, is the spread of cultural items—such as ideas, styles, religions, technologies, languages—between individuals, whether within a single culture or from one culture to another" [https://en.wikipedia.org/wiki/Cultural\\_diffusion](https://en.wikipedia.org/wiki/Cultural_diffusion).

Example: Spaghetti spread from Italy, the idea of nationalism from France, tobacco smoking from North American Indians, yoghurt from the Turks, etc.



**5- Cultural Lag/Delay:** “The difference between material culture and non-material culture is known as cultural lag. The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and the resulting social problems that are caused by this lag. In other words, cultural lag occurs whenever there is an unequal rate of change between different parts of culture causing a gap between material and non-material culture” [https://en.wikipedia.org/wiki/Cultural\\_lag](https://en.wikipedia.org/wiki/Cultural_lag). It is the situation of incompatibility and rudeness that occurs as a result of the spiritual cultural elements not keeping up with the pace of change in the material cultural elements of a society.

Example: The mobile phone (material culture) is rapidly becoming widespread, but the manners of using it (spiritual culture) are not developing at the same pace. As a result, people talk loudly in public places, and care is not taken to close the doors in places such as theaters and mosques. Also, apartment, credit card, public bus, nouveau riche etc.

**6- Cultural Shock:** “Culture shock is an experience a person may have when one moves to a cultural environment which is different from one’s own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life” Macionis, J. and Gerber, (2010).

Example: The adaptation problems of the first Turkish workers going to Germany, the adaptation problem of a girl who became a bride from the city to the village, the new teacher from Izmir assigned to a village in the east, etc.

**7- Cultural Imperialism:** Imperialism means one country exploiting the resources of another country. Cultural imperialism is when developed countries influence and emulate other underdeveloped cultures, especially through mass media. Cultural imperialism facilitates colonialism. “Cultural imperialism refers to the dominance of one culture over others, often as a result of economic or political influence. This phenomenon occurs when the practices, values, or customs of a more powerful culture infiltrate and shape the way of life of a less dominant culture”.

Example: Western culture, with its TV programs and movies, resembles other cultures in terms of clothing, entertainment and consumption habits. Thus, the West will find more markets for the products it produces.

**8- Cultural assimilation:** It “is the process in which a minority group or culture comes to resemble a society’s majority group or assimilates the values, behaviors, and beliefs of another group whether fully or partially” (Spielberger, 2004).

Example: Bulgarian Turks melting into Slavs over time, ancient peoples in Anatolia before the Turks melting into Turkish culture, Aztecs melting into Mexican culture, etc.

**9- Cultural Corruption:** It occurs as a result of the negative impact of foreign cultures and the society’s failure to protect its own values sufficiently.

Example: Moral corruption means doing something, regardless of it being right or wrong, for your own benefit, like stealing, lying, committing adultery, etc.

#### Intercultural Communication

The capacity to communicate with people from diverse cultures is referred to as intercultural communication. Interacting effectively across cultural lines requires perseverance and sensitivity to one another’s differences. This encompasses language skills, customs, ways of thinking, social norms, and habits.

### The Importance of Intercultural Communication

When we investigate the cultural influences on communication, we gain a deeper understanding of both areas. Additionally, it aids in expanding our knowledge of who we are as individuals and as a society.

Understanding our communication styles, habits, and tendencies and how they may serve or work against us when interacting with others from other cultural backgrounds is a valuable personal benefit of studying intercultural communication.

When seen in a broader context, intercultural communication can shed light on a wide range of human experiences, from the process of defining the workings of the brain to the power of languages in bringing people together.

As the world gets more interconnected, the ability to communicate successfully across cultural boundaries is becoming more and more vital. Since we are now able to travel to more places, we are exposed to other cultures and ways of living.

The ability to communicate effectively across cultural boundaries is crucial for the successful collaboration and relationship-building of multiethnic and international communities. It is also essential for avoiding and resolving conflicts. If you want to learn about other people and their customs and find common ground around the world, this is how to do it.

#### Intercultural Communication Competence

There are a variety of skills that are necessary for effective intercultural communication; some of them may be taught,



while others are inherent and just require practice. Let's take a look at some of the most crucial personal competencies for intercultural communication, as opposed to just linguistic ones like speaking, listening, and body language.

- **Self-awareness:** Recognizing how your personal views, behaviors, and possible prejudices and stereotypes might affect a conversation is a massive step in improving your ability to have meaningful interactions with others.
- **Empathy:** Intercultural communication relies heavily on empathizing with others and gaining insight into their experiences.
- **Respect:** Even if you don't agree with or appreciate every aspect of another person's or group's culture, you may still respect them by recognizing their right to do so.
- **Emotional intelligence:** Learning to pick up on the subtleties of communication is essential when working with people from other cultures. Whether you get what is being communicated or not depends on how well you use your senses, how well you know yourself, and how well you can empathize with others.
- **Adaptability:** One of the goals of intercultural communication is to teach people how to modify their way of speaking to replace ambiguity, conflict, and antagonism with clarity, harmony, and cooperation. That's why it's important to be adaptable in our thinking, reactions, and interactions with others, as well as in our speech, listening, and body language.
- **Patience:** Effective communication across cultural boundaries doesn't happen immediately. That's why you need to have patience. Don't rush through the process of becoming well-versed in best practices; instead, take your time and make them part of your routine. Due to cultural differences, it may take more or less time than usual to absorb new information.
- **Positivity:** Maintaining an optimistic attitude when interacting with people of other cultures is crucial. Misunderstandings occur all the time, and in most cases, it's not because someone was trying to be deliberately unclear. Those of us who aren't well-versed in other cultures often fail to grasp the intended meaning of a message. This is why it's essential to look at every intercultural exchange in a constructive light.

## Factors and Barriers Affecting Intercultural Communication

There are a number of factors that are effective in the communication processes between members of different cultures or shape these processes at certain levels. These factors affecting intercultural communication can also appear as obstacles, difficulties or barriers for people depending on the circumstances.

At this point, first of all, it should be taken into account that communication takes place between people speaking or coming from a cultural context, and therefore, the influence of the culture in the communication process. Because, just as a person's culture affects his communication, it is inevitable that different cultures affect their members' communication styles in different ways. Therefore, this situation constitutes the basic connection and analysis point regarding the obstacles that arise during the intercultural communication process (Oğuz, 2002: 25).

Kartarı (2001: 180-189), on factors affecting the intercultural communication process, classifies it as "norms, roles, ethnocentrism, uncertainty and anxiety, stereotypical thoughts and prejudices". Similarly, elements considered as barriers in intercultural communication; It occurs in the form of "high anxiety, assuming similarity instead of difference, ethnocentrism, stereotypes and prejudices" (Jandt, 1998: 47-55,70).

In parallel, six factors are mentioned that can act as an obstacle to communication and interaction between people from different cultures and lead to misunderstandings and misunderstandings in this process. These factors, which can be obstacles or difficulties for people; These are listed as "similarity assumption, language differences, misinterpretations in non-verbal communication, presence of prejudices and stereotypes, evaluation tendency and high anxiety" (Demir & Demir, 2009).

### Similarity Assumption

One of the factors that is effective in the process of intercultural communication and can be an obstacle for people in this process depending on the situation and conditions is the assumption of similarity. The assumption of similarity simply means assuming similarity rather than difference regarding cultures (Barna, 1994).

When faced with the question of why situations such as misunderstanding, rejection, rejection or disapproval occur, people naively think that communication will become easier if there are sufficient similarities between individuals. Although people are human and have some commonalities such as eating, drinking, and sheltering, they also have common biological and social needs, values, attitudes, beliefs, etc. It should not be forgotten that it varies from culture to culture. Although the similarity assumption does not generally extend to the expectation of a common verbal language,



it is effective in the decoding of non-verbal symbols, symbols and signs (Barna, 1994).

The assumption of similarity between different cultures leads to ignorance of or erasure of the unique and different aspects of a culture. For example, assuming that there are no differences when encountering a member of a different culture that they are not knowledgeable about causes people to act based solely on their own culture. In this respect, it should be taken into account that every culture is different and unique at certain levels and degrees. When looking at the issue from the other side, the opposite of the similarity assumption can also lead to overlooking the common points shared within different cultures. Therefore, the most reasonable solution is; traditions, customs, manners and habits, etc. It is considered asking what these are instead of assuming that they are the same or different in every culture and everywhere (Jandt, 1998: 51-52).

### **Language Differences and Misinterpretations in Nonverbal Communication**

Another factor that affects intercultural communication and can function as a barrier is language differences (Jandt, 1998: 142; Barna, 1994).

Language is a symbolic communication system consisting of signs (Mutlu, 2004: 73) or a set of symbols shared through the transfer of meanings and experiences in a society (Jandt, 1998: 460). In this context, not fully sharing the meanings of words as symbols in different languages becomes a serious obstacle and difficulty for people in both communication and intercultural communication processes. Moreover, even among people speaking the same language, the meaning of every word is not shared in the same way (Jandt, 1998: 142).

Since language is a system structured and managed according to certain rules (Mutlu, 2004: 73), elements such as vocabulary, syntax, idioms, slang and dialects of different languages also differ. Differences in all of these elements also create difficulties in the intercultural communication process. Not taking into account the context or meaning in line with language differences makes language problems worse (Barna, 1994). Since each language has different styles on the axis of language differences and problems, evaluations such as misinterpretation of intentions, insincerity, complexity and arrogance may arise (Barna, 1994).

Another important point about language is its connection with culture and cultural repertoire. Accordingly, whatever is in the cultural repertoire of a nation, all of these are included and reflected in the language. Language not only has different symbols or rules, but also provides people who speak that language with a different mindset, a common world image and worldview (Selçuk, 2005: 14). Therefore, it is inevitable that those in the cultural repertoire of a society regarding different identities and ties of belonging are reflected in the language and discourse in defining the identities and differences in question.

Especially from the perspective of intercultural communication; The degree of shared meaning is likely to be less when communicating with strangers from other linguistic or cultural groups. This situation is exacerbated when the differences between languages are wide-ranging. For example, English speakers have less in common with Chinese speakers than with German speakers. In addition, the similarity of languages also affects the perception of the world in similar ways (Gudykunst and Kim, 2003: 212).

In this context, an important point that should not be forgotten is; The main way for groups to distinguish themselves from other groups and thus maintain their identities is through spoken language. For example, often immigrant groups maintain their cultural heritage and identity by using their native language within the host culture and teaching it to their children (Neuliep, 2006: 272).

In the process of communication and interaction, what is not said is often as important as what is said. This brings nonverbal communication to the agenda. Non-verbal communication; It means communication established through means other than language, such as facial expressions, body language, eye contact, use of time, and interactive silence (Martin and Nakayama, 2005: 149).

The main means of receiving and sending messages in the non-verbal communication process are touch, taste, sight, hearing, smell, signs, symbols, colors, facial expressions, gestures, facial expressions, attitudes, etc. can be sorted. Awareness of nonverbal communication has a very important role not only in terms of survival but also in understanding other people's thoughts, feelings and needs (Calero, 2005: 1, 5).

Nonverbal messages can often convey what verbal messages cannot and are considered more sincere than verbal messages. In this regard, nonverbal communication, as a powerful and effective form of human self-expression, is defined as communicating through multiple communication channels without words (Ting-Toomey and Chung, 2005: 200).



Another very important point contained in nonverbal communication is the concept of cultural space. Cultural space; It is the context in which cultural meanings are produced, where people grow up, where they live, and where their identity is shaped. Therefore, the rules for nonverbal communication and the context in which it occurs vary, and nonverbal communication varies from culture to culture (Martin and Nakayama, 2005: 149, 154).

In parallel, the same nonverbal sign or message is evaluated in different ways by people from different cultures, and this may lead to ambiguity in meaning. For example, a sign meaning "ok" in America means insult in Brazil, and money in Japan. In this context, during the processes of non-verbal communication, misunderstandings and interpretations may occur because intentions, signs and all other non-verbal communication channels can carry different meanings (Ting-Toomey and Chung, 2005: 200-201).

Based on these points, as in verbal communication, one can encounter some obstacles and difficulties in nonverbal communication as well. Of course this case causes problems between communicators from diverse cultures.

### **Norms and Roles**

There are also norms and roles among the factors affecting intercultural communication (Kartarı, 2013:28-29).

Norms, located within the structural elements of social systems, regulate the movements of people and groups in social life according to certain rules and standards that indicate authority. Accordingly, the norms are; A rule sets an example for standard action and activity. On the other hand, since the culture of a society consists largely of norms, norms also serve as a cultural description that indicates the desired or expected attitude and behavior. Therefore, norms provide direction to members of a society and culture on how they should act in certain situations. Furthermore, social norms within society can be classified as "religious rules, moral rules, customs and traditions, fashion rules and legal norms" (Dönmezer, 1999: 229-230, 236).

Among these, the norms that come to the fore in the context of intercultural communication are customs and traditions. When interacting with an individual from a different culture in the process of intercultural communication, it is necessary to know or recognize the customs and traditions of that culture and it is of vital importance in terms of exhibiting appropriate behaviors (Kartarı, 2001:28-29).

The other factor, roles, is defined as the behavioral patterns or a series of behavioral sets expected from individuals in terms of their social status or position within various institutions (Demir and Acar, 2002). In other words, roles create behavioral expectation models. The extent to which roles are effective in the process of intercultural communication and interaction is that the behavioral expectation models or behavioral patterns in question vary from culture to culture. For example, the role differentiation between older brother and sister in Turkish culture and the role differentiation between siblings in North American or Central and Northern European cultures present a different appearance (Kartarı, 2001: 182-183).

Therefore, in order to establish a healthy communication in which the desired results can be achieved during the interaction with members of different cultures, it is necessary to have information about the behavioral patterns that correspond to certain roles or are expected within that culture.

### **Uncertainty and Anxiety**

Engaging in the process of communicating and interacting with members of different cultures implies an unusual situation for many people. The main factors that are effective in this situation are uncertainty and anxiety (Kartarı, 2001: 187).

Uncertainty is a cognitive phenomenon that affects our thoughts about other people (Stephan, Stephan and Gudykunst, 1999: 614). Although there is a certain degree of uncertainty in every relationship, communicating with strangers from different cultures causes greater uncertainty than communicating with people with whom we have close relationships. In addition, communication with members of different groups leads to more uncertainty than communication with members of groups to which people themselves belong (Gudykunst and Shapiro, 1996 as cited in Gudykunst and Nishida, 2001: 58).

Anxiety is defined as an emotion that includes disturbing thoughts, unpleasant sensations and physical changes that occur in response to a situation or stimulus perceived as threatening, worrying or dangerous (Esses, Semanya, Stelzl, 2004: 139). Anxiety is a situation that has the same effect as uncertainty. People experience certain levels of anxiety when they communicate with others from different cultures, groups, or with whom they are not in close relationships.



The anxiety experienced in the process of communication and interaction with these others generally arises from having negative expectations (Gudykunst & Nishida, 1986a & 1986b)

Gudykunst, W.B. (2002). An important level of anxiety is intergroup anxiety. The following events are shown as examples of intergroup anxiety (Stephan and Stephan, 1985: 157-158):

"The boss of a large corporation asks his employee if he can host his colleagues from a large Japanese conglomerate. However, this person is worried about making embarrassing mistakes or hurting the guests because he has no previous experience with the Japanese."

"A white construction worker in America who speaks English and is of Northern European origin, got a job at a construction company in the southwest of the country where he went to look for a job. The entire team in which the worker works in the company consists of people of Spanish and Latin American origin (Hispanic). This worker fears that others may interfere with his work and try to get him fired, or that he will be beaten by them if he is not liked."

As can be seen from the examples, in these situations experienced by a member of a certain group, which constitute an example of intergroup anxiety, the anxiety arises from contact with outgroup members. People often experience intergroup anxiety before communicating and interacting with members of different cultures. This type of anxiety is also common in relationships between members of different racial and ethnic groups and between labeled and unlabeled groups. While these may be the most common of intergroup anxiety, intergroup anxiety can also potentially be found in interaction processes between members of two socially defined groups. Intergroup anxiety is important because it explains many of the unique characteristics of intergroup interaction. Finally, like other types of anxiety, intergroup anxiety arises from the anticipation of negative outcomes. These negative consequences that people seem to fear or worry about; These can be listed as "negative psychological consequences for themselves, negative behavioral consequences for themselves, negative evaluations of out-group members and negative evaluations of in-group members" (Stephan and Stephan, 1985: 158-159).

## **Conclusion**

Based on all these features discussed in this study, intercultural communication can be defined as an interdisciplinary science that examines issues such as interaction and transfer of meaning between people from different cultures. In short, the doctrine of intercultural communication can be considered as an effort to acquire or raise a cultural consciousness and understanding that directs people to think more comprehensively and universally than local and simple thinking. As is believed, on the one hand it directs people away from local thinking and beliefs towards universal thinking for the purpose of mutual understanding and on the other hand stereotyped thoughts and prejudices prevent real communication between people in the teaching process, and finally it aims at comprehending intercultural differences in communication.





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