

**YEREVAN STATE
UNIVERSITY**

LANGUAGE AND CULTURE IN ACADEMIC CONTEXT

Shushanik Paronyan, Anoush Ayunts



YEREVAN STATE UNIVERSITY

PARONYAN SH., AYUNTS A.

**LANGUAGE AND CULTURE
IN ACADEMIC CONTEXT**

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Բ.Գ.Ռ., դոցենտ Գ. ՄՈՒՐԱԴՅԱՆ

Բ.Ռ.Թ., դոցենտ Ա. ԳԱԼՍՏՅԱՆ

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PREFACE

The aim of the present textbook is to help the students learn some of the linguistic and cultural – mainly institutional and disciplinary – practices involved in studying or working through the medium of English. EAP – English for Academic Purposes – is a type of ESP in which the teaching content explicitly matches the language, practices and study needs of the learners. It refers to the language and associated practices that people usually need in order to undertake a linguistic study, or work in the sphere of higher education.

The course "Language and Culture in Academic Context" focuses on teaching English and, particularly, deals with language practices required in a particular academic context – language and culture studies. It is aimed at developing the following academic skills – listening, speaking, reading, writing, translating. Accordingly, the textbook comprises 7 units which are aimed at enhancing these skills through the medium of English. Units One, Two, Three and Six are intended to master efficient writing skills (writing abstracts, summaries and research paper); Unit Four is intended to develop efficient reading skills for academic study; Unit Five is aimed at practicing listening and speaking for developing aural/oral academic skills; Unit Seven is intended to develop the students' cross-cultural awareness by perfecting their translation skills (from English into Armenian and vice versa).

Each unit of the textbook (except Unit Seven) comprises two main parts: a brief instructional material where directions for enhancing the particular skill are presented, and opportunities for practice through a variety of assignments, exercises, questions.

The course is intended for the Upper Intermediate and Advanced level students doing their master's degree at the Department of English for Cross-Cultural Communication.

To compile the instructional material, we have made use of the following books: *Writing and Reading across the Curriculum* by L. Behrens and L. Rosen (1966); *Academic Writing for Graduate Students* by I. M. Swales and Ch. B. Feak (2001); *Cohesion in English* by M. A. K. Halliday

and R. Hasan (1976); *Text, Role and Context* by A. M. Johns (1997); *Discourse Analysis for Language Teachers* by M. McCarthy (1991), etc., all of which are listed in the references.

The language material used in the practical tasks of the textbook has been selected from the books included in the references.

The authors

INTRODUCTION

English for Academic Purposes (EAP¹) is often considered to be a branch of English Language Teaching (ELT) as well as one of the variants of English for specific purposes (ESP). EAP is a highly goal directed field of ELT, since the learners of this language register (both written and oral forms) study English in order to use it in their professional or academic lives. Hence ESP courses are based on the target needs of the learners, enhancing their proficiency and language competence in academic environment.

The research of the learners' target needs carried out at different levels in different institutions and countries revealed the practices that learners of ESP will need in their work or their academic courses (Hyland, 2000). The following key elements that characterize language program outcomes were identified by the QAA benchmarking statement for languages (Quality Assurance Agency for Higher Education, 2002): use of the target language; explicit knowledge of the language; knowledge of aspects of the target cultures and intercultural awareness.

EAP learners are usually current higher education students or members of staff, who need to learn English in order to succeed in their academic careers. A student studying EAP needs to use the language in the following situations: lectures, seminars, tutorials, group projects, private study and examinations. In these situations he/she will most probably need the following language skills: reading, writing, speaking and listening.

The most problematic use of English in higher education is probably *writing*. Writing tasks vary from writing short answers in examinations to writing essays, reports, dissertations, theses, journal articles and maybe monographs and textbooks. EAP courses usually pay marked attention to various processes of writing – planning, organising, presenting, re-writing, and proof-reading. The skill of writing typically requires EAP learners to

¹ A distinction is often made between EGAP and ESAP (Blue, 1988). EGAP - *English for General Academic Purposes* - deals with the language and practices common to all EAP students, whereas ESAP - *English for Specific Academic Purposes* - is concerned with the specific needs of students in particular disciplines.

have and demonstrate the following abilities: to do research work and use sources, to use appropriate style and wording for different text types and genres. In order to avoid plagiarism, special focus is laid on developing such writing skills as summarising, quoting and making references.

Students also need to do a large amount of *reading*. Reading must be done flexibly and involves the following skills: skimming the text for gist or general impression, scanning in order to locate specifically required information, interpreting the intent of the author, intensive study of the specific sections of the text, deducing the meaning of unfamiliar words and word groups from the context.

Listening requires EAP learners to develop active listening and enhance certain aural/oral language practice abilities: to follow a lecture or discussion - to recognise the structure of the oral discourse and extract relevant points to summarise, understand contradictory ideas and follow an argument, distinguish the main ideas from supporting details, recognise unsupported claims and claims supported by evidence.

At present *speaking* is becoming increasingly important in academic context. First of all, teaching methods change to become more interactive and involve more group work. Furthermore, different talk events are included within academic framework, such as making presentations and reports, defending term papers and theses and so on. Hence, speaking necessarily involves producing and using notes, planning speech and presenting. Discussion includes interrupting politely, asking questions, agreeing and disagreeing.

Teaching these language skills in the students' specific subject areas is both necessary and helpful, and forms an essential component of EAP courses.

Learners of EAP need to be aware of the differences that exist between the source language and target language academic cultures. Writing and speaking conventions may vary from country to country. In this respect Bourdieu points out that no one speaks (or writes) academic English as a first language, therefore everyone needs to learn it (Bourdieu & Passeron 1994:8).

Thus, the main objective of EAP courses is to teach the language, both general academic language and subject specific language as well as language related practices such as writing Research Papers. Hence language and culture, language related study skills will form the main component of the present textbook.

UNIT ONE

CHARACTERISTIC FEATURES OF ACADEMIC WRITING

When writing a piece of paper it is important to bear in mind that texts are not autonomous; they cannot be separated from roles, purposes, and contexts. Hence it is assumed that readers and writers of texts are influenced by their past educational experiences, by their experiences with the genre, by culture, by content, by context, and by many other factors. Before reading or writing a text, then, students should consider some of the factors that may influence their processing and comprehension (Johns 1997:98). The following factors are among the most important ones which deserve special attention: audience, purpose, organization, style, flow.

AUDIENCE

Even before you write, you need to consider your audience. If you identify clearly in your mind who the members of your audience are, you will be better able to make assumptions what they know, what they do not know, what they want to know. This knowledge will help you make decisions about all aspects of your paper:

- ✓ what explanations you must give to make your ideas clear to your reader;
- ✓ how to organize your ideas;
- ✓ whether to write formally or informally.

The audience for most graduate students will be an instructor who is presumably quite knowledgeable about the assigned writing topic. To be successful in your writing task, you need to have an understanding of your audience's expectations and prior knowledge, because these will affect the content of your writing.

Task One

Consider the following statements. For whom were they written? What are the differences between the two?

1a. A sentence is a unit of speech whose grammatical structure conforms to the laws of the language and which serves as the chief means of conveying a thought.

1b. A sentence is a set of words expressing a statement, a question or an order, usually containing a subject and a verb.

2a. An allomorph is a positional variant of a morpheme occurring in a specific environment and therefore characterized by complementary distribution.

2b. One possible form of a particular morpheme is allomorph.

Task Two

- *Read the following paragraphs and consider the differences between them from the following points of view:*

✓ *vocabulary*

✓ *sentence structure*

✓ *organization*

✓ *tone*

- *What is the aim of the writers? For whom are these passages written?*

a. As suggested earlier, Chinese public relations education has gone through many ups and downs. When we studied the field in the early 1990s, growth and innovation were apparent. A decline soon after that was followed by more recent growth, according to our informants. Change has been so rapid that even if we had the time to study public relations education and the space to report on it fully, our report would be out of date before it came off the press! Therefore, we venture only to make a few generalizations.

First, public relations education in China is diverse. It is offered in departments of journalism or mass communication, in units focusing on speech and interpersonal communication, and in interdisciplinary programs. It is also offered in 4-year baccalaureate-degree programs, in 2-year technical colleges, and through television distance learning aimed largely at older, nontraditional students. Second, professors appear to strike a reasonable balance between theory and practice; although they often fail to

link the two very effectively. Western perspectives get attention, as do Confucius and other classic Chinese philosophers. The latter seem important because they suggest a need for caution and compromise in searching for win–win solutions.

b. Dante's hell is not fiction... it is prophecy!

Wretched misery. Torturous woe. This is the landscape of tomorrow. Mankind, if unchecked, functions like plague, a cancer... our numbers intensifying with each successive generation until the earthly comforts that once nourished our virtue and brotherhood have dwindled to nothing ... unveiling the monsters within us... fighting to the death to feed our young.

This is Dante's nine-ringed hell.

This is what awaits.

As the future hurls herself toward us, fueled by the unyielding mathematics of Malthus, we teeter above the first ring of hell...preparing to plummet faster than we ever fathomed.

PURPOSE AND STRATEGY

Audience, purpose and strategy are typically interconnected. If the audience knows less than the writer, the writer's purpose is often instructional (as in a textbook). If the audience knows more than the writer, the writer's purpose is usually to display familiarity, expertise, and intelligence. The latter is a common situation for the graduate student writer.

Task Three

- *Give a brief description of the following terms for two different audiences: one for graduate students in a totally unrelated field, the other for fellow students in your own graduate program:*

cultural competency; target culture; host culture; cultural diversity; shared meanings; behavioral rules; acculturation; cultural background, verbal behavior, haptics.

- *Exchange your writings with a partner and discuss how your descriptions differ.*

Task Four

Can you define the audience, purpose and strategy of the following extracts?

a. The fundamental technique of comparative linguistics is to compare phonological systems, morphological systems, syntax, and lexicon of two or more languages using techniques such as the comparative method. In principle, every difference between two related languages should be explicable and systematic changes, for example in phonological or morphological systems, are expected to be highly regular. Thus comparative linguistics aims to construct language families, to reconstruct proto-languages and specify the changes that have resulted in the documented languages.

b. It is noteworthy that, after all, in some communicative situations speakers may employ forms of aggravating disagreement. They can use overt markers featuring contradiction - negative evaluative lexical items, speech acts producing negative perlocutionary effect, paralinguistic markers expressing resentment, nervousness, etc. Naturally, the employment of this kind of communicative tactics will lead to direct confrontation, that is, argument, quarrel, row. In contrast, when engaged in dispute, speakers may tend to avoid direct confrontation and bald-on record disagreement. In this case they will avoid making oppositional argumentative moves and will be likely to employ explicit or implicit hesitation markers which ease the disputatious, contentious atmosphere of interaction.

c. Online writing is less about the author and more about the reader. People are not looking at the web for a detailed description of someone else's ideas, emotions or journeys. They search for the topics that are relevant to them, their interests, their experiences and their struggles. Any content that is published online will be found and READ only if it answers the reader's questions or solves a concrete problem.

Task Five

How would you rewrite the following paragraphs to make them more successful as a writing assignment meant to be read (a) by the instructor; (b) by a fellow student?

a. Symbols are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture. The words in a language or jargon belong to this category, as do dress, hairstyles, Coca-Cola, flags. New symbols are easily developed and old ones disappear.

b. Cultural awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. Why do we do things in that way? How do we see the world? Why do we react in that particular way?

Cultural awareness becomes central when we have to interact with people from other cultures. People see, interpret and evaluate things in different ways. What is considered an appropriate behavior in one culture is frequently inappropriate in another one. Misunderstandings arise when I use my meanings to make sense of your reality.

ORGANIZATION

Information is presented to readers in a structured format. Even short pieces of writing have regular, predictable patterns of organization. Hence one level of interpretation of texts is recognizing textual patterns (McCarthy 1991: 28). According to McCarthy, certain patterns in text reoccur and become deeply ingrained as part of our cultural knowledge. These patterns are manifested in regularly occurring functional relationships between bits of the text or textual segments which may be phrases, clauses, sentences or groups of sentences, that is, paragraphs. In the following segment the interpretation that makes most sense is that the relationship between the second sentence and the first is that the second provides a *reason* for the first. The two segments are therefore in *phenomenon-reason* relationship.

- ✓ It is absolutely necessary to reflect on the cultural assumptions underlying language teaching. The impact of cultural values on language use and communication is self-evident.
- ✓ One study showed that Japanese interactants are much more likely to use kinesic listener responses or backchannel behaviours, particularly head nods, than British interactants. This is attributed to the greater supportiveness and collectivism of Asian versus European communicators.

The relationship between the following segments is that of *phenomenon-example*:

- ✓ There are over 200 recognized countries or nation-states in the world, and the number of cultures is considerably greater because of strong regional variations. For instance, marked differences in values and behaviour are observable in the north and south of such countries as Italy, France and Germany, while other states are formed of groups with clearly different historical backgrounds.
- ✓ However, like religious traditions, secularism, regardless of the name it goes by, does not have some core beliefs. For example, as we mentioned earlier, at the heart of secularism “is the view that human beings can get along fine without God.”

The relationship between the following segments is one of *cause-consequence*:

- ✓ This is particularly valuable for students studying outside Britain, since they lack the advantage of an English environment as an aid to their studies.
- ✓ It is expected that when a question is asked, the next thing said will be a relevant answer, that is, an utterance which is connected with what is asked in the previous question. Therefore, it is necessary to differentiate between the thematic factor of communication (i.e. topic) and relevance.

The approach to text analysis that emphasizes the interpretive acts involved in relating textual segments one to the other is called clause-

relational approach. This type of analysis emphasizes the logical sequencing of the segments and takes into consideration supporting evidence - clues or signals as to how the relations between segments should be interpreted. Among supporting evidence we can mention conjunctions (because, as, since, unless, etc.), linking words and phrases (therefore, thus, the reason why, etc.), stylistic devices such as repetition, syntactic parallelism (McCarthy 1991: 29).

Task Six

Decide the logical sequence relations (such as phenomenon-reason, phenomenon-example, cause-consequence, instrument-achievement, matching relations such as comparison, contrasting or equivalence, addition, temporal sequence) between the segments separated by a slash and note the supporting evidences, if any.

- a. Cultural boundaries may bring about certain misunderstandings that will obstruct seriously the flow of communication process. / Therefore, cultural awareness aims to face these communication breakdowns.
- b. Foreign language students need to examine the cultural behavior of native speakers. / Cultural education aims to foment the recognition of cultural images and symbols. L2 learners need to become familiar with certain cultural products / such as souvenirs, the press, radio news... / Cultural values are transmitted, / for example, through newspapers. At the same time, shopping habits and holiday photographs/ will exemplify the patterns of everyday life. Through TV conversations, / they will become familiar with the different patterns of communication. / Similarly, they will also be able to explore new values and attitudes through connotations, stereotypes and proverbs. / It must be added that connotations must be clear within its context / because a clear mismatch between linguistic meaning and cultural connotation may lead to certain misunderstandings.
- c. Until the last century, the understanding of intelligence was strictly related to cognitive function such as memory, learning and problem-solving. / However, scientists had begun to understand by the 1900s that non-cognitive aspects of intelligence also exists.

- d. Taking the vertical dimension on board thus requires that we find ‘explanation’ for text patterns in the rest of the culture; / that is, in those domains of culture that are not the one currently investigated.
- e. These sorts of qualifiers allow you to think about and talk about other cultures without implying that every member of the group is exactly alike. / We should also add that the validity of the generalization often shifts from culture to culture.
- f. Many Armenians dream of living in European countries. / On the other hand, many of them living in Europe dream of coming back to their Motherland.
- g. The two groups see themselves divided not by ideology, but by a question of politics. / However, because the Shiits have always been a minority, they have developed an interpretation of history quite different from the Sunni.
- h. Stop for a minute and think about how quickly the virus that causes AIDs traveled around the world. / Then recall the international coordination that was required to spread prevention awareness information across cultures.
- i. In Armenian culture children should restruct their parents. /Likewise they should respect their teachers.
- j. For this job you need a degree. / What is more, you need some experience.
- k. Everywhere in Europe they use metric measures. / In contrast, Britain still uses non-metric.

It should be stated that academic writing employs a variety of patterns which provide for its external and internal organizational patterns. Hence external organizational patterns make up the overall structure of the academic writing and display the way portions of thought are segmented into meaningful units such as parts, chapters, sections, paragraphs. In terms of internal organizational patterns academic texts may display various strategies. According to some linguists, one very common strategy in academic writing is to organize information in terms of problem-solution pattern which consists of the following parts (Hoey1983; Swales & Feak 2001:12):

- ✓ Description of a situation
- ✓ Identification of a problem

- ✓ Description of a solution
- ✓ Evaluation of the solution

Hence the first part of the pattern presents the situation, the second part presents some sort of complication or problem. The next two parts describe a response or solution to the problem and give a positive evaluation of the solution.

Task Seven

Let us identify and label the four elements of the problem-solution pattern in the following text.

(1) Imagine you are on one side of the wall and the person you want to communicate with is on the other side of the wall. (2) But there's more than the wall on the way. (3) The wall is surrounded by a moat that is filled with crocodiles and edged by quicksand. (4) These barriers could be things like different cultures, different expectations, different experiences, different perspectives, or different communication styles, to mention just a few.

(5) You might experience only one of these barriers at a time, or you might find yourself facing them all. (6) Persuading and influencing the other person requires that you recognize these barriers exist between you, and then you apply the proper tools, or communication skills to remove these barriers preventing your message from getting through. (7) Thus cultural intelligence can be helpful in overcoming cross-cultural misunderstandings and conflicts.

The above mentioned patterns which constitute the text are objects of interpretation by the reader, just as the smaller clause-relation patterns were. Certain grammatical and lexical devices (such as coordination, subordination, parallelism, deictic markers, evaluative words, etc.) may signal textual relations. Hence both readers and writers need to be aware of these signaling devices and to be able to use them when necessary in the process of textual relations that are not immediately obvious. It should also be mentioned that the above mentioned sequence may be varied, but readers normally expect them to be present in a well-formed text. Where the sequence is varied, different signals are used to signpost the text and guide the reader.

Task Eight

- *Identify the elements of the problem-solution pattern in the following texts and note any signaling devices. Answer the questions that follow.*

a. In today's world, globalizing trends and new technologies have had dramatic effects on people around the globe. More people than ever before in the history of the world now have both direct and indirect contact with each other, and increasingly, this contact includes people from a variety of diverse language and cultural backgrounds. This phenomenon has produced not only new communicative opportunities for everyone involved but significant new challenges as well.

As a result, many people are finding that they need to develop new abilities to be able to communicate across their language-culture differences. This means not only making themselves understood – in their own tongue, the interlocutor's tongue, or a third language not native to either party – but, perhaps more important, also learning new behaviors and interactional styles that go beyond those of their native systems. The expansion of one's communicative repertoire is important, especially since acceptance is not usually achieved on one's own terms but rather on the terms of one's interlocutors or hosts. Moreover, communication and acceptance are more likely to be strained by offending behaviors and less so by the use of incorrect grammar. These insights recognized some 50 years ago in fact stimulated the development of the field of intercultural communication.

b. Despite the many years that have passed, however, many intercultural educators, while intensely concerned with perceptions, behaviors, and intercultural strategies, continue to ignore the role that proficiency in the host language plays during an intercultural encounter, leaving this as the task of language teacher. And language teachers, conversely (culture notes aside), while intensely concerned with language, generally ignore behavioral and interactional aspects of communication, viewing themselves as “language” teachers, not teachers of “intercultural competence”. Yet, all three – language, behaviors, and interactional strategies – together form speech acts when dealing interculturally just as they do within one's own culture, and all three are needed for intercultural communication.

Whereas language educators have defined and redefined their field over the years, the intercultural field is still evolving. For this reason, many important issues remain unresolved, including the most fundamental question of all: What abilities are needed, in addition to language, for successful intercultural interaction? The answer to this question is key to the assessment process. Any lack of clarity on this point means that the focus of assessment is likewise unclear, notwithstanding an array of recently developed instruments that purport to predict intercultural success, monitor intercultural processes, or measure the outcomes of an intercultural experience.

c. In recent years, approaches, approaches to the teaching of academic writing have focused increasingly on helping students become aware of the particular features of contrasting genres. Courses have been published on teaching experimental research reports..., theses and dissertations..., essays... and so on. However, variations in the characteristic patterns of academic writing occur not only from genre to genre, but within genres from discipline to discipline. A number of papers in this volume examine writing within specific disciplines and some more explicitly compare the frequency and function of particular linguistic features across disciplines. The importance of such work is that it provides insights into the relationship between the subject matter, working practices, values and ideologies characteristic of a discipline and the way it constructs and is constructed by its texts. From a pedagogical perspective, the success of the increasing number of students in inter- or multi-disciplinary academic programmes, may depend on their being aware of disciplinary variation in communication practices and developing sufficient flexibility to produce writing that reflects the predilections of particular disciplines.

- *For what type of audience was this passage written?*
- *What is the author's purpose?*
- *What does **As a result** in passage a. refer to?*
- *What is the task of a language teacher in passage b. according to the author? Do you agree with this point of view?*
- *Is the last sentence in these passages enough to complete the text? What idea would you add to make the author's point more persuasive?*

Task Nine

Find a problem-solution text in accordance with your linguistic research interests, identify the pattern of sequence and indicate the signaling devices used by the author which are meant to guide you.

Task Ten

Rewrite the following passage by arranging the scrambled utterances in correct order. Identify the pattern of sequence and prove your point. Sentence numbers have been added for ease of reference.

1. Differences in communication styles and time orientations, both common cultural differences, can lead to profoundly negative evaluations of other people if we do not know how to look for the variations. 2. Those negative evaluations can be miserable for everyone involved, and in the worst-case scenario, the misunderstandings and unnecessarily negative judgments can be dangerous. 3. Intercultural competence is an increasingly desired and necessary skill in a globalized world. 4. In a culturally complex world, it is easily arguable that the most appropriate (both practically and morally) response to this reality is mutual adaptation. 5. People should develop an understanding of cultural differences and the skills to both understand the behavior of others, and appropriately shift their own behavior in interactions with others. 6. The extent to which it is possible to live one's life without needing to recognize and adapt to the cultural differences of neighbors, friends, colleagues, and even family has rapidly diminished in the last decades.

STYLE

Academic writers need to be sure that their communications are written in the appropriate style. The style of a particular piece must not only be consistent, but must also be proper for the message being conveyed and for the audience. A formal research report written in informal English may be considered too simplistic, even if the actual ideas and/or data are complex.

One difficulty in using the appropriate style is to know what is considered academic and what is not. Academic style is not used in all academic settings. Lectures are usually delivered in a relatively

nonacademic style. Hence lecturers use words and phrases like *stuff, things, bunch, or a whole lot of*, which would not be appropriate for an academic writing task. They may also use elaborate metaphors and other vivid expressions to enliven their speaking style, which is not appropriate for academic writing. Hence one of the salient features of academic writing is vocabulary shift (Swales, Feak 2001:15).

Language focus: The Vocabulary Shift

A distinctive feature of academic writing style is choosing the more formal alternative when selecting a verb, noun, or other part of speech.

Verbs

English often has two or more choices to express an action or occurrence. The choice is often between a phrasal or prepositional verb and a single verb. For written academic style the preferred choice is a single verb wherever possible. This is one of the most dramatic stylistic shifts from informal to formal style.

(1) The manager turned down his request for a day off.

(2) The manager refused his request for a day off.

(1) is less formal style while (2) is academic style.

Some of the phrasal verbs that are common to academic language are listed here.

bring about – cause	find out – discover	point out – show, indicate	think through – reason
carry on – continue	go down – decrease	put off – postpone	touch on – mention briefly
clear up – clarify	go over – review	put up with – tolerate	try out – test
come about – happen	go up – increase	set up – arrange	turn into – transform
come across – find	keep up – remain current	show up – appear unexpectedly	turn out – conclude
come out with – produce	leave out – exclude, omit	spell out – state in detail	turn up – discover
come up with – create	look into – investigate	stand for – represent	wind up – finish
cut down on –	look up to –	take into account	write up – report

reduce	respect	– consider	
fall through – fail	make up – invent, compose	take over – assume control	
figure out – understand	pick out – select	take place – occur	

(Sharpe 2006: 90)

Task Eleven

Choose a verb from the list that reduces the informality of each sentence. Make any necessary changes in word order and add tenses to the verb.

come	avoid	abolish	study	advance	assume control of
succeed	compensate	raise	relinquish	succeed	mean
find	yield	persuade	betray	introduce	lower

1. I waited half an hour for my friend, but he didn't *turn up*.
2. I see no way of *getting round* the problem.
3. Mr Coyle *took over* the business on the retirement of the head of the company.
4. He *put forward* the theory that language and culture are interconnected.
5. What does this abbreviation *stand for*?
6. While examining Norwegian, he *came across* many words which resembled English.
7. Although it seemed a good idea in theory, in practice it didn't *come off*.
8. The problem of proper intonation and word accentuation always *comes up on* such occasions.
9. Because of the difficulties in getting proper theoretical material, we had to *give up* the idea of writing an article on pop art in China.
10. Although the professor agreed with the student on most points, there was one on which he was unwilling to *give in*.
11. He spoke English fluently but his Russian accent *gave him away*.

12. Please *look through* the agreement before you sign it.
13. Slavery was not *done away with* until the 19th century.
14. The superb food at the hotel *made up for* the uncomfortable rooms.
15. They promised to *bring down* taxes but have they?
16. We have worked well. I am sure we will *bring it off*.
17. The prime-minister refused to raise the wages but the government officials *brought him round* to do so.
18. Ford are *bringing out* an interesting new model in the spring.

The elements of the phrasal verb may combine to form a compound verb or noun: take over – overtake (verb), put out – output (noun). Unlike simple phrasal verbs, compounds can be used in academic style. For example:

Last month saw the shake-up in personnel.

Many people did not expect the break-up of the USSR.

Task Twelve

a. *Guess the meaning of the following compound noun from its context.*

1. The takeover of one of our leading hotel chains has just been announced.
2. The company is trying to find some new outlets for its products.
3. Cutbacks will be essential until recession is over.
4. What the computer produces depends on the quality of the input.
5. Output has increased thanks to new technology.
6. Just after school he went through the stage of being a dropout.
7. I can easily get a printout of the latest figures.
8. A breakthrough has been made in AIDS research.
9. Many of the problems were caused by a breakdown in communications.
10. The outlook for tomorrow is good – sunny in most places.
11. There are drawbacks as well as advantages to every situation.
12. The outcome of the situation was not very satisfactory.
13. It was clear from the outset that the set-up would cause problems.
14. The outbreak of war surprised the community.

b. Complete the sentences with a singular or plural noun formed by a suitable combination of the verbs in brackets with a preposition.

1. Intercultural studies come to prove that some people have a very curious (*look*) on life.

2. As the (*break*) of answers to the questionnaire shows, there was rarely a full response to every question.

3. No one can yet predict what the (*come*) of the talks is likely to be.

4. Despite its many (*draw*), the plan has much to commend it.

5. Owing to changes in the birth-rate, primary schools have had a smaller (*take*) of new pupils this year.

6. The British company situated in Liverpool is a(n) (*shoot*) of a much larger American concern.

7. Stately homes in Britain need massive sums of money for their (*keep*).

8. The lecturer distributed (*hand*) before she started speaking.

9. There has been a disturbing (*break*) of violence in the world lately.

10. Unfortunately, our plans soon suffered a (*set*).

c. Explain the difference between the following pairs.

outlook/look-out; set-up/upset; outlet/let-out; outlay/layout

d. Write your own sentences with the compound nouns given in Task Twelve.

English has a rich vocabulary derived from many languages. Because of this, there may be more than one way to express an idea. You should strive to choose words that are less informal in nature. In lectures, you will likely hear less formal speech; however, in writing you should use a more formal form if one exists.

Task Thirteen

Which of the words in italics would be more suitable for an academic paper?

1. Over the years, there has been *considerable/extensive/big* interest in the foundational areas of human resource development.

2. The rich heritage of diverse languages and cultures in Europe is a *valuable/high-priced/worthwhile common/humdrum/warmed-over* resource to be protected and developed.

3. Censorship *doesn't/does not block/close off /hinder* news *current/flow/trickle* as it once did.

4. Whatever the *wrap-up/outcome/upshot*, the quarrel has shown the influence of *modern/classy/cool* tools of mass communication on life in even the most *remote/godforsaken/out-of-the-way* villages.

5. Needless to say, proponents of freedom of information *bitterly/tartly/sourly opposed /ran against/bucked* the idea of a New World Information.

6. The quote above *highlights/marks/plays up* a special feature of intercultural communication – the problem of uncertainty and unpredictability in intercultural *get-togethers/encounters/caucuses*.

7. On the contrary, talking *openly/unabashedly/undisguisedly* about facts and feelings is also important *to reach/end at/pull off* what he calls “coherence of thought”.

8. This essay is a critical analysis of the current intercultural education, *aimed at/ tackling/making a bid for* locating the problems and *suggesting/coming up with* possible solutions.

9. Both investigations *pin down/describe/render* a sample of texts representing a narrowly delimited domain of writing.

10. The new regulations will *be brought into force/become law* next spring.

11. The citizens *took it for granted/assumed* that the prices for gas should not be negotiated.

12. The president always *took* everything *in his stride/ coped calmly*.

13. The rude words pronounced by the senator in his election campaign *took my breath away/surprised me*.

Language Focus: Formal Grammar and Style

In order to maintain a formal academic writing style the following recommendations will prove to be useful:

- ✓ Avoid contractions, such as *don't, haven't, isn't* and the like.
- ✓ Use negative forms instead of negative particles, such as *no* instead of *not... any, little* instead of *not much, few* instead of *not... many*.

- ✓ Limit the use of “run on” expressions, such as “and so on”, “and so forth”, “etc.”
- ✓ Give preference to passive constructions when describing the theoretical and practical work.
- ✓ Place adverbs in midposition, that is within the verb, instead of initial or final positions: The blood is *slowly* withdrawn.
- ✓ Avoid using direct questions.
- ✓ Avoid using situational ellipsis.
- ✓ Avoid using slang or colloquial words and expressions.

Task Fourteen

Reduce the informality of the sentences by making vocabulary shifts and other necessary changes to maintain a scholarly and objective tone in the writing.

1. If you can't summarize the information you need to share, you aren't ready to begin the process of influencing or persuading another.

2. Do students of international studies programs come out of their education more interculturally competent than those following other curricula?

3. There aren't many linguistic features that distinctively mark the French of the Anglophone bilinguals as a group.

4. In some multilingual communities, the different measures that determine the vitality of language varieties are demarcated more rigidly than in others.

5. Usually the control of a teacher is focused on outcomes such as grades, advancement, credit toward a degree and so on. The structure of control encompasses most aspects of classroom life, teaching, learning process and so forth.

6. To begin with, we suggest here that the second concern supersedes the first.

7. Prompted by such a purpose, we can treat all texts alike, indeed .

8. As we have argued throughout this book, if you don't take them into account, you aren't dealing actually with discourse.

9. What's relevant to such analysis is necessarily not relevant to the user, reader or writer.

10. Communicating, I can do, adapting, I'm not sure.

11. Langdon peered through the crowd to the area in front of the palace.

Task Fifteen

Now that you have become more familiar with some of the conventions of academic writing, write a one-paragraph problem-solution text about a problem in Armenia, following the style guidelines that you have learned.

FLOW

Another important consideration for successful communication is flow – moving from one statement in a text to the next. This aspect of successful communication is called textuality which is provided for by textual cohesion, that is, the surface marking of semantic links between clauses and sentences in written discourse, and between utterances and turns in speech (McCarthy 1991:34). The flow of academic discourse presupposes a textual sequence and signals a relationship between segments of the discourse (McCarthy 1991: 46). Halliday and Hasan state that there are a number of ways in which the system of language allows for the parts of a text to be connected to one another in meaning. Hence, they identify four types of cohesive relations: reference, substitution, ellipsis and conjunction. Two of these relations – conjunction and substitution, contribute largely to the coherent flow of academic writing (Halliday, Hasan 1976).

Conjunction

Enlarging on conjunctive elements, Halliday and Hasan call them conjunctive adjuncts or discourse adjuncts. They stress that the latter are cohesive by virtue of their specific meanings, since they express meanings which presuppose the presence of other components in the discourse. They maintain that there are certain logical relations inherent in ordinary language and distinguish four types of cohesive relations, hence four types of conjunction: additive, adversative, causal and temporal (Halliday, Hasan 1976 :238-39). For example:

For the whole day he climbed up the steep mountainside, almost without stopping. And in all this time he met no one. (additive)

Yet he was hardly aware of being tired. (adversative)

So by night time the valley was far below him. (causal)

Then, as dusk fell, he sat down to rest. (temporal)

Here is a list of conjunctive adjuncts proposed by Halliday and Hasan.
TABLE 1.

Simple additive relations	
Additive	and, and also, and...too
Negative Alternative	nor, and...not, not...either, neither or, or else
Complex additive relations	
Additive	further(more), moreover, additionally, besides that, add to this, in addition, and another thing
Alternative Afterthought	alternatively incidentally, by the way
Comparative relations	
Similar	likewise, similarly, in the same way, in (just) this way
Dissimilar	on the other hand, by contrast, conversely
Appositive relations	
Expository	that is, I mean, in other words, to put it another way
Exemplificatory	for instance, for example, thus

TABLE 2. Adversative adjuncts

Adversative relations 'proper' ('in spite of')	
Simple Containing 'and' Emphatic	yet, though, only but however, nevertheless, despite this, all the same
Contrastive relations ('as against')	
Simple Emphatic Avowal	but, and however, on the other hand, at the same time, as against that in fact, as a matter of fact, to tell the truth, actually, in point of fact
Corrective relations ('not...but')	
Correction of meaning	instead, rather, on the contrary

Correction of wording	at least, rather, I mean
Dismissive relations ('no matter...', 'still')	
Dismissal, closed	in any/either case/event,
Dismissal, open-ended	any/either way, whichever anyhow, at any rate, in any case, however that may be

TABLE 3. Causal adjuncts

Causal relations, general ('because...so')	
Simple	so, thus, hence, therefore
Emphatic	consequently, accordingly, because of this
Causal relations, specific	
Reason	for this reason, on account of this, it follows (from this), on this basis
Result	as a result (of this), in consequence (of this)
Purpose	for this purpose, with this in mind/view, with this intention, to this end
Reversed causal relations	
Simple	for, because
Conditional relations ('if...then')	
Simple	then
Emphatic	in that case, that being the case, in such an event, under the circumstances
Generalized	under the circumstances
Reversed polarity	otherwise, under the circumstances
Respective relations ('with respect to')	
Direct	in this respect/connection, with regard to this, here
Reversed polarity	otherwise, in other respects, aside/apart from this

TABLE 4. Temporal adjuncts

Simple temporal relations	
Sequential	(and) then, next, afterwards, after that, subsequently
Simultaneous	(just) then, at the same time,
Preceding	simultaneously, earlier, before then/that, previously
Complex temporal relations	
Immediate	at once, thereupon, on which, just before
Interrupted	soon, presently, later, after a time, some time earlier, formerly
Repetitive	next time, on another occasion, this time, on this occasion, the last time, on a previous occasion
Specific	next day, five minutes later/earlier
Durative	meanwhile, all this time
Terminal	by this time, up till that time, until then
Punctiliar	next moment, at this point/moment, the previous moment
Conclusive relations	
Simple	finally, at last, in the end, eventually
Sequential and conclusive relations	
Sequential	first...then, first...next, first...second
Conclusive	at first...finally, at first...in the end
Temporal relations	
Sequential	then, next, secondly
Conclusive	finally, as a final point, in conclusion
Temporal relations:correlative forms	
Sequential	first...next, first...then, first...secondly, in the first place, to begin with
Conclusive	...finally...to conclude with
'Here and now' relations	
Past	up to now, up to this point, hitherto,
Present	heretofore
Future	at this point, here from now on, henceforward
Summary relations	
Culminative	to sum up, in short, briefly
Resumptive	to resume, to get back to the point, anyway

The cohesive relations are either lexicogrammatical or semantic in nature. In fact, it is not easy to list definitely all the items that perform the conjunctive role in English: single-word, phrasal and clausal conjunctions. J. Swales and Ch. Feak state that linking words and phrases can help a writer maintain flow and establish clear relationships between ideas. They present the following table of more common linking words and phrases, arranged according to their function and grammatical use (Swales, Feak 1994:).

Linking words and phrases

	Subordinators	Sentence connectors	Phrase linkers
Addition		furthermore, in addition, moreover	in addition to
Adversative	although, even though, despite the fact that	however, nevertheless	despite, in spite of
Cause and Effect	because, since	therefore, as a result, consequently, hence, thus	because of, due to, as a result of
Clarification		in other words, that is, i.e.	
Contrast	while, whereas	in contrast, however, on the other hand, conversely	Unlike
Illustration		for example, for instance	
Intensification		on the contrary, as a matter of fact, in fact	

Task Sixteen

- *Supply the following linking words or phrases that enhance the flow of the following passages.*

then	in fact	for example	although	however	similarly	this	indeed
but only	nonetheless	furthermore	in contrast to	but since	hence	and	not surprisingly

1. It is clear that language arises from interactions with others in social situations and that communication is indispensable for membership of a culture. The use of symbolic behaviors, xxx, renders us intelligible and acceptable to those around us. The use of language, xxx, is our ticket to “membership” into a cultural enclave...

2. To pursue this notion further, consider that our entire view of the world is shaped in our minds, aided and influenced by the linguistic system to which we were exposed from birth. xxx, all languages do just that. xxx, we react with surprise when we learn that other systems function differently. The Inuit of Canada, xxx, have created many names for designating varieties of snow...

3. xxx Malinowski provides abundant ethnographic illustration of how ‘utterance and situation are bound up inextricably with each other’ in the language use of the Trobriand islanders, he proposes no specific rules to account for this binding. xxx, in his view, the relationship between the two is not, it appears, one of bilateral interdependency...

4. xxx Yapanese adults, middle-class Anglo-American parents focus on their children individually and gauge their learning process separately.

5. The declaration of independence does not apply to them. xxx, the reference does not include the indigenous population either.

6. It may be convenient for analysis to focus on the cohesive properties of a text, xxx texts never occur in language without the implication of discourse, text cohesion only has point when interpreted as discourse coherence.

7. xxx, people do not express propositions in semantic isolation xxx to achieve some kind of pragmatic or effect.

8. In the last two decades, Blacks have perceived the tremendous growth in Latino population as a threat to Black political power. xxx may explain why many Blacks voted against Villaraigosa in 2001.

9. xxx, East Germany under communism went a step further and implemented a rigorous program of identical services and products throughout the entire country. xxx, regardless of regional traditions, a centralized system of uniformity was introduced and enforced in East Germany, xxx the social class system was officially abolished.

- *Insert the following linking words or phrases into the following passage to make the text coherent.*

in fact	and	furthermore
however	moreover	and even
indeed	at the most global level	and in more and more cases

xxx, xxx, most discourse analysts have a genuine concern with real-world issues, xxx cross-cultural communication is crucial to nearly all public and private human encounters. xxx, the fate of all people, xxx the fate of the earth, depends upon negotiations among representatives of governments with different cultural assumptions and ways of communicating. xxx, in order to accomplish any public or private goals, people have to talk to each other, xxx, the people communicating come from more or less different cultural backgrounds. xxx, as my research demonstrates and as I illustrate with brief examples from that research, the notion of "crosscultural" encompasses more than just speakers of different languages or from different countries; it includes speakers from the same country of different class, region, age, xxx gender.

One more useful point to be discussed in the context of providing cohesive relations is substitution.

Substitution

Substitution is replacement of one linguistic item (a word or a phrase) by another. Halliday and Hasan note that substitution is a relation on the lexicogrammatical level, the level of grammar and vocabulary, or linguistic 'form'. Hence a substitute is a sort of counter which is used in place of the repetition of a particular item. For example, in

- a. My axe is too blunt. I must get a sharper *one*.
- b. You think Joan already knows? – I think everybody *does*.

one and *does* are both substitutes: *one* substitutes for *axe* and *does* for *knows* (Halliday & Hasan 1976:89).

Note that the pronouns *that* and *those* which are used as substitutes for singular or plural nouns are not used with articles, while the pronouns *one* and *ones* may be preceded by a definite article. For example:

His handwriting resembles *that* of his father.

This system of writing is quite different from *the one* described in the book.

As a general rule, the substitute item has the same structural function as that for which it substitutes. Since substitution is a grammatical relation, a

relation in wording rather than in meaning, it is customary to define types of substitution grammatically rather than semantically. The criterion is the grammatical function of the substitute item. Hence the following types of substitution can be distinguished: nominal, verbal, clausal. Clausal substitution is mainly characteristic of informal speech, for example:

- a. They've failed then? – I regret *so*.
- b. Ought we to declare our winnings? – It says *not*.
- c. Is this mango ripe? – It seems *so*.

Nominal and verbal types of substitution are often used in academic writing.

Task Seventeen

Words substituting the nouns

- *Find words substituting nouns.*

1. In reading Shakespeare's works, one finds many common everyday words that are used with meanings quite different from those they have today.

2. The phonology of Korean is similar to that of both Japanese and Chinese, perhaps slightly favouring the latter.

3. The Ainus live in conditions somewhat similar to those of the Indians of the United States in certain areas of the Japanese islands.

4. Hebrew has apparently successfully revived in Israel though Israeli Hebrew, too, is something different from that spoken in ancient times.

5. Like that of Aztec, the bibliography of Quecchua is very large both early and recent. The best grammar seems to be that of Middendorf.

- *Find words substituting adjectives.*

1. This list was criticized on various grounds, some quite legitimate, others less so.

2. The style of this novel is not more ornate than that, let us say, of Robinson Crusoe, and uncomparably less so than that of many Japanese books of later date.

3. Of the criticism which appeared in the eighteen major reviews in England, nine were favourable, some very much so, three were lukewarm, but more favourable than hostile.

- *Find words substituting verbs.*

1. We know much more about Giovanni Pisano than we do about his anonymous contemporaries who were at work on the Gothic cathedrals in France.

2. The typological classification of languages is not necessarily preferable to the genetic classification, nor does it supplant the genetic (as the latter does geographic).

3. Johnes' surmise that the Germanic languages were related to Latin, Greek and Sanskrit, at once proved true, as did later his surmise about Celtic.

4. The Roman baths are the only hot springs in England. The Rump Room was ruined by the blitz during the war as were the Assembly Rooms.

UNIT TWO

DEVELOPING ACADEMIC WRITING SKILLS: WRITING GENERAL-SPECIFIC TEXTS

WRITING GENERAL-SPECIFIC TEXTS

When analyzing the structural-semantic framework of general-specific (GS) texts, Swales and Feak note that this particular type of texture is quite common in graduate students' writings. Accordingly, GS texts are comparatively simple and are often used as an answer to an examination question, an opening paragraph of an assignment or a background paragraph to an analysis or discussion (Swales, Feak 2001:33). GS texts usually begin with one of the following:

- ✓ a short or extended definition,
- ✓ a contrastive or comparative definition,
- ✓ a generalization or purpose statement.

Hence the semantic structure of GS texts can be described as follows:

General statement

More specific detail

Specific detail

Broader statement

As we can see from the logic of presenting the information, the meaning of the passage moves from broad statements to narrow ones and widens out again in the final sentence.

Task One

Read the following GS text:

(1) Ellipsis is the omission of elements normally required by the grammar which the speaker/writer assumes are obvious from the context and therefore need not be raised. (2) Ellipsis is distinguished by the structure

having some ‘missing’ element. (3) If two people have to stack and label a pile of items and one says to the other ‘you label and I’ll stack’, the fact that label and stack are usually transitive verbs requiring an object in the surface structure is suspended because the context ‘supplies’ the object. (4) Another way of saying this is, of course, that structures are only fully realized when they need to be.

Here are two additional statements. Where would you place them?

a. This is not to say that every utterance which is not fully explicit is elliptical; most messages require some input from the context to make sense of them.

b. Thus ellipsis is a speaker choice made on a pragmatic assessment of the situation, not a compulsory feature when two clauses are joined together.

Task Two

Define the structural pattern of the following GS texts. Are they designed according to the structure mentioned above? If not, suggest possible changes.

- If Americans consider their country to be superior, then it cannot be surprising that they often consider other countries to be inferior. The people in those other countries are assumed to be not quite as intelligent or hardworking or sensible as Americans are. Political systems in other countries are often assumed to be inadequately responsive to the public and excessively tolerant of corruption and abuse; other economic systems are regarded as less efficient than that of the United States. Foreigners (with the exception of Canadians and Northern Europeans, who are generally viewed with respect) tend to be perceived as underdeveloped Americans, prevented by their “primitive” or inefficient economic and social systems and by their quaint cultural customs from achieving what they could if they were Americans. Americans tend to suppose that people born in other countries are less fortunate than they are and that most foreigners would prefer to live in the U.S. The fact that millions of foreigners do seek to enter or remain in the U.S. illegally every year supports this view.

- Another critical factor in intercultural communication is nonverbal behavior, which includes gestures, facial expressions, eye contact and gaze, posture and movement, touch, dress, silence, the use of space and time, objects and artifacts, and paralanguage. These nonverbal behaviours, which are inextricably intertwined with verbal behaviours, often communicate as much or more meaning than spoken words. Like language, culture also directly influences the use of, and meanings assigned to, nonverbal behavior. In intercultural communication, inappropriate or misused nonverbal behaviours can easily lead to misunderstandings and sometimes result in insults.

Task Three

Write a GS text from your field of study. Comment on its structural pattern.

Many GS texts begin with a definition. Definitions are a common way of getting started a discussion which demonstrate the students' understanding of complex concepts. Different types of definitional sentences can be stated: simple definitions, extended definitions, contrastive definitions, comparative definitions.

Sentence Definitions

A sentence definition is considered a useful starting point for a GS paragraph. The term being defined is first assigned to a class or group to which it belongs and then distinguished from other terms in the class. For example:

Language is the system of communication in speech and writing that is used by people of a particular country or area.

A diphthong is a vowel whose quality changes perceptibly in one direction within a single syllable.

A root is a form from which words or parts of words are derived and which is not itself derivable from any smaller or simpler form.

Breaking is a sound change in the development of Old English by which front vowels were diphthongized.

Symbols are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture.

Heroes are persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in a culture, and who thus serve as models for behavior.

A ritual is a collective activity, technically superfluous in reaching desired ends, but which, within a culture, is considered as socially essential.

As we can see, in most definitions the indefinite article is used before both the term and class. The indefinite article before the class indicates that you are classifying a term, as you do in a definition. The indefinite article before the term conveys the meaning that any representative of this term will fit the assigned class. This use of the indefinite article or the absence of an initial article before an uncountable noun signals a definition.

Task Four

Write a one-sentence definition for the following terms. Make sure you provide enough specific detail to distinguish your term from other members in its class.

monologue	cliché	politeness	mentality	icebreaker	tradition	extrovert	proximity
subculture	body language	metaphor	interlocutor	cultural barrier	cultural values	symbol	paralinguistic features

In some cases one sentence may be enough before continuing with your GS passage. However, in others, it may be relevant and important to expand your definition. In this way you can demonstrate your knowledge of a concept more fully. An extended definition usually begins with a general, one-sentence definition and then becomes more specific as additional details are provided. There may be a need to display an analysis of components, a sense of historical change or development, show an awareness of problems with or exceptions to the general definition, and so on. For example:

- Reference is an act in which a speaker, or writer, uses linguistic forms to enable a listener, or a reader, to identify something. Those linguistic forms are referring expressions, which can be proper nouns (for example ‘Shakespeare’), noun phrases which are definite (for example ‘the author’), or indefinite (for example a man).

- Barbarisms are words of foreign origin which have not been entirely assimilated into the English language. They bear the appearance of a borrowing and are felt as something alien to the native tongue. The great

majority of these borrowings now form part of the English vocabulary. It is the science of linguistics, in particular its branch etymology, that reveals the foreign nature of this or that word. But what were formerly foreign borrowings are now, from a purely stylistic position, not regarded as foreign. But still there are some words which retain their foreign appearance to a greater or lesser degree. These words, which are called barbarisms, are, like archaisms, also considered to be on the outskirts of the literary language.

- Beliefs can be defined as individually held subjective ideas about the nature of an object or event. These subjective ideas are, in large part, a product of culture, and they directly influence our behaviours.

- Behaviourism is a philosophy in social science – and especially in psychology – which stresses the importance of empirically observing ‘behaviour’ (as opposed to invisible mental processes – such as thoughts, feelings and memories). Authors such as Skinner emphasize the importance of studying environmental influence, which is understood in terms of *stimuli* that cause people’s and animals’ behavioural ‘responses’. The major feature of behaviourist theories is their continual reference to the individual, and to controlled observation – often involving experimentation in laboratories. Because the strict emulation of science is the basis for such research, the desire for experimental control and for replicable data has led not only to the isolation of the individual, but also to the generalization from the behaviour of rats or pigeons to that of human beings. Out of behaviourist research, it is claimed that general laws have been established for behaviour.

Indeed the behaviourist stimulus response model has underpinned a great deal of research on persuasion, and the effects of mass media on audiences. Behaviourist criticisms of other methods as value laden, non-scientific, and open to bias have attracted the critical attention of those researchers who emphasize the importance of subjectivity and who question the scientific study of the individual. Assumptions about the relevance of laboratory based research to ‘real life’ have been seriously questioned. Furthermore, any general emulation of the scientific method by researchers of society and social relationships leads to a questioning of the basic tenets of behaviourism. Can the complexities of social phenomena ever be analysed in the same way, and with the same degrees of confidence, as the study of rats in mazes?

Despite such queries, behaviourist-oriented approaches have continued to draw much research funding in the study of communication – not least because of their ability to offer tangible advice about social influence and social control. One of the key words in behaviourist literature is ‘shaping’ – where responses are gradually moulded by someone else who selectively rewards the ‘right’ action and punishes the ‘wrong’ behaviour. Shaping principles have been applied to the school, the mental hospital, the prison, and in some cases television or cinema audiences.

- Attitude is an opinion, belief or value judgement which is based on experience or shared knowledge. These dispositions either develop through direct experience or are learned from others through socialization. The study of attitudes is particularly important when assessing stereotypes, bias, prejudice, persuasion, and survey material. With particular reference to attitudes about people, it is important to recognize how often we display attitudes towards new groups with which we have had little or no contact. For example, we may form stereotypes about journalists, thinking of them as ambitious, well-travelled, tough and cynical, without ever having met one. In this sense the process of generalization occurs, where an attitude extends from specific instances within a category to include all members of that category.

Attitudes can be said to have three main components: the cognitive or intellectual (the information that is at hand about the target); the emotional or affective (the ‘gut reaction’ to such information); and the behavioural (the degree to which we act out that which we know and feel). In this way a football supporter can have an extensive knowledge of his or her team’s history, a liking of the game, and will have attended some fixtures. It is difficult to describe intellectual and affective qualities because they can usually be inferred only from the behavioural component. When faced with questionnaires people often give replies which they think conform to others’ expectations of them, and which are therefore socially acceptable. In this way respondents to attitude tests may well provide contrived answers. Because of this possibility many questionnaires ask seemingly indirect questions, in the hope that people will not realize the actual purposes of the test, and will therefore provide ‘real’ and spontaneous answers.

Attitude measurement is thus considered to be a highly problematic area in terms of the reliability and validity of replies and in the ethics of deceiving participants. These are important considerations to bear in mind

when reading data gleaned from studies of attitude measurement (particularly opinion polls and market research surveys).

Task Five

Write extended definitions of the following terms:

intercultural communication	intercultural adjustment	cross-generational differences	intergenerational conflict	cultural generalities
cultural values	cultural identity	cultural trait	core beliefs	cultural diversity
national friction	effective communication	intercultural competence	cultural attitude	miscommunication

Sometimes, however, you may be asked to display your knowledge about two or more related terms and explain the differences between the members of each pair: language and speech, simple and compound words, subordinate and coordinate clauses, etc. In this case we speak about contrastive definition. For example:

Process-oriented cultures are dominated by technical and bureaucratic routines, result-oriented by a common concern for outcomes. This dimension was associated with the culture's degree of homogeneity: in results-oriented units, everybody perceived their practices in about the same way; in process-oriented units, there were vast differences in perception among different levels and parts of the unit. The degree of homogeneity of a culture is a measure of its 'strength'.

Task Six

Read the following drafts of extended definitions.

(1) Competence can be described as the ability to do something well. In linguistics the mental capacity that enables speakers to form grammatical sentences is called grammatical competence. Grammatical competence is the language user's implicit knowledge of vocabulary, pronunciation, sentence structure, and meaning. For example, 'his accordingly attention so he regulates' is an ill-formed string of exactly the same words as the sentence 'So he regulates his attention accordingly'. Grammatical competence enables speakers to produce an infinite number of sentences

they have not generally heard before. It enables the readers to understand countless sentences they have never imagined. Knowing the elements of a language and the patterns for putting them together into well-formed sentences falls short of fluency. To be fluent in a language requires not only mastery of its grammatical rules but also competence in the appropriate use of the sentences that are structured by those rules. For example, fluency requires knowledge of how to put sentences together in conversations and how to rely on linguistic and nonlinguistic context in shaping utterances appropriately, as well as interpreting them. Fluency presumes two kinds of competence: knowledge of how to form sentences and knowledge of what those sentences do in various circumstances and of when and how to use them appropriately.

The capacity that enables us to use language appropriately is called communicative competence. It enables speakers/writers to weave utterances together into conversations, apologies, requests, directions, recipes, sermons, jokes and so on. Communicative competence is the implicit knowledge that underlies the appropriate use of grammatical competence in communicative situations.

(2) Two important concepts in this discussion are ethnicity and social identity. A group is an ethnic group when certain of its cultural characteristics are used to socially and politically organize it and when this organization is allowed to continue for a relatively long period of time. The group's ethnicity is comprised of those traits which have a politically cohesive power. If the group comprises or strongly aspires to comprise its own politically independent nation, the characteristics are termed nationally ethnic and the desire to emphasize and/or spread them is called nationalism. Depending on the strength of this nationalism or the evaluation of it, it can further be characterized as chauvinism or patriotism.

Social identity can be related to culture in the following way. At a particular point in time, a culture provides a number of properties and relations around which individual persons can organize their lives. People construct their social identity by regarding a part of these properties and relations as decisive for who he/she is. In this way, it is possible for a person to identify him or herself with his/her age, sex, family position, profession, political ideology, religious belief, regional residence or national affiliation, etc. As social organizations are constructed around most of these

characteristics, by identifying with them, one often simultaneously comes to belong to a group of people who think alike. Most people have a potential for identifying themselves with several of these characteristics but come gradually to focus on a few as primarily creating his/her identity.

(3) A code is a system of signs governed by rules agreed (explicitly or implicitly) between the members of the using culture. This is a definition of a signifying code which is the type that readers of this book are most interested in, but there are also behavioural codes, such as the legal code, or the two codes of rugby football (Union and League). The highway code is both a signifying and a behavioural code. Signifying codes, then, have the following features:

(1) They have a number of units arranged in paradigms from which one is chosen.

(2) These chosen units are combined syntagmatically into a message or text.

(3) They convey meaning which derives from the agreement among, and shared cultural experience of, their users.

(4) They are transmittable by their appropriate media of communication.

(5) They can be a way of classifying, organizing and understanding material, as well as of transmitting or communicating it.

All our social and cultural activities or products are encoded. The code with the simplest form is the binary code, in which the paradigm of units is confined to two – Yes/No, On/Off, + /- or 1/0. This still allows complex syntagms; indeed the most sophisticated computers work through a binary code.

Analogue codes are composed of units which are not distinguishable in themselves, but only in their interpretation (for example, the continuous scale of mouth shape from a slight smile through a grin to a laugh). Digital codes have units that are clearly distinguished from each other (for example, verbal language, mathematics or musical notation which has imposed digital differences upon continuous scales of sound). Digital codes are easier to understand and talk about, which is why science uses them, while aesthetic or emotive codes are frequently more analogic.

Logical codes have an agreed and precisely defined paradigm of meanings for their paradigm of units. They work on the first order of

signification (the denotative) only, and try as far as possible to exclude second order meanings of connotation and myth. The language of mathematics ($5 - 3 = 2$), or of chemical formulae (H_2O), are purely logical codes. Scientific writing and objective reporting aspire to a logical code of language.

Aesthetic codes, on the other hand, work more on the second order of signification (indeed many have no denotative meaning at all); they do not have precisely defined meanings, but tend more to the subjective or intersubjective. They rely partly on established convention, but also on their ability to embody clues for their own decoding, so that an aesthetic text uses codes that are, to a certain extent, unique to it alone, and which can therefore be decoded only by paying close attention to the text itself.

Presentational codes use the body as transmitter, and are tied to the here and now; they tend to be indexical in that they indicate aspects of the sender's internal or social state. The main ones are body contact, proximity to another, physical orientation, appearance, head nods, facial expression, gesture, posture, eye movement and contact, and non-verbal aspects of speech (intonation, volume). They are often called the codes of non-verbal communication (or NVC).

Representational codes produce freestanding texts that can be isolated from their sender; they can deal with abstractions, absences and generalizations; and they tend to be iconic or symbolic (Peirce's terms). They produce books, paintings, films and so on.

There is a range of technical codes in each medium, which are frequently used to convey second order signification, particularly connotation. In photography we can use the codes of focus, lighting, framing and camera angle to produce connotative meanings; in film and television the codes of editing, fading and dissolving can perform the same function (or they can signify relationships within the narrative); in music, the Italian directions like *allegro*, *lento* and *staccato* are a technical code signifying the connotations that depend upon how the piece is played.

Also in the second order of signification are the cultural codes through which myths operate. These are manifest within the texts of a culture, but can also be seen at work in the way that we conceptualize or understand our social world.

As you can see, the terms in (1), (2) and (3) have been presented rather independently. The passages do not reveal the writer's understanding of similarities and distinctions between grammatical competence vs communicative competence, ethnicity vs social identity, different types of codes. Rewrite the passages, making the contrastive definition more effective. Suggest some changes in strategy which might improve the passage. One way to do this would be to say:

The former deals with-----, while the latter is concerned with-----.
Also note that the contrastive definitions naturally make use of contrastive connectors (see page).

Task Seven

- Describe the following cultural categories proposed by Lewis (Lewis 2006: 200), using the information given below. Apply the techniques of extended and contrastive definitions. Try to define the place of your own culture on the background of the given chart.

Linear-Active	Multi-Active
introvert	extrovert
quiet	talkative
minds own business	inquisitive
plans ahead methodically	plans grand outline only
punctual	not punctual
sticks to plans	changes plans
unemotional	emotional
accepts favors reluctantly	seeks favors

- Describe the following cultural dimensions proposed by G. Hofstede, using the information given below. Compare one target culture (British, Irish, Russian, etc.) with your own one by applying the technique of contrastive definition. (Samovar, 2012: 27)

Femininity	Masculinity
Minimum emotional and social role differentiation between the genders	Maximum emotional and social role differentiation between genders

Balance between family and work.	Work prevail over family
Men and women should be modest and caring	Men should be and women may be assertive and ambitious
Sympathy for the weak	Admiration for the strong
Both fathers and mothers deal with facts and feelings	Fathers deal with facts, mothers with feelings
Both boys and girls may cry but neither should fight	Girls cry, boys don't; boys should fight back, girls shouldn't fight
Mothers decide on number of children	Fathers decide on family size
Many women in elected political positions	Few women in elected political positions
Religion focuses on fellow human beings	Religion focuses on God or gods
Matter-of-fact attitudes about sexuality: sex is a way of relating	Moralistic attitudes about sexuality; sex is a way of performing

Task Eight

- *Form a table of information describing the following pairs of culture terms:*

target culture/source culture alien/own culture
individualism/collectivism high context culture/low context culture

- *Write a contrastive definition of the terms using the information.*

Comparative definitions are typically introductory sections of assignments. They can be used to display your knowledge of complexities surrounding key terms in your field of study. There are basically two approaches to this type of task. One is to present a historical account of how a concept has changed over time. The other is to present an overview of how various experts today view a concept differently. Good comparative definitions often contain elements of each approach.

Task Nine

Read the following comparative definition and answer the questions that follow.

Anthropological linguistics studies language variation and use in relation to the cultural patterns and beliefs and relies heavily on theories, methods and findings of anthropology. The beginnings are associated with the work of the anthropologist Bronislaw Malinowski and his research among the natives of the Trobriand Islands. In order to investigate the social aspects of these communities Malinowski found it crucial to study their language behaviour. He enriched linguistics with the idea that language is a mode of action rather than a countersign of thought, as well as with the terms such as 'phatic communication' and 'context of situation'. The first one refers to the fact that language is sometimes not used for conveying thought and exchanging information, but simply for maintaining social and personal rapport, like in exchanging greetings or soothing a child. The second one, context of situation, refers to treating a living language as it is actually used by people, fitted into their everyday activities as their inseparable part. However, Malinowski tended to consider this aspect of language more important for 'primitive' languages and societies. This somewhat supremacist and judgmental attitude was soon abandoned in favour of the more objective approach inspired by the work of the sociologist Emile Durkheim and his functionalism, as well as earlier by American anthropologist Franz Boas in his studies of American Indians. Boas had an enormous influence on the development of American linguistics by postulating methods for describing speech patterns of American Indian languages, a work later carried on and perfected by Edward Sapir and his followers.

Some of the most common topics of anthropological linguistics deal with the way some linguistic features may identify a member of a (usually primitive) community within a particular social, religious or kinship group. Indeed, the structure of kinship is one of the prime topics where anthropologists heavily draw upon linguistics, i.e. vocabulary.

Is there any cultural significance in the fact that Serbian, for instance, has a far richer kinship vocabulary than English? Comparative approach can here prove insightful too.

The much-cited examples of the extensive vocabulary for 'snow' in Eskimo and 'camel' in Arabic were often used to prove (or, more recently, disprove) the correlation between vocabulary differences and cultural

differences, but the correspondence is far from being simple and clear-cut. Even less is the association between one's thought and perception of the world as determined by one's language, as advocated by the proponents of American anthropological linguistics Edward Sapir and Benjamin Lee Whorf, in their theory of language relativity.

Contemporary anthropological linguistics still has plenty of uncharted territory to explore. The most massive and detailed research is being carried out on the indigenous languages of Latin, Central and North America and to a smaller extent, Africa.

The term linguistic anthropology is sometimes used interchangeably with anthropological linguistics, but more specifically it refers to a much broader area, including not only mother disciplines of anthropology and linguistics, but also sociolinguistics, discourse analysis, paralinguistics, cognitive anthropology, and literary studies.

Regarding this linguistic discipline it should be noted that the link between linguistics and anthropology dates back to the structuralism of Ferdinand de Saussure, which laid the basis for a new approach in sociology and anthropology, having made the study of language the model for the study of other systems. De Saussure's rejection of the old philologists' idea of 'superior', 'more perfect' or 'primitive' languages was paralleled in the anthropologists' idea that culture is not something that is disseminated from the master races, and thus the culture and institutions of a 'primitive' society should be looked at from the standpoint of their functionality to those societies. Also influential was de Saussure's idea of language as a system of mutually defining entities and, especially, his theory of meaning with the notions of signifier, signified, and sign, where meaning is not accorded by a simple correspondence of a sign to an external object, but by the relation of the sign to the whole code of signification. Anthropologist Claude Levi-Strauss suggested that not just language, but culture itself could be looked upon as a code of meaning in de Saussure's sense, its different aspects interacting and supporting each other, and in that way he was able to develop a fuller understanding.

1. Which linguistic discipline does this passage define? How are linguistics and anthropology linked?

2. Who was the founder of this theory?

3. *How did the ideas of anthropological linguistics develop in the course of time? Which of Malinowski's ideas were abandoned?*

4. *What approaches and attitudes can be distinguished in Anthropological Linguistics according to this passage?*

Generalizations

We have focused so far on starting GS passages with definitions. Of course, this is neither always necessary nor always appropriate. It is also possible to start with a factual generalization. Suppose, for instance, the topic assigned is "Language and communication". Now, if we were to write on this topic as philologists, we might open the text with a definition.

- ✓ Communication is a process by which A sends a message to B upon whom it has an effect.
- ✓ Communication is a negotiation and exchange of meaning, in which messages, people in cultures and 'reality' interact so as to enable meaning to be produced or understanding to occur.

However, in most other circumstances, it is more likely that we would start with a generalization. Communication involves a complex, multilayered, dynamic process through which we exchange meaning. It does more than gather information and meet your interpersonal needs. Communication also plays a role in determining and defining your identity.

Task Ten

Below you will find three pairs of sentences each consisting of a definition and a generalization. State when it would be better to begin a text with the first sentence in each pair rather than the second.

1. a. Intercultural communication takes place when individuals influenced by different cultural communities negotiate shared meanings in interaction.

b. Intercultural Communication by its very nature entails the use of different languages and/or language varieties and sociolinguistics, particularly bilingualism studies, illuminates the differential prestige of languages and language varieties and the differential access that speakers enjoy.

2. a. Implicature is any meaning that a sentence may have that goes beyond an account of its meaning in terms of truth conditions.

b. Implicature is important in pragmatics and derives from the work of the philosopher H. P. Grice who in a quite radical way contrasted the logic of philosophy with that of everyday conversation. In particular, he pointed out how utterances in everyday conversation often mean much more than they actually say.

3. a. Antonymy is relation in the lexicon between words that have opposite meanings.

b. Antonymy is a linguistic universal which is a regular and natural feature of language. Antonymic words usually have one common feature which serves as a basis for opposition. Words belonging to the same part of speech are involved in antonymic relations.

Task Eleven

Write a comparative definition of a linguistic theory from your field of study.

UNIT THREE

DEVELOPING ACADEMIC WRITING SKILLS: SUMMARY WRITING

One of the most important aspects of academic writing is making use of the ideas of other people. This is important as you need to show that you have understood the materials and that you can use their ideas and findings in your own way. In fact, this is an essential skill for every student. Spack has pointed out that the most important skill a student can engage in is "the complex activity to write from other texts", which is "a major part of their academic experience." When you do this, it is very important to make sure you use your own words, unless you are quoting. You must make it clear when the words or ideas that you are using are your own, and when they are taken from another writer. You must not use another person's words or ideas as if they were your own: this is plagiarism and plagiarism is regarded as a very serious offence. (Spack 1988)

A summary is a shortened version of a text. It contains the main points in the text and is written in your own words. It is a mixture of reducing a long text to a short one by selecting relevant information. The skill of writing summaries proves to be useful when you are using the work of others to support your own view. A good summary shows that you have understood the text. When writing a summary the following writing skills are of great importance: summarizing and paraphrasing. Here are some tips which you may find useful when summarizing:

- ✓ Read and understand the text carefully.
- ✓ Think about the purpose of the text.
- ✓ Select the relevant information. This depends on your purpose.
- ✓ Find the main ideas - what is important.
- ✓ Distinguish between main and subsidiary information.

- ✓ Delete most details and examples, unimportant information, illustrations, data etc.
- ✓ Change the structure of the text by simplifying it.
- ✓ Rewrite the main ideas in complete sentences.

Paraphrasing is a skill when you write the ideas of another person in your own words. This writing skill is especially useful when you are using the work of others to support your own view. The most difficult thing in paraphrasing is the fact you need to change the words and the structure but keep the meaning the same. Here are some tips which you may find useful when paraphrasing:

- ✓ Read and understand the text.
- ✓ Find the important ideas – words and phrases and underline or highlight them.
- ✓ Change the grammar of the text: change nouns to verbs, adjectives to adverbs, etc., break up long sentences, combine short sentences.
- ✓ Make sure the meaning and the style is the same.

How to Write a Summary

The best way to demonstrate that you understand the information and the ideas in any piece of writing is to compose an accurate and clearly written summary of that piece. You may be familiar with the skill of writing summaries since we usually make summaries of many different things, including conversations, lectures, stories and so on. A summary is a brief restatement, in your own words, of the content of a passage (a group of paragraphs, a chapter, an article, a book). This restatement should focus on the central idea of the passage and presents our own private material. Most often we use this material for future reference. At the university especially, it can form an essential part of our preparation for an exam, a class discussion, or a term/research paper. In these situations we are free to concentrate on what we think is important or interesting about the source.

Sometimes, however, writing a summary becomes a task in itself, such as when your instructor assigns a summary. In this case you are given the opportunity to display your understanding of some material. Summaries may be quite elaborate, or they may only involve one or two sentences, depending on our purpose for writing them. A longer, more complete summary indicates, in condensed form, the main points in the passage that

support or explain the central idea. It reflects the order in which these points are presented and the emphasis given to them. It may even include some important examples from the passage but it does not include minor details. Mind that a good summary does not repeat points simply for the purpose of emphasis and does not contain any of your opinions or conclusions. A good summary, therefore, has three central qualities: brevity, completeness, objectivity.

Summaries help you to understand what you read because they force you to put the text into your own words. Practice with writing summaries also develops your general writing habits, since a good summary, like any other piece of good writing, is clear, coherent, and accurate.

Writing an Assignment Summary

Assignment summaries can be extremely challenging to write. A good assignment summary has three principal requirements.

It should offer a balanced coverage of the original.

It should present the source material in a neutral fashion.

It should condense the source material and be presented in the summary writer's own words.

When writing a summary you will discover that saying in a few words what has taken someone else great many can be difficult. But like any other skill, the ability to summarize improves with practice. Here are a few pointers to get you started. They represent possible stages, or steps, in the process of writing a summary and are designed to encourage habits of thinking that will allow you to vary your technique as the situation demands.

- Skim the text, noting in your mind the subheadings. If there are no subheadings, try to divide the text into sections. Consider why you have been assigned the text. Try to determine what type of text you are dealing with and identify the author's purpose of writing it. This can help you identify important information.
- Read the text, highlighting important information. Divide the passage into sections or stages of thought. The author's use of paragraphing will often be a useful guide. Label, on the passage itself, each section or stage of thought. Underline key ideas and terms. Take notes if necessary.

- In your own words, write down the main points of each section. Try to write a one-sentence summary of each stage of thought or section.
- Write a thesis: a one or two sentence summary of the entire passage, as you have determined it from the preceding steps. You may find it useful to keep in mind the information contained in the lead sentence or paragraph (the what, where, why, how, when of the matter). For persuasive passages you may summarize in a sentence the author's conclusion. Note that in certain cases a suitable thesis may already be in the original passage. If so, you may want to quote it directly in your summary.
- Write down the key support points for the main topic, but do not include minor detail.
- Write the first draft of your summary by (1) combining the thesis with your list of one-sentence summaries or (2) combining the thesis with one-sentence summaries plus significant details from the passage. In either case, eliminate repetition and less important information. Disregard minor information or generalise them. Use as few words as possible to convey the main ideas.
- Check your summary against the original passage and make whatever adjustments are necessary for accuracy and completeness.
- Revise your summary, inserting transition words and phrases where necessary to ensure coherence. Check for style. Avoid a series of short, choppy sentences. Combine sentences for a smooth, logical flow of ideas. Check for grammatical correctness, punctuation, spelling.

Let us go through the process of summarizing a passage of expository material. Read the following passage carefully. Try to identify its parts and to understand how these parts work together to create a single idea.

Bilingual Education: A War of Words

RICHARD BERNSTEIN

In a well-worn classroom at the San Fernando Elementary School, 30 miles north of Los Angeles, Aracelis Tester, a second-grade teacher, is reading "Cuidado, un Dinosaurio!"-"Watch Out, a Dinosaur!"- with her

diminutive pupils. This could just as well be Mexico City or San Salvador, Grenada or Seville: a roomful of Hispanic children and a Hispanic teacher speaking Spanish.

In downtown Los Angeles, at a school called the Wilton Place Elementary, Chan Hee Hong, a first-grade teacher, is talking in Korean with the children of recent immigrants about the wonderful world of frogs. There are public schools in Oklahoma where Cherokee is the language of instruction. In Astoria, Queens, Greek is taught in Public School 122; Haitian Creole is a language of instruction in some 20 public schools in Brooklyn and Queens; New York, in addition, offers schooling in Chinese, Korean, French, Italian, Russian, Vietnamese and Khmer.

In the San Fernando Elementary School, the teaching of non-English-speaking children in their native language enjoys a virtually religious status: it is seen as a kind of panacea for the generally poor performance of Hispanic children in public schools. But at the Glenwood Elementary School in the San Fernando Valley, a neighborhood of neatly kept stucco homes festooned with bougainvillea, bilingual education is anathema. The Glenwood teachers often conduct classes in Spanish, since they are given no choice by the Los Angeles School District. The school, a political model for some, is notorious for others. Hispanic demonstrators shouting "racist" and carrying signs printed "KKK" have picketed outside the school, where teachers have been outspoken in their view that teaching children in Spanish is a fraud, a trick played by tendentious adult theoreticians on innocent children. They say that bilingual education is a failure, a tactic that in the end will harm the chances of generally poor, non-English-speaking children ever having an equal share in the promise of American life.

The San Fernando school and the Glenwood school represent the two poles of a debate, already 20 years old, that has lately become more acrimonious than ever. This is a nation that has successfully absorbed millions of immigrants without creating a huge bureaucracy or spending tens of millions of dollars to teach them in the languages of their ancestors. But in the last few years, teaching children "Watch Out, a Dinosaur!" in Spanish and talking to them about frogs in Korean has become a matter of deep importance to an ever-growing minority.

Part of the reason for this is that in America today more people speak foreign languages than ever before. Neighborhoods like those in the San Fernando Valley, whose residents were largely white and English-speaking 10

to 20 years ago, today have a Hispanic population of at least 90 percent.. In Los Angeles, school-district officials say that there are, besides Spanish and English, seven other major languages being spoken in their district— Korean, Cantonese, Armenian, Vietnamese, Filipino, Farsi and Cambodian.

Why aren't these students being taught only in the language of their newly adopted land? One reason is that organized minority groups are demanding they be educated in their native language, and they have won allies within the local education establishments of quite a few cities. For many of these minorities, the subject evokes deep emotions. Advocates of bilingual education believe that it represents the best chance for non-English-speaking children - who, not so coincidentally, often come from the lower-income groups - to enjoy the richness and opportunities of American life. "We have found a way to achieve educational parity and, by the way, to have people who are competent in two languages," said Raul Yzaguirre, the director of the National Council of La Raza in Washington, an umbrella group of several hundred Hispanic organizations...

The forces in favor of bilingual education . . . gained an ally in the [Bush] White House, but there are still plenty of people on the other side of the issue, people who are convinced that teaching children in their native languages is bad, both for them and the country. Bilingual education, they argue, is more likely to prepare minority children for careers in the local Taco Bell than for medical school or nuclear physics. "It doesn't work," said Sally Peterson, a teacher at the Glenwood School and the founder of Learning English Advocates Drive, or LEAD, a group of teachers and citizens that has quickly gathered adherents across the country. "It seemed to make a lot of sense and I bought it at the' beginning, but after a year or so I saw that children were languishing in the program."

The other, more subterranean part of the argument is political. Ethnic pride is involved here on one side, a sense that what is sometimes called "white, Anglo" education is demeaning, psychologically harmful to minority groups. On the other side, there is a deep-seated worry that more is involved than an educational program to help minority students. The country is becoming far more ethnically diverse. Immigration is no longer the European affair it was during the first half of this century. Hundreds of thousands of people each year come from the Caribbean Islands, from the Middle East and from a dozen countries in Asia. In other words, just at a time when a more powerful glue is needed to hold the various parts of the society

together, some critics see an ethnic and cultural assertiveness pushing it apart.

Bilingual education is only one element in this picture, its opponents believe, a reflection of intensifying demands within the schools for courses that represent the interests of particular ethnic constituencies. It's no longer enough for children to learn who George Washington was. They have to learn to feel good about their own heritage. The much-discussed "Curriculum of Inclusion," produced by a special minority task force in New York State last year, argued that "African-Americans, Asian-Americans, Puerto Ricans/Latinos and Native Americans have all been the victims of an intellectual and educational oppression that has characterized the culture and institutions of the United States and the European-American world for centuries."

The solution, the task force concluded, was a new curriculum that, by concentrating on contributions by members of minority groups to the culture, would insure that minority children "have higher self-esteem and self-respect, while children from European cultures will have a less arrogant perspective of being part of the group that has done it all.

What's at stake, then, is nothing less than the cultural identity of the country. Those who argue that bilingual education is a right make up a kind of informal coalition with those who are pressing for changes in the way the United States is perceived - no longer as a primarily European entity to which all others have to adapt, but as a diverse collection of ethnic groups, each of which deserves more or less equal status and respect.

"Rather than see the United States as a melting pot, we like to think of it as a salad bowl, with equal recognition of everyone, and I think bilingual education is part of that," said Suzanne Ramos, a lawyer for the Mexican-American Legal Defense and Educational Fund, a group that has sued local school boards to force them to adopt native-language instruction for Hispanic youngsters. The fund's goal, she said, is to have Spanish-language instruction in conjunction with the teaching of English for Hispanic students through the 12th grade—in the fund's view, the best means of insuring that Hispanic culture is nurtured as part of the basic public-school routine.

"The disagreement is whether a child has a right to have his native language developed—not just maintained but developed," said James J. Lyons, the executive director of the National Association for Bilingual Education, a professional organization that drafted much of the Federal legislation on bilingual programs. "There is a racist xenophobia about Spanish in particular."

Those on the other side insist that diversity is all well and good; but they argue that bilingual education could lead to an erosion of the national unity, a fragmentation of the nation into mutually hostile groups. Leading the fight is a group called U.S. English, whose major objectives are to promote opportunities for people to learn English and to get a constitutional amendment adopted that would make English the official language of Government. Founded by former Senator S. I. Hayakawa and including such eminent figures as Saul Bellow, Barry Goldwater and Eugene McCarthy on its board of advisers, U.S. English has seen its membership swell to 400,000 in just seven years of existence. "Language is so much apart of our lives that it can be a great tool either for unity or disunity," said Kathryn S. Bricker, the group's former executive director. "And we are getting close to the point where we have a challenge to the common language that we share. Just look at what's going on in Miami, where a candidate to be school superintendent wanted everybody to have to learn Spanish.

"We are basically at a crossroads," she added. "We can reaffirm our need for a common language or we can slowly go down the road of division along language lines."...

In his autobiography, "A Margin of Hope," the critic Irving Howe, speaking about the "ethnic" generation of the 1920's and 1930's, recalls his hunger for school as a child of Jewish immigrants growing up in the Bronx; for Howe, mastering the English language was a badge of Americanness. "The educational institutions of the city were still under the sway of a unified culture, that dominant 'Americanism' which some ethnic subcultures may have challenged a little, but which prudence and ambition persuaded them to submit to," he writes.

The question now is: What is the "dominant Americanism"? Can there even be such a thing in a country committed to a kind of ethnic self-realization that did not exist when Howe was growing up? The answers will be hammered out in the years ahead in classrooms like Aracelis Tester's and Sally Peterson's, and they have to do with more than pedagogical philosophy. In the end, the way language is taught in this country will reflect where the country is going, its very identity.

Reread, Underline, Divide into Stages of Thought

As you reread the passage, consider its significance as a whole and its stages of thought. What does it say? How is it organized? How does each part of the passage fit into the whole?

Many of the selections you read for your courses will have their main sections identified for you by subheadings. When a passage has no subheadings, as is the case with "Bilingual Education: A War of Words," you must read carefully enough that you can identify the author's main stages of thought.

How do you determine where one stage of thought ends and the next one begins? Assuming that what you have read is coherent and unified, this should not be difficult. (When a selection is unified, all of its parts pertain to the main subject; when a selection is coherent, the parts follow one another in logical order.) Look, particularly, for transitional sentences at the beginning of paragraphs. Such sentences generally work in one or both of the following ways: (1) they summarize what has come before; (2) they set the stage for what is to follow.

For example, look at the sentence that opens paragraph 4: "The San Fernando school and the Glenwood school represent the two poles of a debate, already 20 years old, that has lately become more acrimonious than ever." Notice how the first part of this sentence asks the reader to recall information from the previous three paragraphs. Holding in mind the two opposing views just presented, the reader is then cast forward into the coming paragraph with its discussion about the national debate on bilingual education. For a different transition, see paragraph 6, which begins with a question: "Why aren't these students being taught only in the language of their newly adopted land?" This question first requires the reader to recall the previous paragraph. Then the question helps the reader to anticipate what will immediately follow: an accounting of why bilingual education has gained support around the country.

Each section of an article will take several paragraphs to develop. Usually between paragraphs, and almost certainly between sections of an article, you will find transitions to help you understand. For articles that have no subheadings, try writing your own section headings in the margins as you take notes. Then proceed with your summary.

The sections of Bernstein's article are as follows:

Section 1: Introduction—the national debate on how non-English-speaking students should be taught (paragraphs 1-5).

Section 2: Debate on the merits of bilingual education (paragraphs 6-7).

Section 3: Debate on the larger political and cultural issues related to bilingual education (paragraphs 8-10).

Section 4: Significance of the overall debate – key issue of how America will perceive itself (paragraphs 11-17).

Write a One-Sentence Summary of Each Stage of Thought

The purpose of this step is to wean you from the language of the original, so that you are not tied to it when writing the summary.

Section 1: Introduction - the national debate on how non-English-speaking students should be taught.

Over the past twenty years, there has been a bitter debate over the merits of bilingual education.

Section 2: Debate on the merits of bilingual education. *Proponents and opponents of bilingual education strongly disagree over how much benefit students receive from such programs.*

Section 3: Debate on the larger political and cultural issues related to bilingual education. Underlying the educational arguments are powerful political arguments arising from the increasing diversity of America.

Section 4: Significance of the overall debate – key issue of how America will perceive itself.

The debate over bilingual education is a debate over the cultural identity of America.

Write a Thesis: A One- or Two-Sentence Summary of the Entire Passage

The thesis is the most general statement of a summary. It is the statement that announces the paper's subject and the claim that you or – in the case of a summary – another author will be making about that subject. Every paragraph of a paper illuminates the thesis by providing supporting detail or explanation. The relationship of these paragraphs to the thesis is analogous to the relationship of the sentences within a paragraph to the topic sentence. Both the thesis and the topic sentences are general statements (the thesis being the more general), that are followed by systematically arranged details.

To ensure clarity for the reader, the first sentence of your summary should begin with the author's thesis, regardless of where it appears in the article itself. Authors may locate their thesis at the beginning of their work, in which case the thesis operates as a general principle from which details of the presentation follow. This is called a deductive organization: thesis first, supporting details second. Alternately, authors may locate their thesis at the end of their work, in which case they begin with specific details and build toward more general conclusion, or thesis. This is called an inductive organization, an example of which you see in "Bilingual Education: A War of Words," where the thesis is stated last and is part of the conclusion. (By contrast, a conclusion in a deductively organized piece restates the thesis, which has already been presented at the beginning of the selection.)

A thesis consists of a subject and an assertion about that subject. How can we go about fashioning an adequate thesis for "Bilingual Education: A War of Words"? Probably no two proposed thesis statements for this article would be worded exactly the same. But it is fair to say that any reasonable thesis will indicate that the subject is the debate over bilingual education and that the author asserts that this debate has large political and cultural significance. What issues, specifically, does Bernstein believe are raised by bilingual education? For a clue, look to his final sentence (his conclusion *and* his thesis, since this is an inductively organized piece): "The way language is taught in this country will reflect where the country is going, its very identity." Bernstein sees bilingual education as part of a larger debate about the role minorities will play in America's future identity. Mindful of Bernstein's subject and the assertion that he makes about it, we can write a single statement in our own words and arrive at the following:

The longstanding and increasingly bitter debate over bilingual education is part of a larger national debate over the role minorities will play in shaping America's identity.

To clarify the fact that this idea is Bernstein's, rather than ours, we will qualify the thesis as follows:

In "Bilingual Education: A War of Words," Richard Bernstein claims that the longstanding and increasingly bitter debate over bilingual education is part of a larger national debate over the role minorities will play in shaping America's identity.

The first sentence of a summary is crucially important, for it orients your readers by letting them know what to expect in the coming paragraph(s). The preceding example sentence provides the reader with both a citation and thesis for the passage. The author and title reference also could be indicated in the summary's title, in which case it could be dropped from the thesis.

Let us consider two possible summaries of the example passage: (1) a short summary, combining a thesis with one-sentence section summaries, and (2) a longer summary, combining thesis, one-sentence section summaries, and some carefully chosen details.

Summary 1: Combine Thesis with One-Sentence Section Summaries

In "Bilingual Education: A War of Words," Richard Bernstein claims that the longstanding and increasingly bitter debate over bilingual education is part of a larger national debate over the role minorities will play in shaping America's identity. Proponents and opponents of bilingual education strongly disagree over how much benefits students receive from such programs. But underlying the educational arguments in the debate over bilingual education are powerful political arguments arising from the increasing diversity of America. For Bernstein, then the bilingual education debate is a debate over the cultural identity of America.

Discussion

This passage is essentially a restatement of the author's thesis plus the four section summaries, altered or expanded a little for stylistic purposes:

Summary of section 1:

Over the past twenty years, there has been an acrimonious debate over the merits of bilingual education.

Thesis:

In "Bilingual Education: A War of Words," Richard Bernstein claims that the longstanding and increasingly bitter debate over bilingual education is part of a larger national debate over the role minorities will play in shaping America's identity.

In contrast to the section 1 summary, the thesis includes Bernstein's interpretation of the debate's significance. The first sentence also includes

the article's author and title, information to help orient the reader. For reasons of both content and style, the section summary's "over the past twenty years" has been condensed to the one-word adjective "longstanding." The original "acrimonious," revised to read "increasingly bitter," similarly becomes an adjective modifying "debate" and shows that the character of the debate has been changing.

Summary 2: Combine Thesis Sentence, Section Summaries, and Carefully Chosen Details.

The thesis and the one-sentence section summaries also can be used as the outline for a more detailed summary. Most of the details in the passage, however, won't be necessary in a summary. It is not necessary even in a longer summary of this passage to discuss *particular* classrooms—for example, classes in which students are reading about dinosaurs in Spanish or frogs in Korean (paragraphs 1-4); it's sufficient to note that in schools where bilingual education is practiced students are taught in their native language. Nor is it necessary to quote extensively the various proponents and opponents of bilingual education that Bernstein cites—perhaps one or two brief quotations would do for your summary. Concentrate on a few carefully selected details that might be desirable for clarity. For example, you could mention New York State's "Curriculum of Inclusion" and its underlying principles (paragraphs 9-10); and you could mention the group U.S. English (paragraph 14), whose very existence and distinguished membership suggests the depth of the opposition's commitment to retaining English as the national language.

How do you know which details may be safely ignored and which ones may be advisable to include? The answer is that you won't always know. Developing good judgment in comprehending and summarizing texts is largely a matter of reading skill and prior knowledge.

Rewrite Summary 1 by adding details and transition words for coherence.

Discussion

The final two of our suggested steps for writing summaries are (1) to check your summary against the original passage, making sure that you have included all the important ideas, and (2) to revise so that the summary

reads smoothly and coherently. How long should a summary be? This depends on the length of the original passage. A good rule of thumb is that a summary should be no longer than one-fourth of the original passage. Of course, if you were summarizing an entire chapter or even an entire book, it would have to be much shorter than that.

Here is a passage presented by I. M. Swales and Ch. B. Feak in their book «Academic Writing for Graduate Students» (pp. 110-114). Admittedly, it is more difficult to summarize this passage than R. Bernstein's article "Bilingual Education: A War of Words" because it is more argumentative. Read it and consider the parts that have been underlined because they were considered significant.

Global Implications of Patent Law Variation

¹A patent is an exclusive right to use an invention for a certain period of time, which is given to an inventor as compensation for disclosure of an invention. ²Although it would be beneficial for the world economy to have uniform patent laws, each country has its own laws designed to protect domestic inventions and safeguard technology. ³Despite widespread variation, patent laws generally fall under one of two principles: the first-to-file and first-to-invent. ⁴The first-to-file principle awards a patent to the person or institution that applies for a patent first, while the first-to-invent principle grants the patent to the person or institution that was first to invent—and can prove it. ⁵Most countries have adopted the first-to-file system. ⁶ However, the United States maintains a first-to-invent system, despite obvious shortcomings. ⁷A result of countries employing different patent law principles is inconsistency of patent ownership. ⁸Patent ownership is not recognized globally. ⁹On the contrary, ownership may change depending on the country. ¹⁰It is not uncommon for an invention to have two patent owners—one in the United States and one in the rest of the world. "This unclear ownership often has economic consequences. ¹²If a company is interested in using a patented invention, it may be unable to receive permission to do so from both patent owners, which in turn may prevent manufacture of a particular product. ¹³Even if permission is received from both owners, paying royalties to both may be quite costly. ¹⁴In this case, if the invention is useful enough, a company may proceed and pass on the added cost to consumers. ¹⁵International economic tension has also been

increasing as a result of differing policies. ¹⁶Many foreign individuals and companies believe that they are at a serious disadvantage in the United States with regard to patent ownership because of the logistical difficulties in establishing first-to-invent status. ¹⁷Further, failure of the United States to recognize patent ownership in other countries is in violation of the Paris Conventions on Industrial Properties, which requires all member nations to treat all patents equally. ¹⁸The conflict surrounding patents has prompted the World Intellectual Properties Organization (WIPO) to lobby for universality in patent laws. ¹⁹WIPO maintains that the first necessary step involves compelling the United States to reexamine its patent principle, taking into account the reality of a global economy. ²⁰This push may indeed result in more global economic cooperation.

(Koji Suzuki, 1991)

Task One

You may have realized that this is a problem-solution text. Label the significant parts of the text.

A preliminary summary of this passage should contain the key elements: situation, problem, and solution. In the next step, these elements can be strung together to form the basis of a formal summary. Of course, special care has to be taken to ensure a logical flow of ideas. Here is a draft.

¹Although it would be beneficial for the world economy to have uniform patent laws, each country has its own laws. ²Despite widespread variation, patent laws generally fall under one of two principles: the first-file and first-to-invent. ³Most countries have adopted the first-file system. ⁴However, the United States maintains a first-to-invent system.

⁵A result of countries employing different patent law principles is inconsistency of patent ownership. ⁶Patent ownership is not recognized globally. ⁷This unclear ownership often has economic consequences, international economic tension has also been increasing as a result of differing policies. ⁹Further, failure of the United States to recognize patent ownership in other countries is in violation of the Paris Conventions on Industrial Properties. ¹⁰The conflict surrounding patents has prompted the World Intellectual Properties Organization (WIPO) to lobby for universality in patent laws. ¹¹WIPO maintains that the first necessary step involves compelling the United States to reexamine its patent principle, taking into account the reality of a global economy.

This draft is perhaps a reasonable beginning. The writer has retained the important parts of a problem-solution text. Most of the sentences are short, as we would expect in a summary. However, this summary has three faults:

- ✓ It is probably a bit too long. The original contains 399 words, and the summary contains 168. It could be condensed further without any loss of meaning.
- ✓ It is written entirely in the words of the original, although no whole sections were borrowed. It is an example of plagiarism. Notice that sentence 1 in the summary is identical to the first highlighted part of the original, sentence 2 is identical to the second highlighted section, and so on.
- ✓ It does not display a high level of understanding of the source passage. While it does show that the writer can pull out important information, it does not convince the reader that the summary writer understands the information and how it is interrelated.

Overall, this summary is fine as a set of personal notes, but it is too close to the original to be used as a written assignment. One obvious approach to improve it would be to paraphrase the original. A paraphrase is a restatement (in your own words) of the ideas in the original. The most common strategy used to accomplish this involves replacing words in the source with synonyms and perhaps changing the grammar. Look again at the first sentence.

Although it would be beneficial for the world economy to have uniform patent laws, each country has its own laws.

A paraphrase of this could be:

Every country has unique patent laws, even though the world economy would be improved if they were consistent.

Task Two

Is this paraphrase a reasonable representation of the original?

This method can often be successful, but if you do this sentence by sentence, you will most likely not demonstrate your full understanding of the passage. Another weakness is that the resulting summary is not original and would be considered plagiarism by many people. Simple synonym substitution is often not considered to be original work. Far more needs to be changed from the original source. A better but more difficult strategy for summary writing would be to carefully consider the elements you consider

important, put the original away, and write down what you have understood. This may allow you to condense the ideas in the source even further.

Here is another summary of the passage which represents the original text more adequately.

¹Lack of consistency in the world's patent laws is a serious problem. ²In most countries, patent ownership is given to the inventor that is first to file for a patent. ³However, the United States maintains a first-to-invent policy. ⁴In view of this, patent ownership can change depending on the country. ⁵Multiple patent ownership can result in economic problems; however, most striking is the international tension it causes. ⁶The fact that the United States does not recognize patent ownership in other countries, in violation of the Paris Convention on Industrial Properties, has prompted the World Intellectual Properties Organization (WIPO) to push the United States to review its existing patent law principles.

The following guidelines are suggested to be kept in mind when writing a summary:

- ✓ Always try to use your own words, except for technical terms.
- ✓ Include enough support and detail so that the presentation is clear.
- ✓ Do not try to paraphrase specialized vocabulary or technical terms.
- ✓ Include nothing more than what is contained in the original. (Do not include your own comments or evaluation.)
- ✓ Make sure the summary reads smoothly. Use enough transition devices and supporting detail. You do not want a collection of sentences that do not flow.

We would like to mention one more important element in the summary – identification of the source author and the title of the article. Here is one way to identify your source.

In his paper «Global implications of Patent Law variation", Koji Suzuki (1991) states that lack of consistency in the world's patent laws is a serious problem.

The following language focus provides some additional suggestions on how to begin your summary.

Language focus: The First sentence in a Summary

Most summaries begin with a sentence containing two elements: the source and the main idea. The verb in this sentence is usually used in present tense.

In Anthony Tyson's article "Mapping dark Matter with Gravitational Lenses,"------(main idea).

According to Yvonne Boskin in her article «Blue Whale Population May be Increasing off California," -----(main idea).

Young and Song's 1991 paper on fluoridation discusses -----(main idea).

Author Peter Bernstein in his book *Capital Ideas* states/claims/argues/maintains that -----(main idea).

Marcia Batinaga, in her article "Is There a Female Style in Science?» states/argues/maintains/suggests/claims that -----(main idea).

Although, in theory, summaries are supposed to be objective, this is not entirely true. A wide range of reporting verbs can be used in summary writing, many of which reveal the summary writer's personal attitude toward the source material. These evaluative verbs should be used sparingly in summaries (Swales, Feak 2001: 117) Note how the evaluative verbs in the following examples allow the writer of the summary to convey his or her attitude.

Marcia Barinaga in her article "Is There a Female style in Science?" *alleges* that men and women exhibit differences in the way they pursue science.

Marcia Barinaga in her article "Is There a Female style in Science?" *assumes* that men and women exhibit differences in the way they pursue science.

Task Three

Some reporting verbs are less objective than others. Can you identify which verbs in the following chart seem to be objective and which verbs tend to be evaluative?

Define the objectivity of the following reporting verbs:

	Objective	Evaluative
describe	x	
discuss		
state		
present		
explain		
maintain		
examine		
affirm		
argue		
reveal		
presume		
assume		
assert		
contend		
allege		
claim		
imply		

If you are summarizing another author's work as part of a longer paper, you may make a reference to your source material following different reference styles, for example:

Samovar, Porter and McDaniel (2010) define a worldview as a culture's orientation toward God, humanity, nature, the universe, life, death, sickness, and other philosophical issues concerning existence.

The International Organization for Migration estimates there may be upwards of 200 million environmental migrants by 2050, and as their means of livelihood are destroyed, many are likely to become long term migrants.

For instance, in a recent article I co-wrote with Kathy Hytten, we talk about various positions that individuals take up when faced with research and critical analyses of whitenesses.

Language focus: Summary Reminder Phrases

In a longer summary, you may want to remind your reader that you are summarizing.

The author goes on to say that...

The article further states that...

(author's surname) also states/maintains/argues that...

(author's surname) also believes that...

(author's surname) concludes that...

In the second half of the paper (author's surname) presents...

Some of the following linking words and phrases may be useful in introducing additional information.

additionally

further

in addition to

furthermore

also

moreover

For example: The author further *argues* that....

Task Four

Write a summary of the following articles and article passages. Comment on the use of objectivity reporting verbs and linking words.

1.

'There is only one method in social anthropology, the comparative method – and that is impossible.' So, it is often reported, said E. Evans-Pritchard – though the aphorism appears nowhere in his published writings.

In fact, the comparative method is far from impossible, although in social and cultural anthropology it is constrained by severe limitations. The first to point this out was Sir Francis Galton in a discussion of a paper delivered by E. B. Tylor at the Anthropological Institute in 1888. Tylor argued from a sample of 350 societies that the evolution of cultural complexity leads from matrilineal to patrilineal institutions. Galton disagreed, noting that correlations may result either from evolution or from common origin.

It was extremely desirable for the sake of those who may wish to study the evidence for Dr. Tylor's conclusions, that full information should be given as to the degree in which the customs of the tribes and races which are

compared together are independent. It might be, that some of the tribes had derived them from a common source, so that they were duplicate copies of the same original.

‘Galton’s Problem’, as it became known, has plagued statistical studies not only in anthropology but in other social sciences too, ever since.

In his book *The Methodology of Anthropological Comparison*, Gopala Sarana distinguishes three kinds of comparative method: global sample comparison, controlled comparison, and illustrative comparison. Global-sample comparison, or global comparison, was the kind of comparison to which Galton took exception. From the 1940s to the 1970s, it was the mainstay of the school of George Peter Murdock and his followers. It is also reminiscent of the earlier method of Sir James Frazer and, arguably, of Claude Lévi-Strauss. Lévi-Strauss’s position, though, is ambiguous, since the degree to which his choice of examples is regional and the degree to which it is intended to represent universal principles is not always clear. In the works of the Murdockians..., a sample of the world’s societies is chosen. Then the sample is analysed with respect of the distribution of selected cultural features. Conclusions are drawn on cause and effect, and thus the sample is believed to yield explanation of relations between cultural features broadly applicable worldwide. For example, if agriculture is in the hands of women, this might yield a tendency for uxorilocal residence. That, in turn, might lead to the recognition of matrilineal descent groups and ultimately to ‘Crow’ kinship terminologies (in which an entire descent group would be classified as the ‘fathers’ or ‘fathers’ sisters’ of one’s own).

At the other extreme, there is illustrative comparison. This is used especially, and legitimately, for pedagogical purposes and more broadly for highlighting social or cultural phenomena that may be different in diverse contexts. For instance, a first-year anthropology course may include an in-depth study of the Nuer, as an example of a society based on patrilineal descent, and an in-depth study of the Trobrianders, as an example of a society based on matrilineal descent. Students might be encouraged to compare the Nuer and the Trobrianders with respect to the role of the father or the mother’s brother in relation to bringing up children or in relation to his place in the social structure. Many important points could be raised. Among Trobrianders, the mother’s brother, rather than the father, is the ‘father figure’ for children and is treated in a more formal manner. Among Nuer, this is not true. Trobrianders have localized matrilineal groups

through a norm of avunculocal residence. Men grow up in 'foreign' villages, namely those of their respective fathers, then move at puberty to the villages of their designated matrilineal groups. Women move to their husbands' villages upon marriage. This rule keeps the men of the groups together, but not the women through whom they are related. They never live in their own villages but grow up in their fathers' and then move to their husbands'. Nuer descent groups, in contrast, are in theory localized around patrilineal descent groups, although at least at the time of key ethnographic studies the rules of residence were not strictly adhered to.

The Trobriand Islands represent a chiefly society, with chiefships inherited matrilineally; Nuer society is not hierarchically organized, with social control essentially in the hands of acephalous lineages and 'leopard-skin chiefs' who are in fact adjudicators in disputes between lineages. The problem with illustrative comparison, though, comes when a student, or an anthropologist, makes unjustified generalizations on the assumption that the Nuer or the Trobrianders are necessarily typical of patrilineal or matrilineal societies. One cannot say on the basis of just one example of each that, say, matrilineal societies are chiefly and patrilineal ones are not. This is avoided when the contrasts are clearly pedagogical, as in some studies within the 'Culture and Personality' school ..., where examples represented either extreme types or simply societies with which the comparative ethnographers had some familiarity. In between global-sample comparison and illustrative comparison lies controlled comparison, of which the most informative type is usually regional comparison. This is the approach advocated by Fred Eggan ... and which characterized his comparative work in Native North America. In a more structuralist form it was found too in the Dutch studies of the East Indies as a 'field of ethnological study' It is also found in later work, for example, on Southern Bantu social and symbolic structures ... and on Khoisan Southern Africa The idea is that by narrowing the range of variables through working on similar societies, especially but not necessarily ones within an ethnographic region or culture area, more meaningful comparisons can be made. For example, taking three cases where close-kin marriage is common, Kuper showed that the Southern Bantu system in each case enables powerful individuals to perpetuate their power through bridewealth transactions. Among the Tswana, men tend to marry women of lower social status than themselves, and bridewealth is relatively low. Among the Southern Sotho, men tend to marry women of

higher status, and bridewealth is relatively high. Among the Swazi, men may marry either way. Those who marry ‘down’ (in the Tswana way) tend to pay less bridewealth, and those who marry ‘up’ (in the Southern Sotho way) tend to pay more bridewealth.

(Barnard 2010:466)

2. Performance

The concept of performance draws from a number of sources and can thus be interpreted in a number of ways. One use of the term originates in the theoretical work of Noam Chomsky and the distinction he made in *Aspects of the Theory of Syntax* between competence and performance. This distinction was in part inspired by de Saussure’s contrast between *langue* and *parole*, with the first being the system as a whole, independent of particular uses by particular speakers, and the second the language of a particular user of the system. In this context, competence describes the capacity for language, that is, the knowledge – mostly unconscious – that a native speaker has of the principles that allow for the interpretation and use of a particular language. Performance, instead, is the actual use of a language and is not only seen by Chomsky as based upon competence but also following principles such as attention, perception, and memory which do not need to be invoked for the notion of competence as the abstract knowledge speakers have independent of their use of language. Competence in this case is the knowledge of a language that an ideal speaker has. Performance instead is the implementation of that knowledge in acts of speaking.

This notion of performance is different from the one used by the philosopher J. L. Austin in his category of *performative verbs*, which make explicit the type of action a particular utterance is trying to achieve In the utterance *I order you to leave the room* said by a person who has the authority to issue such a command to another who is in a position to execute the command, the verb *order* is not describing what the speaker believes to be true about an independently existing reality. It is instead an attempt to affect reality, by making it conform to the speaker’s wants and expectations. This is an example of the ways in which words *do* things. For Austin, it turned out, all utterances do something, even those that seem to simply describe a state of affairs (the sky is blue). They do the job of informing.

There is no question that linguistic anthropologists are interested in what speakers *do* with language. In this sense, their work can be seen as falling either within Chomsky's notion of performance as "use of the linguistic system" or within Austin's notion of performance as the "doing of things with words."

However, either one of these understandings of linguistic anthropologists' interest in performance would leave out a third and equally important sense of the term, which comes from folklore studies, poetics, and, more generally, the arts... . Performance in this sense refers to a domain of human action where special attention is given to the ways in which communicative acts are executed. This special attention to the form of the message is what Roman Jakobson (1960) called the "poetic function" of speech... . Performance is "something creative, realized, achieved". It is a dimension of human life that is most typically emphasized in music, theater, and other public displays of artistic abilities and creativity. It is for instance found in verbal debates, story tellings, singing, and other speech activities in which what speakers say is evaluated according to aesthetic canons, that is, for the beauty of their phrasing or delivery, or according to the effect it has on an audience, namely, for their ability to "move" the audience. But this notion of performance can also describe what is often found in the most ordinary of encounters, when social actors exhibit a particular attention to and skills in the delivery of a message. To subscribe to and focus on this other notion of performance is more than the recognition of the fact that in speaking there is always an aesthetic dimension, understood as an attention to the form of what is being said. It also means to stress the fact that speaking itself always implies an exposure to the judgment, reaction, and collaboration of an audience, which interprets, assesses, approves, sanctions, expands upon or minimizes what is being said. In this other meaning of performance, in addition to the dimension of accountability, there is also a dimension of risk or challenge. Even the most competent speaker can say the wrong word at the wrong time just like the best of actors can miscalculate a pause or an opera singer can fail to control the pitch of his voice. This dramatic dimension of verbal performance is recognized in a number of approaches in the social sciences, including Goffman's use of dramaturgic metaphors like *actor*, *stage*, *foreground/background*, *frame*, and Bourdieu's criticism of objectivist paradigms in anthropology that, in trying to spell out the "logic" of human

action, miss the importance of the “unknown” – with its tension and uncertainty – during the different phases of an exchange... .

Performance in this sense is an ever-present dimension of language use because it is an ever-present dimension of language evaluation and there is no use without evaluation. We are constantly being evaluated by our listeners and by ourselves as our own listeners.

Finally, the notion of performance implies a notion of creativity and improvisation. This is found across all kinds of speech activities and speech events, from the most ritualized and formal to the most ordinary and casual. In the North Yemeni tradition studied by Steven Caton, the poet’s skill in actual performance is not just to recite memorized verses, but to “situate the performance in its concrete setting by little details of reference and address”. This means that the poet must know how to connect traditional verses to the here-and-now. This is true in general of verbal performance. One of the attributes of a great orator in Samoan society is to know what to include and what to leave out of a speech while connecting wellknown metaphors and proverbs to the occasion on which the speech is delivered, including the names and titles of the people present.

To be a fluent speaker of a language means to be able to enter any conversation in ways that are seen as appropriate and not disruptive. Such conversational skills, which we usually take for granted (until we find someone who does not have them or ignore their social implications) are not too different from the ways in which a skilled jazz musician can enter someone else’s composition, by embellishing it, playing around with its main motif, emphasizing some elements of the melody over others, quoting other renditions of the same piece by other musicians, and trying out different harmonic connections – all of this done without losing track of what everyone else in the band is doing. (*Duranty1997:14 – 16*)

3. ‘Having a Culture’: Cross-Cultural Communication and Intercultural Communication

Each year, I begin my university course on Intercultural Communication with the question ‘What do you expect to learn in this class?’, and each year students will tell me that they want to learn how people from different cultures communicate or how misunderstandings between cultures can be avoided. These understandings are in line with textbook definitions such as these: ‘a transactional, symbolic process

involving the attribution of meaning between people of different cultures’ or ‘the exchange of information between individuals who are unlike culturally’. What the student expectations, the textbook definitions – and maybe your reader expectations? – have in common is the implicit assumption that people somehow *have* culture (to be of a culture) and that they somehow *are* culturally different or similar to others.

The next question I ask my new students is usually something along the lines, ‘So, what is your culture?’, and at the University of Sydney in Australia where I have done this exercise most often, I typically get a few straightforward answers like ‘I’m Australian’ or ‘I’m Chinese’, some also relatively straightforward but combinatorial answers like ‘I’m Vietnamese-Australian’ or ‘I’m Chinese from Singapore’, and a fair number of people who struggle to answer the question, as in this response: ‘Well, I don’t know, my mother is from Austria, my father from Japan, and I was born in New Zealand but I’ve grown up here.’ While these answers exhibit different levels of complexity, they have one thing in common: culture is taken to be a national and/or ethnic category in all of them. Again, the students’ usage of ‘culture’ as more or less co-terminous with ‘nation’ and/or ‘ethnicity’ is also mirrored in most academic work, where the following examples – titles of papers in two widely used readers in the field – can be considered typical (my emphasis): ‘Conflict management in *Thai* organizations’, ‘What is the basis of *American* culture’, ‘The *Chinese* conceptualizations of face: emotions, communication, and personhood’ or ‘Communication with *Egyptians*’. Thus, there is clear evidence that culture is widely understood as nation and/or ethnicity, even if the readers I have just mentioned, along with most other textbooks in the field, also tend to include, albeit to a much smaller degree, cultures that are not nation- nor ethnicity-based, such as faith-based cultures, gender-based cultures or sexuality-based cultures

Whether culture is viewed as nation, as ethnicity, as faith, as gender, or as sexuality, all these ‘cultures’ have one thing in common: they are imagined communities. That means that members of a culture imagine themselves and are imagined by others as group members. These groups are too large to be ‘real’ groups (i.e. no group member will ever know all the other group members). Therefore, they are best considered as discursive constructions. That means that we do not *have* culture but that we *construct* culture discursively. In the examples, I quoted above ‘culture’ is constructed

as a static, internally homogeneous entity different from other such entities (i.e. it is reified and essentialized).

As I pointed out above, this understanding of culture as a discursive construction is not widely used in cross-cultural and intercultural communication, where essentialist understandings predominate. I consider the following definition of 'culture' to be typical for the field:

Culture is ubiquitous, multidimensional, complex, and pervasive. Because culture is so broad, there is no single definition or central theory of what it is. Definitions range from the all-encompassing ('it is everything') to the narrow ('it is opera, art, and ballet'). For our purposes we define culture as the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

This definition is typical in a number of ways: first, it goes to great lengths to stress the complexity of 'culture'; second, it is at pains to acknowledge the diversity of definitions of 'culture'; and third, it links 'culture' to group membership. In a way, such definitions are hard to disagree with: it is obvious that culture is somehow tied to group membership, it is undisputable that culture is complex, and, given that people have been thinking about culture and group membership for millennia, probably since the dawn of time, it is also clear that different thinkers have come up with a great many different understandings. However, unfortunately, from a research perspective such a definition of 'culture' as 'complex, differently defined, and tied to group membership' is useless because it cannot be operationalized. That means that it cannot be studied empirically and culture becomes an a priori assumption. In contrast, anthropologists and sociologists insist that belonging to culture A, B or C can never be an a priori assumption:

Ethnographers' uses of the word culture have established one essential point of consensus: culture is not a real thing, but an abstract and purely analytical notion. It does not cause behavior, but summarizes an abstraction from it, and is thus neither normative nor predictive.

Because many writers in cross-cultural and intercultural communication do not heed this basic point, they end up using the term 'culture' as if it were co-terminous with 'nation' and/or 'ethnicity' (e.g. 'Thai', 'American',

‘Chinese’ or ‘Egyptian’ in the examples above). If researchers use predefined cultural categories that are salient to them as the basis for their investigations, they can only reproduce the discourses available to them (i.e. those circulating in society at large, rather than analysing those discourses critically).

It is therefore unsurprising that culture oftentimes gets equated with nation and/or ethnicity, because the discourses of national identity and national belonging are powerful ones that have been around for a considerable period and that are powerfully supported by a range of state, media and other institutional practices. Let me provide some examples: at the time of writing this paper, I lived in Basel, a Swiss city that borders France and Germany. Mundane activities such as grocery shopping (cheaper in Germany) or attending a children’s birthday party (school friends of my child living in France) remind me of national borders on an almost daily basis. They also remind me of, and inscribe, my identity as a German citizen because this is the passport I carry, and this is the passport I must not forget to put in my car in case I am checked as I cross one of those borders. Furthermore, in comparison to an Indian friend of mine, these reminders and ascriptions of my national identity are relatively benign: Indian citizens cannot just cross these borders by ‘only’ showing their passport. Rather, whenever they want to cross these borders, they will first need to travel to Berne, the Swiss capital, and apply for a visa to the Schengen area – the union of fifteen European countries who form one ‘visa area’, of which Switzerland is not a member – at one of the embassies there. This involves paying fees, completing paperwork and providing various types of evidence, queuing for a significant amount of time outside the embassy, etc. These and many related state practices obviously powerfully construct me and my friend as German and Indian, respectively, and both of us as non-Swiss, and they make national identity a salient aspect of our identity to us.

Another pervasive context for the construction of national identity is the range of practices that Billig has termed ‘banal nationalism’: The myriad of practices that make the nation ubiquitous, ranging from the daily weather forecast on TV that is presented against a map of our country; The celebration of our nation on a regular basis, such as the daily Pledge of Allegiance in many US schools, or national holidays such as Australia Day in Australia, Independence Day in the USA, or the Day of German Unity in Germany; The use of national symbols in consumer advertising (e.g.

chocolate with the Swiss Cross on the packaging), to sports events where national teams compete against each other and which are often reported and viewed as if the whole nation were involved...

These examples do not reflect national identity but rather they construct national identity.

Given the ubiquity of discourses about national identity, it is thus not surprising that Intercultural Communication Studies have a hard time going beyond these discourses. However, it is unsatisfactory when texts in cross-cultural and intercultural communication studies end up being little more than yet another *instantiation* of the discursive construction of national identity.

Informed by anthropology, discourse analysis, social psychology and sociolinguistics, critical studies in Intercultural Communication have dealt with the twin problems of essentialism ('people *have* culture') and reification of national and ethnic identity as culture ('people from group X behave in ways that are static, internally similar and different from other groups') in two different ways. One solution is to argue that 'all communication is intercultural'. The other is to develop theories and understandings that make 'culture', and consequently 'intercultural communication', amenable to empirical analysis as, for instance, Blommaert and Scollon and Scollon have done (Piller 2007: 210-213).

4. Intercultural communication debate

International communication is mainly characterized by linguistic and cultural diversity. Language constitutes an important communication channel and, at the same time, must be conceived as a cultural product. This vehicle of cultural transmission contributes to describe the cultural reality of a particular linguistic community. According to Lypez, language embodies a "manifestation of a tacit system of cultural rules".

Research into interculturality in language teaching has deserved a special attention. In the light of recent developments in research into intercultural communication and language teaching, it seems to be necessary to emphasize the pedagogical value of intercultural education. The relationships between language and culture reveal a surprising concern. Interculturality studies examine fundamentally the relationships between different cultures which need to be clarified.

Obviously, intercultural education should be promoted during language instruction and this cultural diversity must be dealt with in a constructive way.

As regards the notion of interculturality, it must be added that the prefix “inter” suggests interaction and sharing. This term evokes the idea of interaction between cultures and communication. Interculturality is mainly based upon the democratic principle of the integration of different peoples. In general terms, culture involves a wide range of values, beliefs, attitudes and behaviours. Therefore, it seems reasonable to ensure the survival of cultural identity of each linguistic community.

Language instruction aims to promote the recognition of cultural values and the acceptance of cultural diversity. It is absolutely necessary to reflect on the cultural assumptions underlying language teaching. The impact of cultural values on language use and communication is selfevident.

Intercultural communication training attempts to exploit all the available communication channels, not simply the linguistic one. Cultural differences are reflected through the different channels of communication. Non-verbal language is closely related with culture. Facial expressions, gestures, the formulae of courtesy, the degree of politeness in linguistic discourse represent, among others, some communication channels. Paralinguistic features such as facial expressions, posture and gestures contribute to characterize the nature of certain attitudes and feelings. Consequently, it is highly recommendable that we analyse these non-verbal aspects of communication.

All communication acts are culturally-loaded. Communication may be affected by culturally related factors because speech acts are fundamentally developed through social interactions. Obviously, L2 learners need to explore the underlying cultural differences among the different languages, since language barriers, culture and certain attitudes (e.g. prejudices) and stereotypes may lead to serious misunderstandings during linguistic exchanges. There is no doubt that the different stereotypes affect the way we communicate.

Cultural boundaries may bring about certain misunderstandings that will obstruct seriously the flow of communication process. Therefore, cultural awareness aims to face these communication breakdowns. Conflict among people of different cultural groups is a reality. The causes of these conflicts differ depending mainly on the particular conditions of each

linguistic exchange. These conflicts of culture shock, according to Furnham & Bochner, may bring about certain psychological reactions to unfamiliar environments. We must not forget that cultural awareness involves necessarily both cognitive and affective aspects. (Agudo, <http://sedll.org/es/admin/uploads>)

5. Cannibalism

The assumption that others, representing different times and places, engaged in cannibalism has been a pervasive feature of Western social thought. As such, the cannibal image has made its inevitable way into contemporary anthropology. In the process, every exotic human group from the Highlands of Papua New Guinea to the Lowlands of South America has been obliged to assume the man-eating mantle as a result of Western contact. Initiating the trend in the fifth century BC, Herodotus labeled the Scythians anthropophagi (man eaters).

Marco Polo also encountered cannibals in the thirteenth century during his travels to the Orient, likewise Christopher Columbus in his voyages to the New World, and eventually anthropologists spreading out through the then colonial world.

In some earlier instances, such as for the Aztecs, the cannibalism has been assumed to be nutritional as the participants sought sources of animal protein; in others the deed was only a ritual as, for instance, the natives of New Guinea sought the spiritual sustenance of friends or foes. Yet, despite the innumerable allusions to such behavior for other cultures, there is reason to treat any particular report, and eventually the whole genre, with some scepticism.

This pre-emptory conclusion is warranted for a number of legitimate scholarly reasons, including the absence of eyewitness accounts. Depending on time or place, the information on the practice entered the historical record after the first contact – in some instances even after the obliteration of the original culture and the decimation of its population. This was the case for the Aztecs, who were reconstructed as cannibals, initially ritual, and then 500 years later nutritional, long after the supposed fact. Moreover, the reporters who documented the now defunct cannibal cultural system were the subsequent agents of the imperial power that had destroyed the society and were now engaged in the secondary process of conversion and exploitation of its sorry remnants.

By this time Aztec informants converted to the new faith claimed that internal others, such as the nobility or priesthood, had indulged in such practices. Consequently, rather than documenting a custom, reports of alleged cannibalism functioned primarily to legitimize European conquest. This suspect position could have been rectified later by modern anthropologists living among their subjects. However, second-hand reports on cannibalism in the just recent past continued to accumulate in the twentieth century until the topic became a staple of introductory texts and popular accounts of other cultures. Thus, the pattern continues to be one of circumstantial rather than direct evidence for the purported custom as ‘the other’ continues to be exoticized.

This is not to imply that cannibalism has never existed. There obviously have been instances of survival cannibalism under abnormal conditions of stress by individuals and groups. There have also been occasions of deviant cannibalistic episodes in all societies, and in some instances, ritualized or pseudo-scientific practices of this sort. For example, pulverized human body parts were prescribed for medicinal purposes in the West until the early twentieth century; they continue to be used in extract form in contemporary medicine; and there are groups in the United States which consume the placenta of the new-born as a ‘natural act’. The problem, then, becomes a matter of cultural translation, in the sense of contextual interpretation, and thus, the meaning of the behaviour.

Unfortunately, there has been a simplistic and unwarranted tendency to label non-Western societies in which such instances occur as cannibalistic, while not similarly characterizing our own. Taken together with presumptions of cannibalism with little or no reliable evidence, this proclivity has resulted in a veritable universe of cannibals saying more about the collective mentality of the West than the actual behaviour of others. We are not alone in this tendency, however. In many other parts of the world, Europeans are assumed to be the cannibals. (Lewis 1986:102-103)

6. Current Landscape

The teaching of culture as a component of language teaching has traditionally been caught between the striving for universality and the desire to maintain cultural particularity. By nature it grapples with the following dilemma: should it stress the commonalities or emphasise the differences

between the native and the target culture? To what extent must teachers hold non-native speakers to native speakers' conventions of language use, and to native speakers' norms of interpretation?

The current landscape is dominated by two catchwords, which have each unleashed political passions on either side of the Atlantic: "intercultural" and "multicultural". These words characterise two educational attempts to understand and overcome particularity, by building bridges between one culture and another. The term "intercultural" is used in Europe in the educational world, to characterise the acquisition of information about the customs, institutions and history of a society other than one's own; in the corporate world, the term is applied to the behavioural training for business executives.

Beyond the traditional knowledge of cultural facts, an intercultural approach aims at gaining an understanding of the way these facts are related, i.e. how as a pattern they form the cultural fabric of a society. Examples of this approach can be found in attempts to develop intercultural sensitivity in the training of language teachers, or in the international dialogue proposed by Robert Picht, or in the "intercultural communicative competence" advocated by Michael Byram. Other forms of intercultural education refer to a process of decentering, of relativising self and other in an effort to understand both on their own terms and from their own perspective, as well as from the outsider's perspective. This "intercultural approach" to teaching foreign languages and to writing foreign language textbooks is not without raising some controversy among politicians and literary scholars alike who feel that language teachers should be responsible for teaching "only language", not culture nor politics. Indeed, culture cannot and should not be taught in classrooms, they say, but rather, learners should be sent abroad to experience the culture "on location". Educational and applied linguistics research has picked up the challenge, and is trying to precisely document and evaluate the cultural component of study abroad programs or the cultural gains made by pupils in linguistic exchange programs within the European Community. Findings seem to indicate that sojourns abroad, destined to enhance linguistic proficiency, do not ensure *per se* deeper cross-cultural understanding.

Radically different from these efforts to link the teaching of foreign language to an understanding of foreign *national cultures* are current initiatives in American foreign language education to broaden and diversify

traditional views of culture beyond the boundaries of nation states. The notion of "multicultural education", in particular, attempts to "expand the traditional curriculum by incorporating issues of race, class, and gender in an effort to sensitise students to the unique historical realities that have shaped United States culture". Multiculturalism has had the effect of de-emphasising national differences and of highlighting the social diversity and cultural pluralism that exists within one and the same nation, within one and the same foreign language classroom due to differences in ethnicity, social class and gender.

It is little wonder that multiculturalism has become in the U.S. the target of hot political debates; right wing factions accuse multiculturalist liberals of "political correctness", left-wing liberals accuse the right of chauvinist intolerance. The debate is fuelled by current discussions about immigration laws in the light of the recent immigration waves, both legal and illegal, to the United States. From the language teacher's perspective, multiculturalism has helped diversify the presentation of foreign cultural phenomena to include a variety of social class and ethnic groups. Unfortunately, the traditional national isolationism of American education counteracts the benefits of its multicultural perspective. Cultural diversity within the United States is of such overwhelming concern in American education that one easily loses sight of general national characteristics that might differentiate U.S. Americans from citizens from other countries. It is easy to take one's own national culture for universally human. Under the fear of reinforcing cultural stereotypes, and under the cover of multicultural pluralism, the default assumptions linked to national cultural ideologies remain often unquestioned and, hence, unexplored.

In sum: Despite the advances made by research in the spheres of the intercultural and the multicultural, language teaching is still operating on a relatively narrow conception of both language and culture. Language continues to be taught as a fixed system of formal structures and universal speech functions, a neutral conduit for the transmission of cultural knowledge. Culture is incorporated only to the extent that it reinforces and enriches, not that it puts in question, traditional boundaries of self and other. In practice, teachers teach language and culture, or culture in language, but not language as culture (Kramsch 1995:85).

7.

Theoretical Base for an Understanding of Culture in Language Teaching

Recent suggestions have been made to bring language teaching more in line with current thought in both the linguistic and in the social and critical sciences. The argument goes as follows.

If we accept, with Halliday, that language "as social semiotic" is central to the way cultural reality is shaped and represented, then we have to realise that cultural reality is as heterogeneous and heteroglossic as language itself. What does it mean to say: "French speak this way, Israelis think that way, Russians behave that way?" Cultural characteristics are embedded within historical relations of power and authority which secure social, professional, political, pedagogical status through the way of speaking of particular speakers in a particular time and from a particular space. Multicultural relativism or democratic pluralism do not automatically reverse these relations of power and authority, they only make them more invisible. This is where advocates of critical language pedagogy propose replacing the binarism of Us vs. Them, Insider vs. Outsider, that essentialises people in one or the other of their many cultural dimensions (e.g., an "Israeli" or a "woman", or a "Black") by a focus on what Bhabha calls the "social process of enunciation".

This process is a dialogic process that attempts to locate the cultural component of language teaching at the moment of rupture or disjuncture between interlocutors' assumptions and expectations. A critical foreign language pedagogy focused on the social process of enunciation has the potential both of revealing the codes under which speakers in cross-cultural encounters operate, and of constructing something different and hybrid from these cross-cultural encounters. Bhabha calls this "a third space, that does not simply revise or invert the dualities, but revalues the ideological bases of division and difference" (Bhabha, 1992: 58). Rather than seek to bridge differences and aim for the universal, it seeks to create a dialogic context in which the vital necessity to continue the dialogue ensures a mutual base to explore the sometimes irreducible differences between people's values and attitudes.

Of course, it is Third World or minority cultures that have given us the necessary insights in this regard. Homi Bhabha, writing about "Postcolonial authority and postmodern guilt" (1992), describes well the situation of the

language teacher having to teach in conditions of heteroglossia: "From that perspective, the perspective of the 'edge' rather than the end, it is no longer adequate to think or write culture from the point of view of the liberal 'ethic' of tolerance, or within the pluralistic time frame of multiculturalism". Culture must be seen as a moment caught "in between a plurality of practices that are different and yet must occupy the same space of adjudication and articulation" (p. 57). The realisation of cross-cultural conflict and incommensurability of values offers the opportunity to pause and muster the effort necessary to speak, quite literally, in terms of the other. Bhabha calls this pause "the time-lag of cultural difference" (p. 64), "an interrogative space ... of psychic ambivalence and social contingency" (p. 59). For Bhabha, this ambivalence is grounded in the fundamental ambivalence of the linguistic sign. Teachers of language as social semiotic are placed at the privileged site of "possible reinscription and relocation emerging out of cultural difference" (p. 62).

How can language teaching focus less on language structures and function and more on the social process of enunciation? I would like to suggest that language teachers focus less on seemingly fixed, stable cultural entities and identities on both sides of national borders, and more on the shifting and emerging third place of the language learners themselves. Learners of a foreign language, challenged to learn a linguistic code they have not helped to shape, in social contexts they have not helped to define, are indeed poaching on the territory of others — a kind of oppositional practice, that both positions them and places them in opposition to the current practices of the discourse community that speaks that language.

In order to teach a foreign language as oppositional practice, learners have to be addressed not as deficient monoglossic enunciators, but as potentially heteroglossic narrators. The texts they speak and the texts they write have to be considered not only as instances of grammatical or lexical enunciation, and not only as expressing the thoughts of their authors, but as situated utterances contributing to the construction, perpetuation or subversion of particular cultural contexts. Thus the development of linguistic and communicative competence can be enriched by such a growth in aesthetic and critic consciousness that we can define as "critical cross-cultural literacy" (*Language, Culture and Curriculum* 1995, 83-92).

8.

Other HRD functions

Contrary to the American ideal, which describes HRD practitioners as working with top management as change agents to bring about broad organizational changes in culture, communication, management, and employee work style, German corporations often resisted such interventions. The organizational structure was fairly compartmentalized and work styles were deliberate and methodical. Organizational hierarchy and formal reporting structures were perceived as positive. German informants indicated that organizations were less political, less competitive, and, in turn, less stressful when everyone was clear on expectations and positioning. Stability and formality implied, as suggested by the informants, that conformity is valued. Conformity drove the observation that workplace cultural homogeneity was preferred over workplace diversity. Informants reported, for example, that cultural assimilation was fairly successful despite the large number of foreign “guest workers” who filled many German semi- and non-skilled positions. The need for empowerment was discussed differently by American and German informants. Americans defined empowerment in terms of respect, responsibility, and decision-making, and saw themselves as champions and change agents in addressing this ongoing challenge to American companies. German informants indicated that workers’ strong emphasis on technical expertise coupled with high levels of technical preparation encouraged professional respect and independence among both blue- and white-collar workers. The Germans agreed with American HRD professionals that managers and supervisors should delegate, facilitate, develop, and coach rather than act as enforcers of work behavior. Furthermore, like the American philosophy of self-managed work teams, German employees were expected to take initiative and manage their own task and work behavior with little direct control. Germans also reported that communication channels were open and new ideas were encouraged from all workers. For example, German informants’ story-lines included cases of management and non-management after-hours socializing where ideas were generated and problems were informally identified.

Compared with the Americans, German requirements for effective working relationships differed in precise feedback, rapport, and formality in reporting systems. Germans perceived Americans as too vague and unfocused. In characterizing job feedback as often accusatory and

highlighting employee fear in approaching sensitive issues, the German informant data were again contradictory. The HRD informants' indicated that internal trainers were often afraid to promote problem-centered front-end analysis because the findings might jeopardize their positions.

Finally, Germans did not equally share the American HRD practitioners' belief that most companies require major organizational reform that in turn required professional guidance. In Ivorian companies, empowerment in the form of shared decisionmaking and participative management was desirable, but impracticable. Managers micro-managed to ensure the quality and timeliness of their employees' work. They were reluctant to delegate because if a worker made a mistake or used poor judgment, it was the manager who was blamed. Key informants surmised that managers felt very much out of control and somewhat impotent in their ability to achieve their productivity objectives.

The informants indicated that managers were averse to the conflict that often accompanied the acknowledgment of organizational problems and their resolution. Like the Germans, they talked about the need for harmony. Unlike the Germans, whose need for harmony was tied to smooth performance, the importance of unruffled family ties shaped this concern. First, family ties complicated sanctioning of employee performance, as a manager might find himself punishing a relative. Change was also feared because of its downsizing potential in previously state-owned companies where full employment was often more important than productivity. If a worker lost his income, then his entire extended family and village would be affected. Family ties were also linked to difficulties in implementing change interventions as planning efficiency was constrained by the interference of one's kin. Family obligations, such as funerals or the needs of a village member in distress, were not taken lightly, and typically came before one's job and business. Finally, change, as an alien concept, was viewed as highly traumatic (Hansen 2009: 50-51).

9.

Cross-cultural Communication and English as an International Language

Introduction

With the development of transportation means and communication media, people have moved worldwide and communicated globally. The

interaction and coexistence of people from many different backgrounds and ethnicities have turned our societies into multicultural ones. Our daily life, especially that in urban metropolitan areas, has increasingly become multinational and multicultural, producing multicultural individuals who belong to various discourse communities and affiliating and identifying with many different cultures and ways of communication. Those people play various social roles in various interacting contexts and gain multiple social identities.

In our time of globalization, we have more to be exposed to and share with than ever before in terms of culture – beliefs, worldviews, values, attitudes, and ideologies – but at the same time much of them remains different and unshared, which is enhanced by raising people’s awareness of cultural, ethnic, and religious identities. It would be interesting to rethink what cross-cultural communication is at such a time (In this paper, I use the terms ‘cross-cultural communication’ and ‘intercultural communication’ interchangeably) in relation to the function of the English language as a means of cross-cultural communication.

Cross-cultural communication

At the time when communication across the world increases in scale, scope and speed, what communicative competence is required to avoid misunderstanding arising from differing expectations in language use and diverging beliefs, worldviews, values, attitudes and ideologies? In other words, what is cross-cultural communicative competence? Byram, Nichols & Stevens define it as “the ability to interact with ‘others’, to accept other perspectives, to be conscious of their evaluations of difference” in the context of the European Union. It is taken for granted that if one observes dispassionately, analyzes critically, interprets, and discusses cultural differences, one would be led to mutual understanding and respect, and becomes more tolerant of cultural differences.

I have some reservations, however, about including ‘to accept other perspectives’ in cross-cultural communicative competence. Of course we need to make every effort to understand other perspectives, but is it cross-cultural communication to accept and share his/her perspectives in entirety, which might lead you to the total self-denial and assimilation to other perspectives? It is desirable to harmonize socially by stressing commonalities with people of different cultures in the globalized societies for the sake of symbiosis, but I believe we should do so on an equal footing

and without losing our own identity, critical judgment, and independent thinking. At times we should agree to disagree in that disagreement is the essence of democracy (Yano 2006).

10.

Theory Reflections: Cross-Cultural Adaptation Theory

Millions of people change homes each year crossing cultural boundaries – from immigrants and refugees resettling in search of a new life, to temporary sojourners finding employment overseas, governmental agency employees, Peace Corps volunteers, military personnel, and exchange students, to name only a few. Although unique in individual circumstances, all strangers in an unfamiliar environment embark on the common project of cross-cultural adaptation; that is, establishing and maintaining a relatively stable and reciprocal relationship with the host environment. Even relatively short-term sojourners must be at least minimally concerned with building a healthy functional fitness in ways similar to the native population.

Such commonly shared adaptation experiences are the focus of this cross-cultural adaptation theory. In this theory, cross-cultural adaptation is conceived as a process of dynamic unfolding of the natural human tendency to struggle for an internal equilibrium in the face of often adversarial environmental conditions. Multiple forces are simultaneously at work surrounding the communicative interface between the individual and the host environment, from the conditions of the environment and the ethnic and personal predispositions of the individual. Some of the factors may be more pertinent than others in specific cases of cross-cultural adaptation. In some cases, adaptive successes may be almost entirely due to the openness, strength, and positivity of the stranger's personality, which enable the stranger to overcome even the most severely unreceptive host environment. In other cases, very little adaptive change may take place in strangers whose ethnic community offers an almost complete insulation from having to face the host cultural challenges.

Central to this adaptation process is host communication competence, the ability to communicate in accordance with the norms and practices of the host culture and actively engage in its social communication processes. This means that, should we choose to adapt successfully, we would need to concentrate on acquiring new cultural communication practices and be

willing to put aside some of the old ones. To become competent in the host communication system, in turn, requires active participation in the interpersonal and mass communication processes of the local community. Just as we cannot learn to swim without actually plunging into the water, we cannot truly learn to communicate without actually communicating.

The theory further argues that, as we keep our sight on the goal of successful adaptation in the host society, we experience a gradual personal identity transformation – a subtle and largely unconscious change that leads to an increasingly intercultural personhood. Of significance in this process is the development of a perceptual and emotional maturity and a deepened understanding of human conditions. Despite, and because of, the many unpredictable vicissitudes of the new life, we are challenged to step into a domain that reaches beyond the original cultural perimeters.

Although our old identity can never be completely replaced by a new one, it can be transformed into something that will always contain some of the old and the new side by side, to form a new perspective that allows more openness and acceptance of differences in people, a capacity to participate in the depth of intellectual, aesthetic, and emotional experience of others.

In the end, the viability of a theory rests on the reality to which it is directed. To the present theory, the reality is the unfolding of experiences and accompanying changes in countless individuals who, at this very moment and at all corners of the world, are striving to forge a new life away from their familiar grounds. There is no denying that crosscultural adaptation occurs, and this theory simply affirms this reality. The real choice left for us, then, is the degree of change that we are willing to undergo and embrace. By refusing to change, we can minimize the change. By accelerating our adaptive efforts, we can maximize it. The theory further emphasizes the important role that our own individual and cultural backgrounds as well as the conditions of the new environment play in facilitating or impeding the adaptation process. Yet, ultimately, it is each of us who is the primary “mover,” as well as the primary bearer of the “burden,” of our own adaptive change.

The tightly knit system of communication and transportation continues to bring differing cultures, nationalities, races, religions, and linguistic communities closer than ever before in a web of interdependence and a common fate. We no longer have to leave home to experience new cultural learning and cross-cultural adaptation. For many people in the world,

physical distance no longer dictates the extent of exposure to the images and sounds of once distant cultures. Many urban centers present their own contexts of cross-cultural adaptation, the natives are routinely coming into face-to-face contacts with non-natives. The business-as-usual ways of doing things are fast losing their relevance, as culture in its “pure” form has become more a nostalgic concept than a reality. They are challenged to face one another's various differences and search for human similarities so as to be able to move beyond their customary imagination in search of creative solutions to problems. Such routine encounters compel everyone involved to put aside and even unlearn at least some of the original cultural patterns.

Of course, the rapidly changing reality confronting us in the globalizing world can be threatening to many people, provoking a keen sense of unsettling discontinuity, malaise, and nostalgia for the age of certainty, permanence, and a fixed and unitary cultural identity. Yet the dynamic nature of cross-cultural adaptation and intercultural identity development points to an alternative way of living in the world. It shows us that we can strive to embrace and incorporate seemingly divergent cultural elements into something new and unique – one that conjoins and integrates, rather than separates and divides. It projects the real possibility of cultivating a special kind of mindset in which crossborrowing of identities is not an act of “surrendering” one’s personal and cultural integrity, but an act of respect for cultural differences that leaves neither the lender nor the borrower deprived.

In the end, cross-cultural adaptation is a journey that compels us to make choices and to be accountable for the outcomes. Those who have successfully crossed cultural boundaries are likely to be those who choose to adapt and to be changed by that choice. Although their tribulations can be staggering, they have worked through the setbacks and come out victorious with an increased capacity to see others, themselves, and situations in a new light. Their personal achievements are a tribute to the ever-present human capacity to adapt – the capacity to face challenges, learn from them, and evolve into a greater self-integration that defies the simplistic and conventional categorizations of people. Theirs is a way of being in the world that nurtures the primacy of individual freedom in meeting one of the singular challenges of our time – the necessity of reaching out in new ways of anchoring ourselves creatively and constructively in the rapidly changing world (Kim 2012:95).

Some Notes on Plagiarism

Plagiarism is best defined as a deliberate activity—as the conscious copying from the work of others. The concept of plagiarism has become an integral part of North American and Western European academic cultures. It is based on a number of assumptions that may not hold true in all cultures. One is a rather romantic assumption that the writer is an original, individual, creative artist. Another is that original ideas and expressions are the acknowledged property of their creators (as is the case with a patent for an invention). Yet another is that it is a sign of disrespect—rather than respect to copy without acknowledgment from the works of published authorities. (Swales, Feak 2001 : 125) Of course, borrowing the words and phrases of others can be a useful language learning strategy. Certainly you would not be plagiarizing if you borrowed items that are commonly or frequently used in academic English or that are part of common knowledge, e.g. :

Paris is the capital of France; An increase in demand often leads to an increase in price; The results from this experiment seem to suggest that . . . ; These results are statistically significant.

But do not borrow "famous" phrases without at least putting them in quotation marks. Here, for example is a famous quotation by Louis Pasteur. It was originally in French.

Chance favors the prepared mind.

If you wanted to use this phrase, you should recognize its special status. We would encourage you to borrow standard phraseology from native speakers when appropriate, but not special expressions.

Task Five

Here are some approaches to writing, beginning with a plagiarizing approach and ending with an acceptable quoting technique. Where does plagiarism stop? Draw a line between the last approach that would produce plagiarism and the first approach that would produce acceptable original work.

Copying a paragraph as it is from the source without any acknowledgment.

Copying a paragraph making only small changes, such as replacing a few verbs or adjectives with synonyms.

Cutting and pasting a paragraph by using the sentences of the original but leaving one or two out, or by putting one or two sentences in a different order.

Composing a paragraph by taking short standard phrases from a number of sources and putting them together with some words of your own.

Paraphrasing a paragraph by rewriting with substantial changes in language and organization, amount of detail, and examples.

Quoting a paragraph by placing it in block format with the source cited.

UNIT FOUR

DEVELOPING EFFICIENT READING SKILLS FOR ACADEMIC STUDY

Reading is purposeful. The way you read something will depend on your purpose. You read different texts in different ways. In everyday life, you usually know why you are reading, you have a question and you read to find the answer. You usually know your way around your favourite newspaper, so if you want to know the sports results, you go straight to the correct page, or if you want to know what is on television tonight, you go straight to the television page. You do not start on the first page. When you read a novel, it is different. You start at the beginning and slowly move towards the end. In academic reading, you need to be flexible when you read - you may need to read quickly to find relevant sections, then read carefully when you have found what you want. General efficient reading strategies such as scanning to find the book or chapter, skimming to get the gist and careful reading of important passages are necessary as well as learning about how texts are structured in your subject.

Reading is an interactive process - it is a two-way process. As a reader you are not passive but active. This means you have to work at constructing the meaning from the marks on the paper, which you use as necessary. You construct the meaning using your knowledge of the language, your subject and the world, continually predicting and assessing. MacLachlan & Reid (1994) talk about *interpretive framing*, which influences your understanding. They discuss four types of framing:

- ✓ Extratextual framing – using your background knowledge and experience to understand texts.
- ✓ Intratextual framing – making use of cues from the text, such as headings and sub-headings and referential words such as "this" and "that" to understand texts.

- ✓ Circumtextual framing – using information from the cover of the book, title, abstract etc. to understand the text.
- ✓ Intertextual framing – making connections with other texts you are reading to help to understand your text.

You need to be active all the time when you are reading and use all the information that is available. It is useful, therefore, before you start reading to try to actively remember what you know, and do not know, about the subject and as you are reading to formulate questions based on the information you have. All the information given above can be used to help you formulate question to keep you interacting.

Useful skills are:

- ✓ Understanding text structure/organisation. Understanding the text organisation will help you understand the writer's purpose and where to find other information.
- ✓ Understanding conceptual meaning, e.g. comparison, purpose, cause, effect.
- ✓ Understanding reference in the text, e.g. it, he, this, that, these, those.
- ✓ Dealing with difficult words and sentences.
- ✓ Critical reading/ Reading critically - evaluating arguments, weighing evidence, recognising implications, and assumptions, the author's point of view.
- ✓ Scanning to locate specifically required information.
- ✓ Surveying a text.
- ✓ Using the title. Sometimes you have to make quick decisions based on the title.
- ✓ Skimming a text to get an overall impression. Skimming is useful when you want to survey a text to get a general idea of what it is about.

You will need to practise:

- ✓ Understanding meaning: deducing the meaning of unfamiliar words and word groups; relations within the sentence/complex sentences; implications - information not explicitly stated, conceptual meaning, e.g. comparison, purpose, cause, effect.

- ✓ Understanding relationships in the text: - text structure; the communicative value of sentences; relations between the parts of a text through lexical and grammatical cohesion devices and indicators in discourse.
- ✓ Understanding important points; distinguishing the main ideas from supporting detail; recognising unsupported claims and claims supported by evidence - fact from opinion; extracting salient points to summarise; following an argument; reading critically/evaluating the text.
- ✓ Reading efficiently: surveying the text, chapter/article, paragraphs, skimming for gist/general impression; scanning to locate specifically required information; reading quickly.

Hopefully, after doing the reading section included in this EAP course, you will build up the skills above.

Text One

Binary opposition is an analytic category from structuralism, used to show how meanings can be generated out of two-term systems. Basic propositions are as follows:

(1) *Meaning is generated by opposition* This is a tenet of Saussurian linguistics, which holds that signs or words mean what they do only in opposition to others – their most precise characteristic is in being what the others are not. The *binary* opposition is the most extreme form of significant difference possible. In a binary system, there are only two signs or words. Thus, in the opposition LAND:SEA the terms are mutually exclusive, and yet together they form a complete system – the earth’s surface. Similarly, the opposition CHILD:ADULT is a binary system. The terms are mutually exclusive, but taken together they include everyone on earth (everyone can be understood as either child or adult). Of course, everyone can be understood by means of other binaries as well, as for instance in the binary US:THEM – everyone is either in or not in ‘our nation’. Such binaries are a feature of culture not nature; they are products of signifying systems, and function to structure our perceptions of the natural and social world into order and meaning. You may find binaries underlying the stories of newspaper and television news, where they separate out, for example, the

parties involved in a conflict or dispute, and render them into meaningful oppositions.

(2) Ambiguities are produced by binary logic and are an offence to it. Consider the binaries mentioned so far:

LAND:SEA

CHILD:ADULT

US:THEM

These stark oppositions actively suppress ambiguities or overlaps between the opposed categories. In between land and sea is an *ambiguous category*, the beach – sometimes land, sometimes sea. It is simultaneously both one and the other and neither one nor the other. Similarly, in between child and adult there is another ambiguous category: youth. And in between us and them there are deviants, dissidents, and so on.

The area of overlap shown in the diagram is, according to binary logic, impossible. It is literally a scandalous category that ought not to exist. In anthropological terms, the ambiguous boundary between two recognized categories is where taboo can be expected. That is, any activity or state that does not fit the binary opposition will be subjected to repression or ritual. For example, as the anthropologist Edmund Leach suggests, the married and single states are binarily opposed. They are normal, time-bound, central to experience and secular. But the transition from one state to the other (getting married/divorced) is a *rite of passage* between categories. It is abnormal, out of time (the ‘moment of a lifetime’), at the edge of experience and, in anthropological terms, *sacred*. The structural ambiguity of youth is one reason why it is treated in the media as a scandalous category – it too is a rite of passage and is subjected to both repression and ritual. News often structures the world into binarily opposed categories (US:THEM). But it then faces the problem of dealing with people and events that don’t fit neatly into the categories. The structural ambiguity of home-grown oppositional groups and people offends the consensual category of ‘US’, but cannot always be identified with foreigners or ‘THEM’. In such cases, they are often represented as folk-devils, or as sick, deviant or mad – they are tabooed.

(3) Binary oppositions are structurally related to one another. Binaries function to *order* meanings, and you may find *transformations* of one underlying binary running through a story. For instance, the binary

MASCULINITY:FEMININITY may be transformed within a story into a number of other terms:

MASCULINITY:FEMININITY
OUTDOORS:INDOORS
PUBLIC:PRIVATE
SOCIAL:PERSONAL
PRODUCTION:CONSUMPTION
MEN:WOMEN

First, masculinity and femininity are proposed as opposites, mutually exclusive. This immediately constructs an ambiguous or ‘scandalous’ category of overlap that will be tabooed. Then, the binaries can be read downwards as well as across, which proposes, for instance, that men are to women as production is to consumption, or MEN:WOMEN:PRODUCTION:CONSUMPTION.

Each of the terms on one side is invested with the qualities of the others on that side. As you can see, this feature of binaries is highly productive of ideological meanings – there’s nothing natural about them, but the logic of the binary is hard to escape.

The ideological productivity of binaries is further enhanced by the assignation of positive: negative values to opposed terms. Thus, in an industrial dispute in the National Health Service in 1979 the television news structured the parties to the dispute into binaries which were assigned positive and negative values. This was done by the simple device of identifying one side in the dispute with the hospital patients, and by showing children rather than other kinds of patients. This assignation of value to opposed parties then structured the entire story, so that everyone was implicated:

POSITIVE:NEGATIVE
NURSES/CHILDREN/PATIENTS: STRIKERS
GOVERNMENT:UNIONS
MANAGEMENT:PUBLIC SERVICE WORKERS
‘ANY DECENT TRADE UNIONIST’:‘IRRESPONSIBLE
MINORITY’
US:THEM
(O’Sullivan, Saunders 1994:30-32)

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text.

իմաստ սերել/ ծնել; իրարամերժ; բացարձակ/ կտրուկ հակադրություն; կասեցնել երկիմաստությունները; մասամբ համընկնել; շեղված անձ; այլախոհ; շփոթեցնող սահմանագիծ; արգելք; ենթարկվել խոչընդոտների; աշխարհիկ; պայմանական դասակարգ; սպառում; սրել, բարդացնել; արժեքների վերագրում:

2. Reword the following expressions from the passage:

a tenet of Saussurian linguistics; the most extreme form of significant difference possible; products of signifying systems; overlaps between the opposed categories; a rite of passage between categories; assignation of values;

3. Give examples of patterns and collocations based on the following words:

For example: Integration: (adj.) true; complete; full; close; further; greater; rapid, economic: (verb) achieve; bring about; accelerate; promote; facilitate.

Opposition/oppose; characteristic (noun/adj.); difference/differ; value/evaluate; productive/productivity.

4. Explain the difference in the meaning or use of the following words:

For example: quarrel-argue-row-dispute

Quarrel – to have a strong argument

Argue – to disagree in, or fight with, words

Row – (informal) to quarrel often noisily or violently

Dispute – to argue about, esp. angrily and for some time

Awareness – knowledge – consciousness – realization – perception

Mention – refer to sth/sb – cite – quote – allude to sb/sth

Ambiguous – misleading – deceptive – spurious

Mistake- error – blunder – gaffe - oversight

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. What do you think the author's purpose is in this article?
- b. What is a binary system according to the passage?
- c. How does the author explain the origin and functioning of binary oppositions?
- d. Why is the idea of overlap impossible according to binary logic?
- e. What is the function of binaries?

2. Check that you understand the author's point by discussing the following ideas.

- a. Describe the author's understanding of the area of ambiguities or overlaps between the opposed categories.
- b. What makes the processing of "contextualization cues" different in intercultural and crosscultural situations?
- c. Present your own observations concerning the difference of one of the paralinguistic or prosodic features in English and Armenian linguocultures and note some possible hazards of misunderstanding.

3. Write a summary of the passage.

Text Two

Cross-Cultural Communication

INTRODUCTION: THE IMPORTANCE OF CROSS-CULTURAL COMMUNICATION

The study of cross-cultural communication is central to both theoretical and applied linguistics. Examining the causes of misunderstandings in cross-cultural communication sets in relief the processes that underlie all communication but often go unnoticed when it proceeds successfully. Thus discourse analysts find cross-cultural communication a useful research site, apart from any real-world interest in cross-cultural relations.

In fact, however, most discourse analysts have a genuine concern with real-world issues, and cross-cultural communication is crucial to nearly all public and private human encounters. At the most global level, the fate of all people, indeed the fate of the earth, depends upon negotiations among

representatives of governments with different cultural assumptions and ways of communicating. Moreover, in order to accomplish any public or private goals, people have to talk to each other, and in more and more cases, the people communicating come from more or less different cultural backgrounds. Furthermore, as my research demonstrates and as I illustrate with brief examples from that research, the notion of "crosscultural" encompasses more than just speakers of different languages or from different countries; it includes speakers from the same country of different class, region, age, and even gender.

PARALINGUISTIC SIGNALS IN COMMUNICATION

As the work of Gumperz and his coworkers makes clear, speakers use paralinguistic and prosodic features - for example, tone of voice, pitch, loudness, pacing, pauses - to establish cohesion, that is, to show the relationship between ideas (what is foreground, what is background? What is cause, what effect? What is given, what new?) and to show their attitude toward what they say (Are they earnest, joking, or sarcastic? Being friendly or rude? Implying "come closer" or "stay back"?).

These signals about how one means what one says, which Gumperz calls "contextualization cues," are automatically processed. A speaker does not stop and think, "Now I am angry, should I raise my voice or lower it?" A listener doesn't stop and think, "Now if he is raising his voice, does that mean he is angry?" Rather, people encode and decode automatically-" I'm angry," or "He likes me"-without thinking about what tone of voice, loudness, pacing or pitch gives that impression. In the terms of Bateson, these signals indicate a metamessage about how the message, or propositional content of the words spoken, is intended. In other words, how an utterance is said communicates metamessages about the relationship between interactants.

In intracultural communication, expectations about how paralinguistic features signal how an utterance is meant - that is, the interpretation of metamessages - is likely to be shared by speakers and hearers, so they are not noticed; they seem self-evident and "logical," just as the word for a chair in one's own language seems like the real word for chair, when in fact it is arbitrary and no more logical than the words *asiento*, *karekla*, or the word for chair in any other language.

In cross-cultural communication, however, expectations about how paralinguistic signals are used to indicate what is meant by what is said are not shared. Therefore, in asking what led to misunderstandings, one is forced to notice that a certain tone of voice or use of pitch or other paralinguistic or prosodic feature was intended to mean one thing and taken to mean another. For example, Gumperz shows that when speakers of Indian English use increased volume to perform the conversational business-as-usual of getting the floor, it seems to speakers of British English that they are angry. A speaker of British English typically gets the floor by repeating an initial phrase until she or he has audience attention. When the speaker of British English responds in kind to what she or he has perceived as a flareup of temper on the part of the Indian, both interlocutors feel that the other unaccountably introduced the tone of anger into the interaction.

Research on communicative style, politeness phenomena, what Goffman calls inference and demeanor, as well as indirect speech acts, have all contributed to the realization that most communication is characterized by indirectness. While it may seem at first glance that people use words to say what they mean, a little thought and even less observation indicate that they usually do not come right out and say what they mean. Rather, they negotiate, hint at what they mean, try to get an idea of what the other person might think of what they might mean, and be ready to adjust or take back what they might have meant. As the work of Lakoff demonstrates and explains, social requirements are too pressing for people to barrel ahead with their thoughts and ideas. Rather, there are two main benefits to indirectness. The first is rapport: It is better to be understood, to get what one wants, without saying what one means. Then the very fact of mutual understanding is proof of rapport, of sharing background and style. The second is defensive: In case one's intentions are not received well, one can avoid outright disagreement by not having gone "on record". Cultures differ with regard to whether speakers would rather risk threatening rapport, and therefore appear distant, or risk threatening independence, and therefore appear imposing.

There are cultural differences with respect to how much and what type of indirectness is expected in particular settings. For example, as my own research and that of others shows, there are cultural differences with respect to how likely a person is to interpret questions as requests for information, as opposed to interpreting them as indirect ways of communicating

something else. Of course all people are capable of interpreting questions both ways. They rely on information about the context, the habits of the other person, and how something is said to decide whether a question or any other utterance is meant literally or not. But the inclination to look for hidden meaning can be more or less strong depending on whether one has come to expect people in this setting to hint or not, and how. My research shows that misunderstandings commonly arise when one person asks a question intended as a request for information, for example, "John's having a party. Do you want to go?" while the other interprets this as a hint, for example, "I want to go."

In presenting a sample conversation beginning with this question, I found that Greeks in my study were more likely to interpret such a question as an indirect way of hinting one's own preference than were Americans in my study. Furthermore, for Americans but not for Greeks, women were more likely than men to interpret the question as a hint. These findings may give some indication of the sources for the stereotype of Greeks and of women as being untrustworthy (you can't believe what they say), as well as the stereotype among Greeks of Americans as childlike (they haven't yet learned the subtle ways of hinting but, like children, blurt things out). Indirectness (or the possibility of it) makes misunderstandings a danger in any conversation, but they are even more likely when people come from different cultural backgrounds. The automatic and seemingly self-evident elements of conversational style are arbitrarily agreed on by speakers from a given culture; speakers from different cultures have different conventions for use of these elements to accomplish conversational goals. Most speakers simply assume that their system is self-evidently appropriate. Rather than question our basic ways of doing things, most of us are ready to draw conclusions (possibly negative) about people who are different (Tannen 1985: 206).

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text.

թյուրիմացություններ; հիմք հանդիսանալ; առանցքային / վճռորոշ; տարբեր մշակութային պատկերացում ունեցող կառավարությունների ներկայացուցիչներ; հասնել նպատակներին; ներառել; ինքնաբերաբար մշակվել; գործող անձինք; կամայական; խոսելու

իրավունք ստանալ; զայրույթի պոռթկում; անհիմն ձևով ներկայացնել; հետևությունն և պահելաձև; ըմբռնում; խուսափել բացահայտ անհամաձայնությունից; ախտանիշ հանդիսանալ:

2. Reword the following expressions from the passage.

research site; have a genuine concern with real-world issues; propositional content; social requirements are too pressing for people to barrel ahead; inclination to look for hidden meaning; self-evident elements.

3. Give examples of patterns and collocations based on the following words:

Communication/communicate; concern (n)/concerned (adj.); process/procession; observation/observe; attitude; opinion; relations.

4. Explain the difference in the meaning or use of the following words:

- Cause – lead to – create – induce
- Procedure – process – routine
- Proceed – continue – pursue – keep
- Goal – target – objective
- Examine – analyse – review – study – survey
- Accomplish – achieve – reach – attain - fulfil

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. What do you think the author's purpose is in this article?
- b. How does the author motivate the importance of cross-cultural communication at present?
- c. According to the passage how are culture and indirectness interrelated?

2. Check that you understand the author's point by discussing the following ideas.

a. Describe the author's understanding of "crosscultural" field. What other variables would you add to this list? How can you prove your choice?

b. Enlarge on the cohesive function of paralinguistic and prosodic features as described by the author.

c. What makes the processing of "contextualization cues" different in intercultural and crosscultural situations?

d. Present your own observations concerning the difference of one of the paralinguistic or prosodic features in English and Armenian linguocultures and note some possible hazards of misunderstanding.

3. Write a summary of the passage.

Text Three

Bilingualism as a Sociopolitical Issue

Language choice is not a purely linguistic issue. In many countries of the world, much of the social identification of individuals, as well as of groups, is accomplished through language choice. By choosing one or another of the two or more languages in one's linguistic repertoire, a speaker reveals and defines his or her social relationships with other people. At a societal level, whole groups of people, and in fact, entire nations, can be identified by the language or languages they use. Language, together with culture, religion, and history, is a major component of national identity.

Multilingual countries are often thought to have certain problems that monolingual states do not. On the practical level, difficulties in communication within a country can act as an impediment to commerce and industry. More seriously, however, multilingualism is a problem for government. The process of governing requires communication both within the governing institutions and between the government and the people. This means that a language, or languages, must be selected as the language for use in governing. However, the selection of the 'official language' is not always easy, as it is not simply a pragmatic issue. For example, on pragmatic grounds, the best immediate choice for the language of government in a newly independent colony might be the old colonial language, as the colonial governing institutions and records are already in

place in that language, and those nationals with the most government experience already know it. The old colonial language will not, however, be a good choice on nationalist grounds. For a people that has just acquired its own geographical territory, the language of the state that had denied it territorial control would not be a desirable candidate for a national symbol. Ireland has adopted a strategy in which both the national language, Irish, and the language of the deposed power, English, are declared as official; the colonial language is used for immediate, practical purposes, and the national language is promoted and developed. However, in many other multilingual countries that do not have a colonial past, such as China, deciding which language should be selected as the national language can sometimes lead to internal, ethnic conflicts.

Similarly, selecting a language for education in a multilingual country is often problematic. In some respects, the best strategy for language in education is to use the various ethnic languages. After all, these are the languages the children already speak, and school instruction can begin immediately without waiting until the children learn the official language. Some would argue, however, that this strategy could be damaging for nation-building efforts and disadvantage children by limiting their access to the wider world. It should be pointed out that there is no scientific evidence to show that multilingual countries are particularly disadvantaged, in socioeconomic terms, compared to monolingual ones. In fact, all the research that was carried out in the 1960s and 1970s on the relationship between the linguistic diversity and economic well-being of a nation came to the conclusion that a country can have any degree of language uniformity or fragmentation and still be underdeveloped, and a country whose entire population speaks the same language can be anywhere from very rich to very poor. It might be true, however, that linguistic uniformity and economic development reinforce each other; in other words, economic wellbeing promotes the reduction of linguistic diversity. It would be lopsided logic, though, to view multilingualism as the cause of the socioeconomic problems of a nation.

Multilingualism is an important resource at both the societal and personal levels. For a linguistically diverse country to maintain ethnic group languages alongside the national or official languages can prove an effective way to motivate individuals while unifying the nation. In addition, a multiethnic society is arguably a richer, more exciting, and more stimulating

place to live in than a community with only one dominant ethnic group. For the multilingual speaker, the availability of various languages in the community repertoire serves as a useful interactional resource.

Typically, multilingual societies tend to assign different roles to different languages; one language may be used in informal contexts with family and friends, while another for the more formal situations of work, education, and government. Imagine two friends who are both bilingual in the same 'home' and 'official' languages. Suppose that one of them also works for the local government and that her friend has some official business with her. Suppose further that the government employee has two pieces of advice to give to her friend: one based on her official status as a government representative, and one based on their mutual friendship. If the official advice is given in the 'government' language and the friendly advice in the 'home' language, there is little chance that there would be any misunderstanding about which advice was which. The friend would not take the advice given in the 'home' language as official.

There is a frequent debate in countries in which various languages coexist concerning which languages are a resource. The favored languages tend to be those that are both international and particularly valuable in international trade. A lower place is given in the status ranking to minority languages, which are small, regional, and of less perceived value in the international marketplace. For example, French has traditionally been the number one modern language in the British school curriculum, followed by German and Spanish, and then a choice between Italian, Modern Greek, and Portuguese. One may notice that all of these are European languages. Despite large numbers of mother-tongue Bengali, Cantonese, Gujarati, Hakka, Hindi, Punjabi, Turkish, and Urdu speakers in England, these languages occupy a very low position in the school curriculum. In the British National Curriculum, the languages Arabic, Bengali, Chinese (Cantonese or Mandarin), Gujarati, Modern Hebrew, Hindi, Japanese, Punjabi, Russian, Turkish, and Urdu are initially only allowed in secondary schools (for 11–18 year olds) if a major European language such as French is taught first.

Clearly, multilingualism as a national and personal resource requires careful planning, as would any other kind of resource. However, language planning has something that other kinds of economic planning do not usually have: language as its own unique cultural symbolic value. As has

been discussed earlier, language is a major component of the identity of a nation and an individual. Often, strong emotions are evoked when talking about a certain language. Language planning is not simply a matter of standardizing or modernizing a corpus of linguistic materials, nor is it a reassignment of functions and status. It is also about power and influence. The dominance of some languages and the dominated status of other languages are partly understandable if we examine who hold positions of power and influence, who belong to elite groups that are in control of decisionmaking, and who are in subordinate groups, on whom decisions are implemented. It is more often than not the case that a given arrangement of languages benefits only those who have influence and privileges.

For the multilingual speaker, language choice is not only an effective means of communication but also an act of identity. Every time we say something in one language when we might just as easily have said it in another, we are reconnecting with people, situations, and power configurations from our history of past interactions and imprinting on that history our attitudes toward the people and languages concerned. Through language choice, we maintain and change ethnic group boundaries and personal relationships and construct and define ‘self’ and ‘other’ within a broader political economy and historical context (Mey 2009:44-45).

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text:

հասարակական հարաբերություններ; հանդես գալ որպես խոչընդոտ; ռազմավարություն ընդունել; տապալված իշխանություն; նպաստել կրճատմանը; լեզվական բազմազանություն/ տարատեսակություն; միակողմանի տրամաբանություն; թերևս; հույզեր առաջացնել; իշխանություն և ազդեցություն ունենալ; ուժային կազմավորումներ:

2. Reword the following expressions from the passage.

Multilingual society, multilingual speaker; societal and personal level; a linguistically diverse country; multiethnic society; availability of various languages in the community repertoire; minority languages; standardizing or modernizing a corpus of linguistic materials, dominated status of other

languages; maintain and change ethnic group boundaries and personal relationships.

3. Give examples of patterns and collocations based on the following words:

Symbol/symbolic; strategy; effort; effective; measures; experience.

4. Explain the difference in the meaning or use of the following words.

Choice – selection – nomination – election

Issue – matter – question – item

Reveal – disclose – expose – leak

Promote – foster – advance – further

Motivate – inspire - stimulate

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

a. Which are the problems of multilingual countries, as stated by the author?

b. Why is the author concerned about the problem of multilingualism?

c. According to the article, what languages are generally included in the school curriculum in Britain?

d. According to the text, is the author in favour of language planning? Is he in favour of keeping ethnic languages? Can you prove your point of view by citing the author?

2. Check that you understand the author's intent by discussing the following points.

a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?

b. What is meant by the sentence “By choosing one or another of the two or more languages in one’s linguistic repertoire, a speaker reveals and defines his or her social relationships with other people.”?

c. What is the author’s preference – linguistic uniformity or multilingualism? How is this preference indicated in the text?

d. What is the author’s opinion of the British National Curriculum system? How is his attitude expressed?

e. What does the author imply when he writes: “There is a frequent debate in countries in which various languages coexist concerning which languages are a resource”?

✓ Multilingualism originates a certain amount of negative effect

✓ He is showing particular interest to multilingual countries

✓ He is worried

f. Is Britain a monolingual or a multilingual country? Can you support your point of view with facts from the text?

g. What can you say about the linguistic situation in Armenia? Does the coexistence of Eastern and Western Armenians provoke problems similar to multilingualism? What is your opinion of the future of Western Armenian?

3. Write a summary of the passage.

Text Four

Genocide

Genocide was established as a crime in international law by the United Nations Genocide Convention of 9 December 1948. Contracting states committed themselves to ‘prevent and to punish ... acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group’.

From an anthropological point of view, this noble attempt to criminalize acts of mass murder merely added a series of technical, legal terms to the comparative study of massive political violence. And, in some senses, it complicates the study of this phenomenon. The term ‘genocide’ (coined by Rafael Lemkin from the ancient Greek ‘genos’ or ‘people/ethnic group’ and Latin ‘cide’ – ‘to kill’) grows out of a notion of ‘human group’ rooted in nationalist thinking and the institutional structures and politics of nation states.

It is now clear that Lemkin, an activist Czech legal scholar, had himself been motivated to try and prevent of ‘barbarism’ that, he believed, have parallels in similar atrocities throughout human history. But, in his most influential work, he articulated instead a particularly modern horror at the crime of destroying a community of fate – a ‘people as such,’ in the sense of a national or ethnic group, formed not by its own wishes and choices (like a political party or football club) but by ascription, whether through birth or the judgement of others. Moreover, even this restricted definition of mass murder was, in its final formulation in the Convention, constrained yet further by the demands of international politics and the fears of the various states that were signatories to the Convention that their leaders or agents might one day stand accused under its provisions. If we take the strict, legal understanding of the term then, there is no such thing as an ‘anthropology of genocide’ since the category should be the object of analysis, not a tool of analysis. In this light it should be little surprise that a major contribution of anthropology to the study of mass slaughter has been the demonstration that a restrictive definition of genocide and a misleading model of how it occurs blocks both analysis and the transformation of academic anthropologist who pointed out that during the wars of Yugoslav dissolution (1992–5) commentators were hampered by a model of ‘genocide’ as the execution of ‘an overall plan’ (whether written or not) for the extermination of a people. This ‘holocaust’ model obscured the genocidal strategy pursued by Franjo Tudjman and Slobodan Milosevic against the Bosnian Muslim population. The ‘franchise organization’ adopted by Croat and Serb leaders looked so different from the procedures adopted after the Wannsee conference – slaughter on an industrial scale, pursued with bureaucratic regularity – that commentators were unable to see its true, genocidal, nature.

It was only natural, in 1945, as the full extent of the criminality of the Nazi regime was revealed for the first time, that the scale and ferocity of the Jewish holocaust ensured that this became the genocide, the mass crime that must never be forgotten nor allowed to happen again. But, now that a broader range of cases can be considered (from the treatment of the peasantry of the Vendée during the French Revolution, through the massacres of the Armenians and on into our more recent past in Sudan) anthropologists would tend to argue that state policy can be radicalized towards mass or genocidal murder without the kind of pressing ideological

fanaticism and bureaucratic central coordination found in the case of the Jewish holocaust.

Just as the International Criminal Tribunals for former Yugoslavia and Rwanda have enriched legal practice with notions of ‘complicity in’ or ‘aiding and abetting’ genocide, so analysts have attempted to get away from the restrictive understanding of criminal intention and plan. Lemkin argued that genocide signifies ‘a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups’. But the notion of ‘intent’ is poorly framed for understanding a social practice that is always a collective endeavour requiring an elaborate division of labour. The de facto coordination of different institutions that is necessary for mass murder may arise under conditions quite other than a ‘coordinated plan’.

The chains of command and the ropes of bureaucratic coordination vary from case to case. The murder of millions of Jews was, at one analytic level, the playing out of the obsessions of a single man and his clique, aided by leading activists of a blindly loyal party. Without Hitler’s personal, obsessive anti-semitism (and all the institutional structures and patterns of behavior that his personal, charismatic style of leadership called into being) it seems most unlikely that the German conquerors of eastern Europe would have slaughtered the Jews on the scale of the holocaust. But, as the case of the German Roma and Gypsies demonstrates – for whom there was no Wannsee conference, and no special persecutory legislation – in the broader context of the Nazi social revolution you did not need a central plan and specifically targeted ideological programme in order to arrive at the wholesale redefinition of a social problem in murderous, racist terms. In this case, the German criminal police arrived at a point where it worked, in Lemkin’s words, towards the ‘disintegration of the political and social institutions, of culture, ... and the economic existence’ of a problematic minority without being led or directed to that goal by some central intention. It was the initiatives of town hall genocidaires and racists in various positions of authority who provided the driving force for the segregation, exclusion, persecution and ultimately genocide of the Gypsies. In this sense the sociology of genocide is part of the sociology of the state, bearing comparison with other extreme forms of political persecution, such as the adoption of segregatory (Jim Crow) legislation in the USA as southern states forged a new social compromise in the years after the Civil War and Reconstruction.

A few things can be said with confidence to characterize all these instances of massive slaughter: the pretext and cover of war is invariably essential, for example. More interesting perhaps for anthropologists is that at the moment they take place the status of such killings as ‘genocide’ appears to outsiders to be uncertain and inherently implausible. It is only after the event that genocides appear with certainty and without ambiguity to have taken place. It is only in their aftermath that world leaders, and the peoples of the world behind them, vow that genocide must never happen again. This tendency to disbelief provides one more puzzle in the study of this kind of phenomenon. Whether rooted in the individual psyche, or not, it has certainly been a cornerstone of the present world order in which the rights of sovereign states to do with their citizens as they wish remain paramount (Barnard 2010:332-334).

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text.

պարտավորվեցին; զանգվածային քաղաքական բռնություններ; լայնածավալ գործողություններ; վայրագություններ; ի վերուստ; բյուրոկրատական համակարգայնացում; հրեական ցեղասպանություն; հալածանքի օրենսդրություն; խտրականության օրենսդրության ընդունում; քաղաքական հալածանքի ծայրահեղ դրսևորումներ; պատրվակ/ առիթ; անասելիորեն կարևոր; դրանց հետևանքում; առաջնային կարևորություն ունենալ:

2. Reword the following expressions from the passage.

Were signatories to the Convention; were hampered by a model; to obscure the genocidal strategy pursued by somebody; complicity in’ or ‘aiding and abetting’ genocide; ideological fanaticism; Hitler’s personal, obsessive anti-semitism; charismatic style of leadership; to arrive at the wholesale redefinition of a social problem in murderous, racialist terms; problematic minority; provide the driving force for segregation; inherently implausible; rooted in the individual psyche.

3. Find words and expressions in the text, describing the acts of killing people. Note the stylistic devices and figures of speech that make the description expressive.

4. Give examples of patterns and collocations based on the following words:

Crime/criminal; violence/violent; initiative/the initiative; compromise (noun/verb).

5. Explain the difference in the meaning or use of the following words:

Attempt – effort – try

Block – interfere with - hamper – hinder – obstruct

Aid – help – relief – handout

Tendency – bias – bent propensity

6. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

a. What makes the study of genocide complicated?

b. What motivated R. Lemkin to study genocide?

c. Why was the definition of genocide as mass murder restricted in its final formulation in the Convention?

d. Why does the author mention: wars of Yugoslav dissolution? e. What was the motive for Jewish holocaust during the Nazi regime?

e. Which characteristic features make the phenomenon of genocide interesting for anthropological study?

2. Check that you understand the author's intent by discussing the following points.

a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?

b. How did anthropological studies contribute to the analysis of the phenomenon of mass murder?

c. What can you say about the author's tone: pessimistic/optimistic; sarcastic/critical; emotional/neutral. How can you prove your point of view?

d. What is the author's opinion of the Nazi regime in Germany?

e. What can be inferred about the political legislation of the USA?

f. What does the author imply by using different formulations for the same social actions (genocidal strategy against the Bosnian Muslim population; massacres of the Armenians; genocide of the Gypsies; Jewish holocaust)?

g. Which of the following statements most accurately reflects the author's point of view:

was the initiatives

✓ Genocidal strategy is the result of town hall genocidaires and racists in various positions of authority

✓ Genocides cannot be prevented in future

✓ Genocide is realization of criminal intention and plan

g. Name some reasons (political, ethical, economic, etc.) why Armenian genocide has not been recognized by most countries in the world so far?

3. Write a summary of the passage.

Text Five

Identity and Language

This article considers what identities are, how they depend on language, how that dependency may have come about, and how linguistics and affiliated disciplines have gone about analyzing it. Secondly, it examines how the very way in which we identify and conceive of languages is bound up with identity, usually that of a nation.

What Is Identity? Your identity is, very simply, who you are. It has two basic aspects: your name, which serves first of all to single you out from others (the deictic function), and then that deeper, intangible something that constitutes who you really are, which we might think of as the meaning of your name (the semantic function).

Names are obviously pieces of language, but less obvious is the role played by the language you speak, and how you speak it, in constructing

that other, deeper aspect of your identity, both for yourself and others. Imagine a group of strangers at a bus stop. The bus they are waiting for drives past without stopping, and the following remarks ensue:

A: Well fuck me.

B: I say, wasn't that the 23?

C: I'm like not believing this.

Picture in your mind what A, B, and C look like. You can probably say something about how they are dressed, their background, what they do, what they are like, and whether you would like them or not. It is extraordinary how much we are able to infer from what are, after all, a few squiggles on a page. We have an instinctive capacity to construct the identity of a whole person in our minds based on minimal input, and it is most effective when the squiggles represent something the person said. Self-identity has long been given a privileged role in identity research. But the identities we construct for ourselves and others are not different in kind, only in the status we accord them. The gap between the identity of an individual and of a group – a nation or town, race or ethnicity, gender or sexual orientation, religion or sect, school or club, company or profession, or the most nebulous of all, a social class – is most like a true difference of kind. Group identities seem more abstract than individual ones, in the sense that 'Brazilianness' doesn't exist separately from the Brazilians who possess it, except as an abstract concept. Yet combinations of such abstractions are what our individual identities are made of, and group identity frequently finds its most concrete manifestation in a single, symbolic individual. The group identities we partake in nurture our individual sense of who we are, but can also smother it.

Bourdieu, discussing regional and ethnic identities, made an important point that applies to many other types of identity as well: although they essentialize what are actually arbitrary divisions among peoples, and in this sense are not 'real,' the fact that, once established, they exist as mental representations makes them every bit as real as if they were grounded in anything 'natural.'

One can understand the particular form of struggle over classifications that is constituted by the struggle over the definition of 'regional' or 'ethnic' identity only if one transcends the opposition [. . .] between representation and reality, and only if one includes in reality the representation of reality, or, more precisely, the struggle over representations [. . .]. Struggles over

ethnic or regional identity – in other words, over the properties (stigmata or emblems) linked with the origin through the place of origin and its associated durable marks, such as accent – are a particular case of the different struggles over classifications, struggles over the monopoly of the power to make people see and believe, to get them to know and recognize, to impose the legitimate definition of the divisions of the social world and, thereby, to make and unmake groups. The role played by names, labels, and other linguistic forms of classification-cum-text in the making and unmaking of groups along the lines Bourdieu described is why identity is ultimately inseparable from language.

Identity and the Functions of Language

Dunbar located the origin of language in the needs of higher primates to form social alliances in order to deal with challenges in their environment, including threats from powerful members of their own species. He believes that the essential functions of language for evolutionary purposes were phatic ones, with gossip – language of purely social content exchanged for social purposes – being the equivalent of the grooming that primates use to form and maintain social bonds. The move from physical to linguistic grooming is attributed by Dunbar to increasing group size. Early humans “must have faced a terrible dilemma: on the one hand there was the relentless ecological pressure to increase group size, while on the other time-budgeting placed a severe upper limit on the size of groups they could maintain”. Language made it possible to increase group size without losing social cohesion or the time needed to gather and hunt food. Because language can be directed at several people simultaneously, the rate of grooming is increased manifold. Dunbar notes, “Being able to assess the reliability of a prospective ally becomes all-important in the eternal battle of wits”. On the one hand, language serves the purposes of the individual who is seeking to make an alliance: “It allows you to say a great deal about yourself, your likes and dislikes, the kind of person you are; it also allows you to convey in numerous subtle ways something about your reliability as an ally or friend”. It also serves the person being courted as a prospective ally: “Subtle clues provided by what you say about yourself – perhaps even how you say it – may be very important in enabling individuals to assess your desirability as a friend. We get to know the sort of people who say certain kinds of things, recognizing them as the sort of people we warm to –

or run a mile from”’. He concludes, “Language thus seems ideally suited in various ways to being a cheap and ultra-efficient form of grooming. Language evolved to allow us to gossip”’.

If we think about language from this perspective, its primary purpose is no longer necessarily restricted to one of the two traditionally ascribed to it, communication (by a speaker having an intention and wishing to transmit it to listeners) and representation (of the universe, as analyzed into the logical categories that languages are thought to contain). Before either of these, and in many regards enveloping them both, language exists, in this reversed perspective, for the purpose of reading the speaker.

Sociolinguistic inquiry into identity and language is concerned with how people read each other, in two senses. First, how the meanings of utterances are interpreted, not just following idealized word senses and rules of syntax as recorded in dictionaries and grammars, but in the context of who is addressing whom in what situation. Secondly, how speakers themselves are read, in the sense of the social and personal identities their listeners construct for them based on what they say and how they say it (a complex process, because most speakers’ output is already shaped in part by how they have read their listeners).

Every day each of us repeatedly undertakes this process of constructing our reading of people we encounter, in person, on the telephone, on the radio or the screen, or in writing, including on the Internet, based on their language – what they say and how they say it.

Targeting Identity in the Analysis of Language

Modern linguistics has moved slowly but steadily toward embracing the identity function as central to language. The impediment has been the dominance of the traditional outlook, which takes representation alone to be essential, with even communication relegated to a secondary place. This outlook was never the only one available, however, and when early 20th century linguists such as Jespersen and Sapir came to investigate how language functions to define and regulate the role of the individual within the social unit at the same time that it helps to constitute that unit, they were not without predecessors. It was just that mainstream linguistics as it had developed within the 19th century was not inclined to see such questions as falling within its purview.

An overview of the development of such inquiry within linguistics and adjacent fields can be found in Joseph, from which some key moments will be excerpted here. The first is Labov, a study of the English dialect of Martha's Vineyard, an island off the coast of Massachusetts, where the diphthongs in words such as right and house are pronounced as [ey] and [ew] rather than [ay] and [aw]. This feature is not found in the dialects of the mainlanders who 'summer' on Martha's Vineyard, and with whom the Vineyarders (year-round residents) have a complex relationship of dependency and resentment. "It is apparent that the immediate meaning of this phonetic feature is 'Vineyarder.' When a man says [reyt] or [hews], he is unconsciously establishing the fact that he belongs to the island: that he is one of the natives to whom the island really belongs". This is very much the sort of analysis of the effect of linguistic identity on language form that would characterize work in the 1990s and since, though it was sidelined in the mid-1960s by the statistical charting of variation and change.

In the meantime, one particular identity focus – gender – led the way in directing attention to the reading of identity in language. Lakoff argued that, in both structure and use, languages mark an inferior social role for women and bind them to it. Gender politics is incorporated directly into the pronoun systems of English and many other languages, through the use of the masculine as the 'unmarked' gender (as in 'Everyone take his seat'). Lakoff points to features that occur more frequently in women's than in men's English, such as tag questions, hedges, intensifiers, and pause markers, which as marks of insecurity and of the role women are expected to occupy are fundamental to maintaining the status quo in gender politics. As the notion of separate men's and women's language was accepted, the more general notion of the language–identity link was let in through the back door, leaving the way open for the study of group identities of all sorts beyond those national and ethnic ones traditionally associated with language difference. This was a challenge to a sociolinguistics that had been fixated on class differences. By the mid-1980s this shift was underway in the work of, for example, Gumperz, Edwards, and Le Page and Tabouret-Keller, though it was really in the 1990s that it would come to occupy the mainstream of work in sociolinguistics and linguistic anthropology. ...

This work also received significant input from social psychology, where one approach in particular needs to be singled out: Social Identity Theory, developed in the early 1970s by Tajfel. In the years following his death in

1982, it came to be the single most influential model for analyzing linguistic identity. Tajfel defined social identity as “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership.” Within this simple definition are embedded at least five positions that in their time were quite revolutionary: that social identity pertains to an individual rather than to a social group; that it is a matter of self-concept, rather than of social categories into which one simply falls; that the fact of membership is the essential thing, rather than anything having to do with the nature of the group itself; that an individual’s own knowledge of the membership, and the particular value they attach to it – completely ‘subjective’ factors – are what count; and that emotional significance is not some trivial side effect of the identity belonging but an integral part of it.

Beyond this, Social Identity Theory marked a break with other approaches in the fact that it was not concerned with analyses grounded in a notion of ‘power,’ but simply in the relative hierarchizations that people seem instinctively to impose on ourselves, most particularly in our status as members of ‘ingroups’ and ‘out-groups,’ which would come into even greater prominence in the ‘Self-Categorization Theory’ that developed as an extension of the original model, notably in the work of Tajfel’s collaborator Turner.

Partly under the influence of such work, sociolinguists were beginning to reorient their own object of investigation. Milroy reported data from studies she conducted in Belfast showing that the ‘social class’ of an individual did not appear to be the key variable allowing one to make predictions about which forms of particular linguistic variables the person would use. Rather, the key variable was the nature of the person’s ‘social network,’ a concept borrowed from sociology that Milroy defined as “the informal social relationships contracted by an individual”. Where close-knit localized network structures existed, there was a strong tendency to maintain nonstandard vernacular forms of speech – a tendency difficult to explain in a model such as Labov’s, based on a scale of ‘class’ belonging where following norms of standard usage marked one as higher on the hierarchy and entitled to benefits that most people desire. Labov’s early work on Martha’s Vineyard had suggested that the answer lay in identity, specifically in the value of belonging to a group who, although not highly

placed in socioeconomic terms, could nevertheless claim something valuable for themselves (in the Martha's Vineyard case, authenticity). Milroy's book provided statistical backing for such an explanation.

Although the inner workings of the social network depend somewhat on the amount of personal contact, the essential thing is that its members share norms. As attention turned to understanding the nature of these norms, two much publicized views had an impact. Fish had devised the concept of the 'interpretative community' to account for the norms of reading whereby people evaluate different readings of the same text as either valid or absurd. An interpretative community is a group sharing such a set of norms; its members may never come into direct physical contact with one another, yet share norms spread by the educational system, books, or the media. Soon after, Anderson proposed a new understanding of the 'nation' as an 'imagined community,' whose members, like that of the interpretative community, will never all meet one another let alone have the sort of regular intercourse that creates a 'network.' What binds them together is the shared belief in the membership in the community.

Notably with the work of Eckert, sociolinguistic investigation of groups ideologically bound to one another shifted from statistically based examination of social networks to more interpretative examination of 'communities of practice,' defined as "an aggregate of people who come together around mutual engagement in an endeavor" (Eckert and McConnell-Ginet, 1992: 464). In the course of this endeavor there emerge shared beliefs, norms, and ideologies, including, though not limited to, linguistic and communicative behavior. The advantage of the community-of-practice concept is its openness – any aggregate of people can be held to constitute one, so long as the analyst can point convincingly to behavior that implies shared norms or, better still, elicit expression of the underlying ideologies from members of the community. This line of research is thus continuous with another one that has focused more directly on the normative beliefs or ideologies by which national and other group identities are maintained. ...

Other features of recent work on language and identity include the view that identity is something constructed rather than essential and performed rather than possessed – features that the term identity itself tends to mask, suggesting as it does something singular, objective, and reified. Each of us performs a repertoire of identities that are constantly shifting, and that we

negotiate and renegotiate according to the circumstances (Joseph 2009: 345-347).

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text.

առընթեր գիտական ճյուղեր; անշոշափելի էություն; կեռիկ / խզբզանք; աղոտ/ անորոշ; պատկանել; կերտել; կոծկել/ սքողել; մտավոր պատկեր; խարան; հարատև նշաններ; էապես/ ի վերջո անբաժան; անգուր; սրամտությունների հավերժական ճակատամարտ; ավանդաբար վերագրված; ակնկալվող դաշնակից; խոչընդոտ; հիմնարար/ավանդական լեզվաբանություն; այդ ոլորտի շրջանակներում; արգելապատնեշ; ընթացքի մեջ լինել:

2. Reword the following expressions from the passage.

To have instinctive capacity; based on minimal input; a privileged role in identity research; group identity; find its manifestation in; to impose the legitimate definitions; to form social alliances; phatic function; to relegate to a secondary place; to let something in through the back door; close-knit localized network structures; to provide statistical backing; aggregate of people.

3. Give examples of patterns and collocations based on the following words:

Category/categorize; inquire/inquiry; implement/implementation; reality/realistic; status; input; gap; clue; backing.

4. Explain the difference in the meaning or use of the following words:

Capacity – ability – capability – power(s)

Mainstream – traditional – classical – orthodox

Bond – rapport – empathy – affinity

Embrace – encompass – contain – cover – incorporate

Predict – forecast – forsay – project

Suppose – speculate – presume – presuppose - postulate

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. What aspects constitute one's identity according to the article?
- b. What types of group identity are mentioned by the author?
- c. How are individual and group identities interrelated?
- d. How does Dunbar explain the origin of language?
- e. What functions of language are mentioned by the author? Which of them is regarded as central in modern linguistics?
- f. How is gender politics incorporated into language?
- g. How did the concept of group identity change as a result of sociolinguistic investigation?

2. Check that you understand the author's intent by discussing the following points.

a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?

b. What is meant by the sentence "We have an instinctive capacity to construct the identity of a whole person in our minds based on minimal input, and it is most effective when the squiggles represent something the person said."?

c. What is the author's opinion of gossip and its function as a social act? How is his attitude expressed?

d. How does the author explain the benefits of the move from physical to linguistic grooming?

e. What does the author imply when he states that ethnic or regional identity are linked with the place of origin and its associated durable marks, such as accent?

- ✓ Ethnic and regional identities are identical
- ✓ The easiest way to define one's birthplace is his/her accent
- ✓ He is pessimistic

f. In what way is Social Identity Theory developed in the early 1970s by Tajfel advantageous?

g. How is social network interrelated with forms of speech according to Milroy?

3. Write a summary of the passage.

Text Six

In his later writings, Wittgenstein often *invoked* the metaphor of games for talking about how people use and understand language.

The use of a word in the language is its meaning. Grammar describes the use of words in the language. So it has somewhat the same relation to the language description of a game, the rules of a game, have to the game (Wittgenstein [1933 ca.] 1974: 60).

Wittgenstein's analogy between language and games has often been taken too literally. Searle, for example, contends that the analogy does not work because when one makes a move in a game like chess one is not said to mean anything by that move.

Phrased in this way the parallelism does not work precisely because playing a game of chess and speaking are two different activities – Wittgenstein might have been the first one to admit this. We must look for what the metaphor points to rather than for what is obviously different between the two activities.

What Wittgenstein is proposing with the chess metaphor is that understanding a word in a sentence is like understanding a move in a game. Part of this knowledge is what psychologists call procedural knowledge ... but it goes beyond that. We get an understanding of how a word is used by matching it with other words and other contexts and by projecting its impact on future words and utterances just as we project a move of chess against past and future moves. The game metaphor also implies a differentiated understanding among users. An expert chess player understands a move differently from a novice or someone who has never played the game. Similarly, not everyone understands a word or an utterance in the same way. There are many different domains or contexts (read “games”) for language use. Not everyone is the same in terms of the ability to act within a certain domain. Whereas Austin's and Searle's goals of finding a finite set of conventions and conditions give the impression of a universally shared linguistic knowledge, in reality different speakers, even neighbors or close friends, can have quite different understanding of the same linguistic

expressions. I remember telling an artist friend that I had bought a Fender electric guitar. "What color?" he asked. "White," I said. When I later took it out of the case, he looked at it and, with a disappointed look on his face, complained "You said white! This is ivory!" The difference between our linguistic characterization of the color of the guitar implied, as Wittgenstein would have said, a different "form of life" Colors and color differentiations mean something different to a painter. They are part of different forms of life.

Wittgenstein's point is not only that to know how to use a word (or any kind of linguistic expression) means to know the kinds of things we can do with it – a piece of chess can move only in limited ways but there are countless new situations in which we can use it and in each case there is a new "meaning" – but also that there is a particular kind of existence that a use implies. That is why he wrote, "If a lion could talk, we could not understand him" (Wittgenstein 1958:223).

This view of language has important consequences for how one should write a grammar of a language. To write a grammar of a language means to describe what people do with certain expressions

Given his recurrent use of the game metaphor, it should not be surprising that the closest thing Wittgenstein ever came to what we might call a unit of analysis is his notion of language game, which he first introduced in *The Blue Book* and is amply used in his subsequent manuscripts: I shall in future again and again draw your attention to what I shall call language-games. These are ways of using signs simpler than those in which we use the signs of our highly complicated everyday language. Language-games are the forms of language with which a child begins to make use of words. The study of language-games is the study of primitive forms of language or primitive languages. If we want to study the problems of truth and falsehood, of the agreement and disagreement of propositions with reality, of the nature of assertion, assumption and question, we shall with great advantage look at primitive forms of language in which these forms of thinking appear without the confusing background of highly complicated processes of thought. When we look at such simple forms of language the mental mist which seems to enshroud our ordinary use of language disappears. We see activities, reactions, which are clear-cut and transparent. On the other hand we recognize in these simple processes forms of language not separated by a break from our more complicated ones. We

see that we can build up the complicated forms from the primitive ones by gradually adding new forms.

The notion of “language game” is thus a working notion, it is not a category like “speech act” or “illocutionary act” and is not something that is out there in the phenomenological world of speaking. It is only an instrument for analysis, a heuristic device, which is used to first isolate “primitive” cases (“primitive” here means “simple” and does not have an evolutionary connotation). Only once we become expert at analyzing these simpler cases, we can graduate to looking at more complex ones. Simplicity is the only concession that Wittgenstein seems to make to traditional scientific methods. Otherwise, the emphasis here as elsewhere in Wittgenstein’s teaching is on the importance of observation and description. We must resist the scientific drive to make quick generalizations. This drive leads us to confusion because it is based on the wrong assumption that things that have the same name will necessarily share a common set of characteristics. We must instead cultivate and enjoy the practice of description of particular cases. It is an investigation of particular cases that will clear the confusion brought about by wrong ways of thinking about language such as the tendency to conceive of meaning as a mental image shared by everyone. The metaphor of the “game” is used to stress that different uses of language are like different games, namely, that they may share some features but they need not. Just like we might call “games” a number of activities that do not share the same basic features or rules, upon inspection we might find that language activities might not always share the same set of properties.

It should be clear by now that Wittgenstein uses the notion of language game to argue some of the main points of his view of meaning and interpretation. These points include the idea that connecting words with objects cannot be the basic method for acquiring a language and the observation that the same word or sentence can acquire different meanings depending on the activity within which it is used. But Wittgenstein also uses language games to argue against the idea that the meaning of a linguistic expression is just in someone’s head. Through the concept of language game, he invites us to look at the context of what speakers do with words and for this reason constitutes an insight into what linguistic anthropologists are interested in. At the beginning of *Philosophical Investigations*, for instance, Wittgenstein gives the example of a situation in which a builder is

a builder in the order in which the latter requests them. In this context, the builder's use of simple nouns like block, pillar, slab, beam must be understood as an order, that is, an instruction for the assistant. Linguists have often suggested that to account for how a single word can, in certain contexts, be understood as a command, we must assume that the word, e.g. slab!, stands for an entire sentence, e.g. something like give me a slab! This is a process of "deletion" that grammarians call ellipsis (the same process that accounts for how expressions such as I do or me too can be interpreted as some related but different version of what has just been said). Wittgenstein argues that the analysis of single-word sentences as elliptical – i.e. as missing something – is unnecessary and leads to absurdities. The force of slab! as an order is not only in the linguistic form – which may or may not be pronounced with a particular type of intonation – but also in the activity that is being performed.

The sentence is "elliptical," not because it leaves out something that we think when we utter it, but because it is shortened – in comparison with a particular paradigm of our grammar.

In other words, even the explanation of the meaning of a single word as a shortened version of a longer expression is a language game, the language game played by grammarians! There is nothing wrong with such a language game, of course, but it is only one of the many possible ones in providing an interpretation of slab! in the context described above. The same type of analysis can be applied to the use of ostensive definitions ("chair" means "this" – while pointing to a chair). Ostensive definitions too can be used to explain the meaning of words and sentences but they must be understood as part of specific language games such as the routines used in foreign language classrooms. The teacher points to the blackboard and says blackboard (if he is teaching English) or lavagna (if he is teaching Italian). This is a perfectly legitimate way of teaching words and meanings, but it has a restricted range of uses and, according to Wittgenstein, is by no means more basic than other uses of language. Think for instance of the familiar routine when the teacher points to himself and says My name is John and then goes around the room asking each student what is your name? The successful accomplishment of this speech act depends on the students' success at conforming to the rules and expectations implicit in the teacher's actions. Beyond the fact that the teacher's question must be understood as a request for information and hence as requiring a linguistic performance on

the part of each student, there are a number of culture- and context-specific assumptions that are implicitly at work, a crucial one being the criteria for what constitutes an appropriate answer ... (Duranti 1997: 236 – 240).

A. DEVELOPING VOCABULARY

1. Find the English equivalents of the following words and word-combinations in the text.

դիմել; ընթացակարգային գիտելիքներ; նորելուկ խաղացող; պատկերացնել; պարբերական կիրառություն; բավականաչափ կիրառվող; մթագնել լեզվի կիրառումը; հստակ և թափանցիկ; միակ ընդունելի տարբերակ; ցուցադրական սահմանում.

2. Reword the following expressions from the passage.

Differentiated understanding among users; linguistic characterization of the color; sentence structures as parts of interactional sequences; mental mist; a working notion; phenomenological world of speaking; to resist the scientific drive.

3. Give examples of patterns and collocations based on the following words:

Impact; situation/situated; consequence; confusion/confusing; feature (noun/verb); version; acclaim (noun/verb); routine.

4. Explain the difference in the meaning or use of the following words:

Contend – claim – allege – maintain – assert

Assumption – speculation – presumption – presupposition – conjecture –guess

Feature – characteristic – quality – trait

Similarity – resemblance – likeness

Action – measure – step - deed

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. Why does the author speak of Wittgenstein's understanding of "game" and "chess" as metaphors?
- b. What does the game metaphor also imply?
- c. In what connection does the author mention the Fender electric guitar he bought once?
- d. Why is it important to know how to use a word?
- e. What is language game?
- f. What linguistic problem does Wittgenstein illustrate by discussing the phenomenon of ellipsis?

2. Check that you understand the author's intent by discussing the following points.

- a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?
- b. How is playing chess interrelated with language game?
- c. How does Wittgenstein interpret the difference between meaning and interpretation?
- d. What is the author's opinion of ostensive definitions? In what situations are they fit to be used?
- e. What is Wittgenstein's main concern? How can you prove your choice?
 - ✓ Word meaning
 - ✓ Meaning and context
 - ✓ Meaning and uinterpretation in context

Text Seven

The Concept of Ethnicity

Traditionally, the concept of ethnicity has stressed the sharing of norms, values, beliefs, cultural symbols and practices. The formation of ethnic group relies on common cultural signifiers which have developed under specific historical, social and political contexts and which encourage a sense of belonging based, at least in part, on a common mythological ancestry. As Hall writes:

The term ethnicity acknowledges the place of history, language and culture in the construction of subjectivity and identity, as well as the fact that all discourse is placed, positioned, situated, and all knowledge is contextual (Hall, 1996: 446).

However, ethnicity is not based on *primordial ties* or universal cultural characteristics possessed by a specific group for identities are unpredictable productions of a specific history and culture. What it means to be a person is a social and cultural construction *all the way down*. As our data below suggest, there is no universal 'essence' of ethnicity, rather, what it means to be Polish, English, Australian, Ukrainian, etc. changes over time and from place to place. Consequently, we hold to an anti-essentialist concept of ethnicity Whereas essentialism takes verbal descriptions of ethnic groups to be rejecting a stable underlying identity as its referent, anti-essentialism takes words to be constitutive of the categories they represent to us so that ethnicity is a malleable discursive construction. That is, ethnicity is formed by the way we speak about group identities and identify with the signs and symbols that constitute ethnicity for us.

Ethnicity is a relational concept concerned with categories of selfidentification and social ascription. What we think of as our identity is dependent on what we think we are not. The Scots are not the English, who are not Americans, who are not Russians, who are not Ukrainians, who are not Poles. Consequently, ethnicity is best understood as a process of boundary formation constructed and maintained under specific socio-historical conditions (Barth, 1969). Further, ethnicity is constituted through power relations between groups. It signals relations of marginality, of the centre and the periphery, in the context of changing historical forms and circumstances. Here, the centre and the margin are to be grasped through the politics of representation, for as Brah argues:

It is necessary for it to become axiomatic that what is represented as the 'margin' is not marginal at all but is a constitutive effect of the representation itself. The 'centre' is no more a centre than is the 'margin'. (Brah, 1996: 226)

Discourses of ethnic centrality and marginality are commonly articulated with those of nationality. History is strewn with examples of how one ethnic group has been defined as central and superior to a marginal 'other'. Nazi Germany, apartheid South Africa and 'ethnic cleansing' in Bosnia are among the most clear-cut examples of this phenomenon.

However, the metaphor of superiority and subordination is also applicable to contemporary Britain, America and Australia. Thus, ethnicity has been closely allied to nationalisms that conceive of the 'nation' as sharing a culture and requiring that ethnic boundaries should not cut across political ones (though of course they do).

National identities

The nation-state is a political concept that refers to an administrative apparatus deemed to have sovereignty over a specific space or territory within the nation-state system. By contrast, national-identity is a form of imaginative identification with the symbols and discourses of the nationstate. Thus, nations are not simply political formations but systems of cultural representation through which national identity is continually reproduced as discursive action. The symbolic and discursive dimension of national identity narrates and creates the idea of origins, continuity and tradition. This process does not necessarily attach ethnicity or national identity to the nationstate as various global Diaspora – African, Jewish, Indian, Chinese, Polish, English, Irish, etc. Further, few states have ethnically homogeneous populations. Smith not only distinguishes between civic/political conceptions of nations and ethnic ones, but also lists over 60 states that are constituted by more than one national or ethnic culture. Consequently, ethnicity and nationality are different concepts, so that one may be ethnically Polish, but of British nationality. However, for most of the informants in our study the two concepts were conflated.

Being Polish was a matrix of cultural, linguistic and religious identifications and practices as well as a political and territorial concept (though the national soil concerned was more likely to be that of the village than of the nation-state).

Narratives of unity Cultures are not static entities but are constituted by changing practices and meanings that operate at different social levels. Any given national culture is understood and acted upon by different social groups so that governments, ethnic groups and classes may perceive it in divergent ways. Representations of national culture are snapshots of the symbols and practices that have come to the fore at specific historical conjunctures. They are generated by distinctive groups of people and deployed for specific purposes. That ethnic and/or national identities appear to be unified is the product of those stories that through images, symbols

and rituals represent to us the ‘shared’ meanings of nationhood. National identity is a way of unifying cultural diversity so that, as Hall argues:

“Instead of thinking of national cultures as unified, we should think of them as a discursive device which represents difference as unity or identity. They are cross-cut by deep internal divisions and differences, and ‘unified’ only through the exercise of different forms of cultural power” (Hall, 1992b: 297).

National identity is a form of identification with representations of shared experiences and history told through stories, literature, popular culture and the media. It is in this sense that the ‘nation’ is an ‘imagined community’ with national identity a construction assembled through symbols and rituals in relation to territorial and administrative categories. Narratives of nationhood emphasize the traditions and continuity of the nation as being ‘in the nature of things’ together with a foundational myth of collective origin. This in turn both assumes and produces the linkage between national identity and a pure, original people or ‘folk’ tradition.

Language, identity and identification

Ethnic identity is not a fixed universal essence, but an ordered way of speaking about persons. Ethnicity is always already constituted by representations formed through regulatory discourses of power. Thus, the language of ethnicity does not reflect a pre-given reality but constitutes the parameters of ethnicity and establishes pertinent subject positions from which to speak about what it means to be Polish, Ukrainian, American, etc. In this way, ethnicity is performative; a citation and reiteration of regulatory discourses of identity

It is important to note that the regulatory aspects of discourse involve an element of identification or emotional investment that partially suture or stitch together discourses and psychic forces. Identification is understood as an affiliation or emotional tie with an idealized and fantasized object. Further, identification constitutes an exclusionary matrix by which identification with one form of identity frequently involves the repudiation of another... Consequently, though identity is constituted in and through language, subjects cannot simply cast off one self-description and adopt another at will. Ethnic identities may be social constructions, but they are regulated and show a marked tendency towards sedimentation. Poles and Ukrainians cannot in one overnight decision stop being the subjects that

history and cultures have forged on them. Change is possible but, as most psychologists and therapists argue, it is a slow and difficult process. Nevertheless, emotional identification with any given form of identity is only ever partial. There is always a gap between fantasy and materiality leaving Butler and Rose to argue for the instability of identity. ... The speaking subject, as contrasted with an unproblematic adoption of subject positions, is capable of inventive and creative use of language. Ethnicity remains an achievement of language users, not a crude reflection of one-dimensional discursive subject positions. Further, identifications can be multiple and need not involve the repudiation of all other positions. People are composed of not one, but several, sometimes contradictory identities, enabling subjects to assume a variety of shifting identities at different times and places. Indeed, it is not so much that we possess multiple identities, as that we are constituted as a weave of different accounts of the self – we are interdiscursive.

That self-identity commonly takes the form of a unity is yet another story of our times. Thus, not only may a given subject enact apparently contradictory identities, but also, ethnic identities are articulated with those of class, gender, nation and age. Subjects cannot legitimately be reduced to ethnicity, nor can ethnicity be represented in a pure form, set apart from other facets of our acculturated selves (Barker, Galasinski 2001:123 – 126).

A. DEVELOPING VOCABULARY

1. Find the equivalents of the following words and word-combinations in the text:

դիցաբանական նախահայր; վաղեմի կապեր; վերջ ի վերջո; օրինակներով ողողված; նույնականացվել; հատուկ պատմական առիթ; նստվածք; հատուկ նպատակներով տեղակայված; կայուն համընդհանուր էություն; համապատասխան; կազմել բացառիկ կաղապար; հերքում; դեն նետել/ ժխտել:

2. Reword the following expressions from the passage:

Rely on common cultural signifiers; universal ‘essence’ of ethnicity; to take verbal descriptions of ethnic groups to be rejecting a stable underlying identity as its referent; a malleable discursive construction; categories of self-identification and social ascription; ethnic boundaries should not cut

across political ones; ethnically homogeneous populations; suture or stitch together discourses and psychic forces; show a marked tendency towards sedimentation; to be constituted as a weave of different accounts of the self; facets of our acculturated selves.

3. Give examples of patterns and collocations based on the following words:

Ancestor/ancestry; division/divisive; achievement; shift (noun/verb); reflection/reflect.

4. Explain the difference in the meaning or use of the following words:

Stress – emphasise – underline – underscore

Soil – ground – land – earth

Note – comment – remark – observe

Enable – allow – permit

Classify – categorize – class – group

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. What entities does the concept of ethnicity include?
- b. Is the essence of ethnicity regarded in the article as stable or changeable?
- c. What is the main characteristic feature of ethnicity as a discursive construction?
- d. Do ethnic and political boundaries coincide?
- e. What is the author's understanding of ethnic identity?

2. Check that you understand the author's point by discussing the following ideas:

- a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?

b. How does the author differentiate between national state and national identity?

c. How is the relationship between ethnic and national identities interpreted?

d. What do Nazi Germany, apartheid South Africa and 'ethnic cleansing' in Bosnia have in common according to the article?

e. Which of the following ideas is not mentioned in the article?

✓ Ethnicity is identification of ethnic identity through language

✓ Ethnicity embraces various contradictory identities

✓ National identity is displayed through symbols and rituals

✓ National identity makes cultural diversity more prominent

f. Speak about Armenian national and ethnic identities.

3. Write a summary of the passage.

Text Eight

Is Pragmatic Knowledge Conscious or Unconscious?

Wolfson has argued that native speaker knowledge of what she calls rules of speaking (which include both pragmatic and discursal rules) is mostly unconscious:

Rules of speaking and, more generally, norms of interaction are ... largely unconscious. What this means is that native speakers, although perfectly competent in the uses and interpretation of the patterns of speech behavior which prevail in their own communities are, with the exception of a few explicitly taught formulas, not even aware of the patterned nature of their speech behavior. [Native speakers] . . . are not able . . . to describe their own rules of speaking (Wolfson, 1989: 37).

Wolfson cites several types of evidence in support of her claim that speakers do not have reliable information concerning the ways in which they use language: people who are bilingual or bidialectal may switch from one language or variety to another without being aware of it and cannot accurately report their use of these languages or varieties; native speakers often report that they typically use or do not use specific forms, but their descriptions do not match reality; even highly trained linguists who rely on intuition to describe such phenomena as the differences between men's and women's speech may find their intuitions proven incorrect; textbook writers,

who almost always rely on intuition rather than empirical data, provide information regarding language use that is frequently wrong.

There are several reasons why we should expect native speakers' intuitions about these matters to be fallible. First, there is the obvious problem of the intrusion of prescriptive norms, stereotypes, and folk-linguistic beliefs; when asked what they do, informants are likely to report what they think they should do. Second, this kind of introspection violates basic principles distinguishing between potentially accurate and inaccurate verbal reports, because such intuitions are general rather than specific, retrospective rather than concurrent, and sometimes call for information that could not be reported even if the other conditions were met. Ericsson and Simon propose that the only information that is potentially available for accurate self-report is information that is attended to in short-term memory in the performance of a task. In other words, in order to give an accurate report of your own performance, you must have been paying attention and aware of what you were doing at the time. Speech act realizations and other aspects of rules of speaking are often produced by fluent speakers with little conscious reflection or deliberation during their performance, and are therefore not accurately reportable. If accurate self-reports are limited to reporting information that has been stored as a result of one's own conscious thought processes, intuitions about the linguistic behavior of groups are particularly suspect.

The evidence cited by Wolfson shows that native speakers do not necessarily have access to their own rules of speaking, but it fails to show that speakers never have any access to such rules. Blum-Kulka and Olshtain and Blum-Kulka have argued that Hebrew-English bilinguals in Israel exhibit heightened metapragmatic awareness and are aware of their code-switching behavior. Odlin suggests that linguistic forms that are important for communicative competence are, in general, highly salient and accessible to awareness, which may be why the metalanguage observed in anthropological linguistics tends to describe linguistic functions more accurately than linguistic form. The fact that communicative behavior is sometimes accurately reportable is also compatible with the principle that accurate self-report depends on information that is attended to during performance. Pragmatic and discursal knowledge is not always used automatically and unreflectively. Conversations vary a great deal in terms of spontaneity and planning. Some people preplan telephone conversations,

and writing involves a great deal of conscious deliberation and choices in discourse organization. There are many occasions on which particular care is given to producing appropriately polite language. Students may worry about how to address professors, and many aspects of the use of personal address are not unreflecting responses to a determining context but represent strategic and sometimes manipulative choices.

Pragmatic knowledge therefore seems to be partly conscious and partly accessible to consciousness, although it cannot be the case that all pragmatic knowledge is accessible to consciousness. Just as linguists seek to discover general principles of language that are reflected in the effortless control of grammar by native speakers but of which they have no conscious awareness, research in pragmatics seeks to identify patterns and general principles that native speakers are equally unable to articulate based on introspection. However, even if a great deal of pragmatic knowledge is held implicitly and cannot be articulated, this does not tell us how such knowledge was established. Skillful performance that currently relies on automatic processing and makes little demand on either attention or consciousness may have originated from conscious declarative knowledge. General principles, patterns, and rules of pragmatics may be beyond the reach of introspection, but this does not inform us of the possible role that awareness of crucial features of language rules, however incomplete and transitory, may play in the establishment of such knowledge (Kasper, Blum-Kulka 1993: 22-23).

A. DEVELOPING VOCABULARY

1. Find the equivalents of the following words and word-combinations in the text:

համապատասխանել իրականությանը; սխալ; բանահյուսական-լեզվաբանական համոզմունքներ; ինքնադիտարկում; առավելապես հետահայաց քան ընթացիկ; մասնավորապես կասկածելի; ակնառու; սկզբունքի հետ համատեղելի; առանց մտածելու կիրառել; ինքնաբերության և պլանավորման առումով; թերի և վաղանցիկ:

2. Reword the following expressions from the passage:

A problem of intrusion of perspective norms; potentially accurate and inaccurate verbal reports; with little conscious reflection or deliberation during their performance; accurately reportable; exhibit heightened metapragmatic awareness; code-switching behavior; accessible to awareness; accurate self-report; involve a great deal of conscious deliberation; awareness of crucial features of language rules.

3. Give examples of patterns and collocations based on the following words:

Accurate/accuracy; aware/awareness; relevance/relevant; justification/justifiable; scope; substitute; submit.

4. Explain the difference in the meaning or use of the following words:

Deduce – induce – conclude – draw

Judge – assess – evaluate

Vast – huge – colossal – prodigious

Deliberation – reflection – meditation – contemplation

Cite – quote – allude to – refer to

5. Find connectors in the text, comment on their cohesive function and arrange them in logical order, according to Halliday's classification system.

B. PROMOTING COMPREHENSION

1. Check that you understand the passage by answering the following questions:

- a. What is pragmatic knowledge?
- b. What evidences are brought in the article to prove that pragmatic knowledge is mostly unconscious?
- c. Why are native speakers' intuitions about information concerning the ways in which they use language fallible?
- d. How are planning and conscious deliberation connected?
- e. Which linguistic forms are highly salient according to Odlin? What is salience?
- f. What is the author's conclusion about pragmatic awareness?

2. Check that you understand the author’s intent by discussing the following points:

a. What do you think the author's purpose is in this article? Where in the article can you see this purpose most clearly suggested?

b. What is meant by the sentence “Speech act realizations and other aspects of rules of speaking are often produced by fluent speakers with little conscious reflection or deliberation during their performance, and are therefore not accurately reportable.”?

c. How are introspection and retrospection related to pragmatic knowledge?

d. How can you give an account of the role of intuition in language use?

e. Why does the author mention English bilinguals in Israel?

f. Comment on the following binary oppositions found in the passage:

✓ Conscious knowledge vs unconscious knowledge

✓ deliberate reflection vs spontaneity

✓ salient vs automatic

✓ unreflectively vs planning

3. Write a summary of the passage.

UNIT FIVE

DEVELOPING AURAL/ORAL ACADEMIC SKILLS THROUGH LISTENING AND SPEAKING ACTIVITIES

The Process of Listening

You listen with your brain and your ears. Your brain makes meaning out of all the clues available. When you are listening, sounds are an important clue. But you also need to make use of your knowledge. Your ears pick up sounds; your brain makes the meanings.

The two main parts of the listening process are:

- ✓ *bottom-up listening* which means making as much use as you can of the low level clues. You start by listening for the individual sounds and then join these sounds together to make syllables and words. These words are then combined together to form phrases, clauses and utterances. Finally the utterances combine together to form coherent discourse.
- ✓ *top-down listening* which means making as much use as you can of your background knowledge and the communicative situation. From your knowledge of situations, contexts, spoken and written discourse, utterances and phrases, you can understand what you hear.

Of course, good listeners need to combine both types of listening. For example, if you hear the sound [ðeə], it is only the context that will tell you whether the word is "there", "their" or perhaps "they're". Your knowledge of grammar will tell you whether [kæts] is "cats" or "cat's", which may be either "many cats" or "cat is".

Like many students, you may be initially very worried about your listening skills. Listening is purposeful. The way you listen to something will depend on your purpose. You listen to different texts in different ways.

In everyday life you usually know why you are listening. You have a question and you listen to find the answer. So, you may not listen to every word of the information provided. Things are quite different when you listen to a story or a play. You start from the beginning and listen up to the end. In academic listening you need to be flexible when you are listening - you may need to listen carefully at the beginning to find out what is going to come, then listen less carefully until you hear what you want to know. General efficient listening strategies such as scanning to find the correct part of the lecture, skimming to get the gist and careful listening of important passages are necessary as well as learning about how texts are structured in your subject. Academic listening usually involves following a lecture or discussion in English and making adequate notes of the most important points. If you have difficulties in doing this, you may not be sure whether the problems you encounter are listening or language problems. There is also a need for you to be aware of the way lectures are organised, the particular kind of language that is used in lectures and making sure you know the language, particularly the pronunciation of familiar words, of your own subject (Lynch 1983).

Listening is a two-way interactive process. As a listener, you are not passive but active. This means you have to work at constructing the meaning from the sounds you hear. You construct the meaning, using your knowledge of the language, the topic of talk and the world. Moreover, you predict and assess continually. You need to be active all the time when you are listening. It is useful, therefore, before you start listening, to activate your knowledge about that particular topic. Furthermore, try to formulate questions based on the information you have. Titles, sub-titles and section headings can help you formulate these questions to keep your mind interactive.

The following abilities may be useful for active listening process:

- ✓ Distinguishing the main ideas from supporting details;
- ✓ Taking notes.

Your listening skills will improve quickly if you often listen to English speech, so make sure you watch films, television, videos, listen to recordings, anything. Any kind of comprehension is also part of the following circle:

✓ understand → learn → have knowledge → understand more → learn more → have more knowledge → understand more etc.



So, read around the topic before the lecture, or read newspaper if you want to understand the news on the radio.

For academic listening, and, particularly, listening to lectures, it will also be useful to know how the language system works in lectures in your academic field. You can learn the language units you need, learn how lectures are structured, and find out the mental processes you need to go through in order to make sense of the words and phrases you hear.

You need to practise how to take notes. When you are taking notes, you cannot write down every word. Therefore, you need to distinguish between important and less important information. The lecturer can use the following signals to draw your attention to the important points:

I want to stress...	
I want to highlight...	
I'd like to emphasise...	
I'd like to put emphasis on...	
It's important to remember that...	
We should bear in mind that...	
Don't forget that...	
The crucial point is...	
The essential point is...	
The fundamental point is...	

You also need to practice the following abilities:

- ✓ Recognising lecture structure: understanding the relationships between words, utterances and paragraphs in the lecture-reference; understanding relations within the sentence: complex and compound sentences; intensifiers, signposts.
- ✓ Deducing the meaning of unfamiliar words and word groups from context-guessing.
- ✓ Recognising speaker meaning: interpreting implications, implicatures and the speaker's communicative intent.
- ✓ Evaluating the importance of information – selecting actual information.
- ✓ Understanding intonation, stress, emphasis, voice qualities, etc.
- ✓ Activating listening skills: skimming – listening to obtain the gist; scanning – listening to obtain specific information; selective extraction of relevant points to summarise text; learning various ways of making sense of the words.

Speaking in Academic Contexts

Speaking in academic contexts is becoming increasingly important since teaching methods change to involve more group work, joint projects and group marks. It is therefore important to try to be more aware of what is involved in seminar or group activity, and to learn some of the interactional language techniques that is used there. It is important to practise making presentations, taking part in discussions on academic topics and so on.

Academic speaking is similar in many ways to academic writing: it is linear, it is explicit, it has one central point and it is presented in standard language. Academic spoken style is also similar in many ways in that it is formal, explicit, hedged, and responsible. However, it is less complex and objective than written language.

In general this means that when you are speaking you should avoid colloquial words and expressions. It is the responsibility of the speaker in English to make it clear to the listener how various parts of the talk are related. These connections can be made explicit by the use of different signalling words. In academic contexts facts and figures are given precisely. In any kind of academic speaking you do, it is necessary to make decisions

about your stance on a particular subject, or the strength of the claims you are making. Different academic fields prefer to do this in different ways.

In academic speaking you are responsible for demonstrating an understanding of the source text. You must be responsible for, and must be able to provide evidence and justification for, any claims you make. Academic speaking uses vocabulary accurately. Most sciences have words with narrow specific meanings. For example, linguistics distinguishes clearly between "phonetics" and "phonemics", while general English does not.

Spoken language is less complex than written language. Spoken language has shorter words, it is lexically less dense and it has a less varied vocabulary. It uses more verb-based phrases than noun-based phrases. Spoken texts are longer and the language has less grammatical complexity, including fewer subordinate clauses and more active verbs.

In order to develop your skills in oral academic speech, you need to practice the following abilities:

- ✓ Defining the purpose of the seminar/discussion.
- ✓ Making a presentation: knowledge about the structure of presentations, making notes and using them; introducing the topic and organizing the flow of information: sequencing, describing similarities and differences, comparing and contrasting, giving examples and referring to research, emphasising a point, summarising and concluding.
- ✓ Controlling the ongoing discussion.
- ✓ Participating in the discussion: interrupting politely, asking questions, supporting your view, agreeing and disagreeing, making suggestions, preventing interruptions, etc.
- ✓ Listening and taking notes.

In seminars, the same as with writing, plan your talk. If you are going to get as many marks for speaking as for writing, spend as much time on it as possible. Written language is different from spoken language. If you just read out your essay, or whatever you have written, no one will understand you.

LISTENING ONE

Words Words Words ²

I. Match the beginnings with the correct ends.

It wasn't my idea to write this book;	off the airplane, except yours.
This needs a book which	that we have about this.
People are so interested	all these different concepts together.
Everybody's bags are coming	it was Oxford University press.
We need a word for the feeling	in new words coming in.
We need a book to actually bring	backs that kind of series up.

II. Choose the best answer.

- The idea to write the book belonged to
 - David Crystal
 - Oxford university press
- According to D. Crystal the word "to bagonize" expresses
 - a feeling a person may have
 - a state of mind
- The book is aimed at providing
 - a total perspective of the evolution of the English Language
 - information about the history of the English language

III. Listen again and answer the questions below.

- Who originally used the famous English quote "Words, Words, Words"?
- Why did Oxford University Press decide to write a book about the origin of words?

² For the recording visit <https://youtube/Ihx5B8vkaQA>

3. What is it that interests people about new words coming into the language?
4. What are people fascinated about?
5. What kind of information does D. Crystal's "Words, Words, Words" provide?

Active Listening³

Test: Listen closely and carefully and choose the correct answer.

1. How did the man's brother get to Rome?
 - a) He took the plane.
 - b) He went there by boat.
 - c) He travelled by train.

2. They need to book soon as
 - a) it would be easier.
 - b) it would be cheaper.
 - c) it would be more expensive.

3. How much is the cheapest hotel they found in Corfu?
 - a) €75 for a single room
 - b) €60 a night for a double room
 - c) €50 for a single room

4. Why does the woman prefer Corfu to Athens?
 - a) She prefers walking around art galleries.
 - b) She prefers lying on a beach.
 - c) She wants to come home unhealthier.

Speaking

I. Some historical facts about the origin of the English Language.

English is a West Germanic language that was first spoken in early medieval England and is now the most widely used language in the world. It is spoken as a first language by the majority populations of several

³ Active Listening Test is devised based on the recording of Unit 8 in Grammar for CAE and Proficiency, 2009.

sovereign states, and it is an official language of almost 60 sovereign states. It is the third-most-common native language in the world, after Mandarin Chinese and Spanish. It is widely learned as a second language and is an official language of the European Union, many Commonwealth countries and the United Nations, as well as in many world organisations.

English arose in the Anglo-Saxon kingdoms of England and what is now southeast Scotland. Following the extensive influence of Great Britain and the United Kingdom from the 17th to mid-20th centuries through the British Empire, it has been widely propagated around the world. Through the spread of American-dominated media and technology, English has become the leading language of international discourse and the lingua franca in many regions.

Historically, English originated from the fusion of closely related dialects, now collectively termed Old English, which were brought to the eastern coast of Great Britain by Germanic settlers (Anglo-Saxons) by the 5th century; the word English is derived from the name of the Angles, and ultimately from their ancestral region of Angeln (in what is now Schleswig-Holstein). The language was also influenced early on by the Old Norse language through Viking invasions in the 9th and 10th centuries.

The Norman conquest of England in the 11th century gave rise to heavy borrowings from Norman French, and vocabulary and spelling conventions began to give the appearance of a close relationship with those of Latin-derived Romance languages (though English is not a Romance language itself) to what had then become Middle English. The Great Vowel Shift that began in the south of England in the 15th century is one of the historical events that mark the emergence of Modern English from Middle English.

II. Interesting facts. Read the information below and provide more data.

The English word stock is characterized by great heterogeneity. Why? The inhabitants of the British Isles came into contact with different people and these contacts were naturally reflected in the language. Social, political and other factors outside the language are usually called extra linguistic factors. Several ways of invasions, the introduction of Christianity in the early days, the colonial policy of the British Empire in later days account for

the great number of borrowed words in English. As a result the English word stock comprises a great number of words borrowed* from almost all the languages of the world. It is commonly believed that the total number of so-called native words doesn't exceed 30% of all the vocabulary units in modern English, 70% being borrowed from Latin, Greek, French and other languages. In linguistic literature the term native is applied to words which belong to the original English stock known from the earliest manuscripts of the old English period. Those manuscripts were few and the term is also applied to words the origin of which can't be traced to any other language. The term native is applied not only to the oldest Anglo-Saxon but also to words coined later by means of various processes working in English from native material.

Words of native origin consist for the most part of very ancient elements: Indo – European, Germanic and English proper. The bulk of the old English word stock has been preserved although some words have passed out of existence. Almost all Indo-European words belong to very important groups: the auxiliary verb *to be*, some pronouns, most conjunctions, numerals from 1 to 4, notional words denoting parts of the body (*arm, eye, foot*), terms of kinship, phenomena of nature (*sun, moon, stone, tree*), verbs (*sit, stand*), adjectives (*red, white*) etc. Common Germanic words are even more numerous. They have parallels in German, Dutch, Icelandic and other Germanic languages (*summer, winter, house, hope, shall, will, have, must, may, see*). English Proper – *path, lady, lord*.

Borrowed words (loan words) are words the origin of which can be traced to some other language outside English irrespective of a period of adoption. Not only words but word-building affixes may be borrowed. Distinction should be made between true borrowings or borrowings proper and words made of a morphemes borrowed from Latin and Greek. *telephone* – *tele* = *far*, *phone* = *sound*. The origin of the borrowed words means the language in which it was created. The immediate source of borrowing is the language through which it was borrowed into English.

table (French origin – Latin)

ink (French – Latin – Greek)

school (Latin – Greek)

Latin borrowings

The earliest borrowings from Latin are *wine*, *pound*, and *inch*. Others include *strata via* = *street way*, *fortress*, *bishop*, *monk*, *priest*, *candle*, *minster*, *school*.

Scandinavian borrowings began to penetrate into the everyday language beginning with the 9th century (Vikings). E.g. *hap* = *happiness*, *luck* = *happy*, *happen*, *perhaps*, *fellow*, *husband*, *widow*, *to die*, *to starve*, *to want*, *to rise*, *to fit*, *mistake*, *anger*, *ill*, *weak*, *low*, etc.

French borrowings. Some French words entered the English language even before the Norman invasion in 1066, e.g. *castle*, *tower*, *mount*, *proud*, *pride*. Others penetrated after the Norman invasion:

Terms denoting running of the state – *government*, *council*, *parliament*, *power*, *country*, *people*:

Court terms – *court*, *judge*, *justice*, *jury*, *crime*, *prison*, *to plead*, *execute*

Army terms – *army*, *soldier*, *sergeant*, *captain*, *admiral*, *war*, *battle*, *enemy*

Science and education terms – *science*, *lesson*, *library*, *pen*, *pencil*, *pupil*

Everyday life – *dinner*, *supper*, *table*, *napkin*, *place*, *saucer*.

International words. It is often the case that the word is borrowed by several languages and not just by one. Such words usually convey notions which are significant for communication. Many of them are of Latin or Greek origin. Most names of sciences: *physics*, *mathematics*, art words – *theatre*, *primadonna*, political words frequently are used. French revolution brought a number of international words: *radio*, *telephone*. The English language also contributed a considerable number of international words to world. Among them sport terms occupy the main position. Fruits and food stuff imported from exotic countries.

A loanword (or loan word) is a word borrowed from a donor language and incorporated into a recipient language directly, without translation. It can be distinguished from a calque, or loan translation, where a meaning or idiom from another language is translated into existing words or roots of the host language. Examples of loan words in English include: *wine*, taken into Old English from Latin *vinum*, or *macho*, taken into Modern English from Spanish, also – *café*, *bazaar*, and *kindergarten*.

Curiously, the word loanword is itself a calque of the German term Lehnwort, while the term calque is a loanword from French. Donor language terms frequently enter a recipient language as a technical term in connection with exposure to foreign culture. The specific reference point may be to the foreign culture itself or to a field of activity where the foreign culture has a dominant role.

III. Try to find examples of loanwords from a dominant field of activity:

- Arts
- Business
- Philosophy
- Religion

* Borrowing is a word taken over from another language and modified in phonemic shape, spelling or meaning according to the standards of the English language.

IV. Read some famous quotes about WORDS.

Words Quotes

"Strong and bitter words indicate a weak cause."

Victor Hugo

"Words are men's daughters, but God's sons are things."

Dr Samuel Johnson

"Wisdom is not in words; Wisdom is meaning within words."

Kahlil Gibran

"Words may show a man's wit but actions his meaning."

Benjamin Franklin

"Proper words in proper places, make the true definition of style."

Jonathan Swift

"A world of facts lies outside and beyond the world of words."

Thomas Huxley

"The right word is as important to the writer as the right note to the composer or the right line to the painter."

Sydney J. Harris

"A writer needs an 'ear' as much as a musician does, and without this ear, he is lost and groping in a forest of words, where all the trees look much alike."

Sydney J. Harris

LISTENING TWO

English as a Global Language⁴

I. Fill in the gaps with the words you hear.

So it's nothing to do with the structure of language. No it's all to do with power.

But power means different things at different times. uh... English first became international because of political power, ¹ power, the power of the British ² really. But it isn't just political that takes a language around the world. There's gona be other factors too. A century later if we're talking about the ³, seventeenth century there we had the power of ⁴, of technology, the ⁵. English is the language of science. That started then as something like ⁶ of the people who invented all the things that make modern society what it is did so through the ⁷ of the English language. And then in the nineteenth century the economic power. Money ⁸ always. And the language it was talking in the nineteenth century was English because America and Britain between them had the money ⁹ of the world's soda for the most part.

⁴ For the recording visit <https://youtube/WZ11EjxxXKw>

II. Read the questions carefully before listening to the extract and try to answer them.

1. What makes a language become a global language?
2. Does the simplicity of the structure of a language have to do with making it a global language?
3. Which factor according to the passage took English around the world in the 19th century?
4. How does the author account for the fact of America and Britain being economically the most powerful countries in the world?
5. How according to the passage did English gain the enormous global status that it currently has?

III. Listen to the talk and fill in the chart with as many facts as possible about each type of power that makes English a global language.

	Political power	Power of science	Economic power	Cultural power
Century				
Mentioned Facts				

Active Listening ⁵

Test: Listen closely and carefully and choose the correct answer.

1. Why did the speaker have to stay in a different hotel?

⁵ Active Listening Test is devised based on the recording of Unit 10 in Grammar for CAE and Proficiency, 2009.

- a) It was a less luxurious place.
- b) He had changed his flight.
- c) There had been a fire.
- d) There was no room there.

2. Who helped to carry him back to the taxi?

- a) the taxi driver himself
- b) some passers-by
- c) some of the villagers
- d) he himself got back into the taxi

3. Why couldn't he take the photo of the amazing sunset?

- a) He didn't have his camera with him.
- b) He didn't know how to use his mobile phone.
- c) The quality was poor.
- d) He didn't manage to.

4. How did he like the local people?

- a) He wasn't feeling at home there.
- b) He found them kind and hospitable.
- c) He found them very hardworking.
- d) He didn't like them at all.

Speaking

I. WHAT IS A GLOBAL LANGUAGE?

A language achieves a genuinely global status when it develops a special role that is recognized in every country. Such a role will be most evident in countries where large numbers of the people speak the language as a mother tongue – in the case of English this would mean the USA, Canada, Britain, Australia, Ireland, New Zealand, South Africa, several Caribbean countries and a sprinkling of other territories. However, the

mother-tongue use by itself cannot give a language global status. To achieve such a status, a language has to be taken up by other countries around the world. They must decide to give it a special place within their communities, even though they may have few (or no) mother-tongue speakers.

Some people believe English will become a global language, extinguishing other languages and creating only one language spoken throughout the world.

Discuss in small groups:

- *Is it better to have a variety of languages or would it be better to have only one to make communication easier?*
- *Is learning multiple languages good for the mind?*

II. Is the Global Spread of English Good or Bad?

English has in the 20th century become the global language. It is the language of trade, diplomacy and the internet. However the increase in international languages, in particular English but also Spanish and Mandarin marginalise smaller languages even within their own homelands. In Indonesia Bahasa Indonesia, the language that is supposed to unite the diverse country increasingly is becoming a second class language. As it becomes more attractive to learn global languages so smaller languages become not worth learning. Is this spread a good thing?

SAY

<i>YES because...</i>	<i>NO because...</i>

III. English Is Global, So Why Learn Arabic?

Read the opinions of different people and offer your own.

STACIE BERDAN

Companies want globally competent employees, including multilanguage competency.

MELANIE HO, WRITER

Maybe you don't need to be 'fluent' in multiple languages, but life might be more interesting if you were proficient in more than one.

ANTHONY JACKSON, ASIA SOCIETY

Learning another language nurtures cognitive skills that are critical for students' academic success.

MICHAEL ERARD, AUTHOR, "BABEL NO MORE"

If English is your only language, accommodating your ear and your speech to those for whom it's not takes linguistic skill and practice.

CLAYTON LEWIS, WASHINGTON INTERNATIONAL SCHOOL

Knowing two or more languages is an advantage, not a burden.

LISTENING THREE

Which English?⁶

I. Fill in the gaps

It's essential that English learners know about what's going on in the English language around the world. For the simple reason that English is not 1 2 . It's a conglomeration of different varieties, 2 . There is British English, there is American English, there is Australian English, and so on. Now these 3 of English are different, in

⁶ For the recording visit <https://youtube/0XT04EO5RSU>

the sense that there is different vocabulary, different grammar, different pronunciation and different . And one of the biggest problems affecting any language learner, and indeed any , is which variety do you teach. And what happens when you teach one variety and the student comes up to and says, “But please, teacher, I’ve heard this yesterday from a native speaker of English. You told me that we don't say this.” or an Australian usage or something like that.

II. Put the paraphrased ideas in the correct order as you will hear them.

1. The awareness of the existence of the different ways of the English language is of utmost importance. _____
2. Consequently the teaching situation has been more complicated. _____
3. It is because English is not a single variety; it’s a mixture of many different dialects and variations. _____
4. The arrival of the different regional forms of English has obscured a once clear picture of British English versus American English. _____
5. The fact which variety you teach affects most of all any language learner and teacher at the same time. _____
6. Students should be given a general sense of what is going on and warned about the existence of the different forms of English. _____
7. It is important to know about what's happening to the English language around the world. __1__

III. Listen again and answer the questions below.

1. What’s the biggest problem that the learners and teachers of the English language face today?
2. Why is it essential to know that there are other varieties of the English language?
3. How does the author account for the existence of so many different varieties of the English language?
4. What should the learners of English be advised about?
5. What should the teachers of English do?

Active Listening⁷

Test: Listen closely and carefully and choose the correct answer.

1. Who was the first to produce radio waves in a laboratory?
 - a) Guillermo Marconi
 - b) Mr. Moorse
 - c) Heinrich Hertz
 - d) A spark

2. Where was the first transmission received?
 - a) at Signal Hill in St. John's, Newfoundland
 - b) in England
 - c) across the Atlantic
 - d) in Europe
3. What was the early radio system used for?
 - a) for low-frequency waves
 - b) for a microphone combining high-frequency radio waves
 - c) for Morse code
 - d) for carrying speech

4. When did radio become the main means of communication?
 - a) in the mid 1930s
 - b) during the 1930s and 1940s
 - c) around 1952
 - d) in the early 1950s

Speaking

Comparison of American and British English

-
- British English (BrE) is the form of English used in the United Kingdom. It includes all English dialects used in the United Kingdom.
 - American English (AmE) is the form of English used in the United States. It includes all English dialects used in the United States.

⁷ Active Listening Test is devised based on the recording of Unit 11 in Grammar for CAE and Proficiency, 2009.

Written forms of British and American English as found in newspapers and textbooks vary little in their essential features, with only occasional noticeable differences in comparable media (comparing American newspapers with British newspapers, for example). This kind of formal English, particularly written English, is often called "standard English".

The spoken forms of British English vary considerably, reflecting a long history of dialect development amid isolated populations. In the United Kingdom, dialects, word use and accents vary not only between England, Northern Ireland, Scotland and Wales, but also within them. Received Pronunciation (RP) refers to a way of pronouncing Standard English that is actually used by about two percent of the UK population. It remains the accent upon which dictionary pronunciation guides are based, and for teaching English as a foreign language. It is referred to colloquially as "the Queen's English", "Oxford English" and "BBC English", although by no means all graduates of the university speak with such an accent and the BBC no longer requires it or uses it exclusively.

Regional dialects in the United States typically reflect some elements of the language of the main immigrant groups in any particular region of the country, especially in terms of pronunciation and vernacular vocabulary. Scholars have mapped at least four major regional variations of spoken American English: Northern, Southern, Midland, and Western. After the American Civil War, the settlement of the western territories by migrants from the east led to dialect mixing and levelling, so that regional dialects are most strongly differentiated in the eastern parts of the country that were settled earlier. Localized dialects also exist with quite distinct variations, such as in Southern Appalachia and New York.

I. Note the differences in usage and/or meaning of the marked words that can cause confusion or embarrassment. Find some more examples from BrE and AmE dictionaries and comment on them.

For example, in AmE the word *pants* is the common word for the BrE *trousers*, while the majority of BrE speakers would understand *pants* to mean *underwear*. Similarly, in AmE the word *pissed* means being annoyed whereas in BrE it is a coarse word for being drunk (in both varieties, *pissed off* means irritated). Sometimes the confusion is more subtle. In AmE the word *quite* used as a qualifier is generally a reinforcement: for example,

"I'm quite hungry" means "I'm very hungry". In BrE *quite* (which is much more common in conversation) may have this meaning, as in "quite right" or "quite mad", but it more commonly means "somewhat", so that in BrE "I'm quite hungry" can mean "I'm somewhat hungry". This divergence of use can lead to misunderstanding.

II. History of British vs American English

The English language was introduced to the Americans through British colonization in the early 17th century and it spread to many parts of the world because of the strength of the British empire. Over the years, English spoken in the United States and in Britain started diverging from each other in various aspects. This led to two dialects in the form of the American English and the British English.

Prior to the Revolutionary War and American independence from the British in 1776, American and British accents were similar. Both were rhotic, i.e. speakers pronounced the letter *R* in *hard*. Since 1776, the accents diverged but English accent in America has changed less drastically than accents in Britain.

Towards the end of the 18th century, non-rhotic speech took off in southern England, especially among the upper class; this "prestige" non-rhotic speech was standardized, and has been spreading in Britain ever since.

Most American accents, however, remained rhotic.

There are a few fascinating exceptions: New York and New England accents became non-rhotic, perhaps because of the region's British connections. Irish and Scottish accents, however, remained rhotic.

To be fair, both American and British English have several types of accents and there is no one true American or British accent.

Equivalent idioms

A number of English idioms that have essentially the same meaning show lexical differences between the British and the American version; for instance:

British English	American English
not touch something with a bargepole	not touch something with a ten-foot pole
sweep under the carpet	sweep under the rug
touch wood	knock on wood
see the wood for the trees	see the forest for the trees
put a spanner in the works	throw a (monkey) wrench (into a situation)
skeleton in the cupboard	skeleton in the closet
a home from home	a home away from home
blow one's own trumpet	blow (or toot) one's horn
a drop in the ocean	a drop in the bucket
flogging a dead horse	beating a dead horse
haven't (got) a clue	don't have a clue or have no clue
a new lease of life	a new lease on life
lie of the land	lay of the land
take it with a pinch of salt	take it with a grain of salt
a storm in a teacup	a tempest in a teapot

LISTENING FOUR

How is the Internet Changing Language Today? ⁸

I. Fill in the Gaps.

Technology always changes a language. When in the 1400s it changed the language. New styles developed, new spellings, new punctuation systems and so on. When the telephone came in in the

⁸ For the recording visit <https://youtube/P2XVdDSJHqY>

nineteenth century it changed the language. came into being. When broadcasting started in the nineteen twenties it changed the language. Think of all the styles in the broadcasting medium that we didn't have before like and news reading and weather forecasting and and all of that. And when the internet came into being it changed the language. But nobody, I think, ever expected the language to be so diversified as a result of the internet simply because nobody was able to predict exactly how many different there were going to be of electronically mediated communication. I mean just think: there's the , there's email, there's chat rooms, there's virtual worlds - the dungeons and dragons games that people play, there's blogging, there's , there's social networking sites now like YouTube and Facebook, there's twittering, there's mobile phone texting, and it goes on and on and on.

II. Say whether the statements are *True* or *False*.

1. The grammar system of English has changed as result of the technological manifestations of the language. _____
2. The internet has affected the vocabulary system in a way that it has added many words to the language. _____
3. New features of punctuation have arrived as a result of the internet. _____
4. On the whole, the language has altered a lot since the arrival of the internet. _____
5. The internet has enriched the expressiveness of the language. _____

III. Choose the best answer.

1. In what way did printing affect the language?
 - a) New spellings and new punctuation systems developed
 - b) New patterns of dialogue came into being
 - c) Styles in the broadcasting medium changed
 - d) Technological variations emerged

2. Which of the following mentioned bellow made the language to be so diversified?

- a) Printing
- b) Telephone
- c) Broadcasting
- d) The Internet

3. What has changed in the English language owing to the Internet?

- a) The actual language itself
- b) The Grammar system of the language
- c) Language Vocabulary
- d) The style of exploiting the language

Active Listening⁹

Test: Listen closely and carefully and choose the correct answer.

1. What was Helena's first interest?

- a) definitely food
- b) definitely photography
- c) the way food is presented
- d) taking shots of people

2. Helena left school young, as

- a) she wanted to help out at a local studio.
- b) it wasn't easy to find a photographer wanting to take on an assistant.
- c) she wasn't very gifted academically.
- d) her parents supported her financially.

3. Who was the first to encourage her to take up food photography?

- a) her parents
- b) her school teacher
- c) nobody
- d) the photographer who took her on

4. Why does Helena use a spray bottle containing glycerin with water?

⁹ Active Listening Test is devised based on the recording of Unit 12 in Grammar for CAE and Proficiency, 2009.

- a) to sweeten food
- b) to keep food look shiny and moist
- c) to keep food hot and steaming
- d) to keep food cold and dry

Speaking

LOLing at the language changes



Internet-speak is firmly implanted in language now, and as we continue to live our lives online, new expressions and words will continue to develop. Just as languages evolved before – by interacting with other languages – we will adjust the way we use words based on what we do and see. And since what we see is so often the white glow of a computer screen, our language is impacted by the Internet. Linguist Ann Curzan has a term for this kind of back-and-forth: “electronically mediated conversation,” or EMC.

For instance, the sentence *I will wfh.* means *I will work from home.* Likewise *I am ooo* means *I am out of office.* Try to guess the meanings of the following internet abbreviations.

Btw

Brb

Ttyl

Lol

2 day

Omw

Omg

2 good

+

2 u

+

2 be

+

4 got

=

10

“To google” and “to friend” have become universally understood verbs and many countries are developing their own internet slang. But is the web changing language and is everyone up to speed?

Interesting to know...

In 1977 the world changed with one key stroke when Dave Crocker, a graduate student at the University of Southern California, and his colleagues sent the first electronic mail. That email changed the way humans communicate. Since then, email and similar technology has been connecting the people across the globe. Before the emergence of electronic communication, communication meant writing letters, calling on the phone or meeting face to face. Today we are flooded with possibilities to contact each other. We can send information through emails and online messaging services. We can communicate through text message by mobile phones and some palm pilots.

Discuss in small groups whether the Internet is a communication corruptor or language liberator.

LISTENING FIVE¹⁰

On Knowledge and the Mystery of Languages

I. Put the paraphrased ideas in the order as you will hear them.

1. The experience of others who we trust counts for the next level of confidence. ____

2. People are able to construct, produce and interpret an infinite array of expressions. ____

3. We can be most confident of our own experience. ____

4. A person must be capable of knowing what he can do in a decent way. ____

5. The more we manage to understand something, the more we approach some ideal. _____ 1 _____

6. The lowest level of confidence is based on the constructions that our minds develop. ____

II. Listen again and find the best answer.

1. Which is NOT TRUE according to the passage you hear about ‘*What is knowledge?*’

a) Knowledge is something we seek to attain.

b) Knowledge is something we know that we're going to attain in empirical domains.

c) Knowledge is the honorific term given to the extent with which we approach something ideal that we are going to attain.

d) No one can give a full answer to what knowledge is.

¹⁰ For the recording visit <https://youtube/ilCjM7ZtfFg>

2. Which is the highest level of confidence?
- a) Our own experience.
 - b) Experience of other people who we trust.
 - c) The constructions that our minds develop to try to account for the experiences that are available to us.
 - d) The explanations of our minds.
3. According to Chomsky all of the following is true EXCEPT
- a) People should always try to figure out who they are.
 - b) Using the language is pretty much what makes us human.
 - c) Nothing has yet been learned about human mental capacities.
 - d) There are still incredible mysteries around us.
4. Which of the following statements is true according to Chomsky?
- a) Humans have a creative capacity.
 - b) Every human being can construct, produce and understand a limited number of expressions.
 - c) The production of thoughts depends on external and internal stimuli.
 - d) The production of thoughts is caused by circumstances but it's not appropriate to them.

Active Listening¹¹

Test: Listen closely and carefully and choose the correct answer.

1. What does Sarah have for lunch?
- a) a piece of toast and a glass of orange juice
 - b) a sandwich and a packet of crisps
 - c) a ready meal
 - d) curries or something with noodles
2. Why does Don like to cook himself?
- a) to avoid eating processed food
 - b) he doesn't like to eat out
 - c) he is keen on cooking
 - d) just for a change

¹¹ Active Listening Test is devised based on the recording of Unit 13 in Grammar for CAE and Proficiency, 2009.

3. How's Sarah's diet different from when she was younger?
- a) Sarah kept an eye on what she ate.
 - b) She didn't worry about her food as she was healthier as a child.
 - c) Her mother encouraged her to eat healthier.
 - d) She used to eat chocolate instead of fruits.
4. What are the main problems Don sees in his present diet?
- a) He gets exhausted when he runs for the bus.
 - b) He eats a lot for breakfast.
 - c) He is trying to lose weight.
 - d) He is in the habit of snacking a lot.

Speaking

Scientia Potentia Est

*Skill to do comes of doing; knowledge comes by eyes always open,
and working hands; and there is no knowledge that is not power.*

Ralph Waldo Emerson

Society and solitude (1870)

The phrase "*scientia potentia est*" is a Latin aphorism often claimed to mean "knowledge is power". It is commonly attributed to Sir Francis Bacon, although there is no known occurrence of this precise phrase in Bacon's English or Latin writings. However, the expression "*ipsa scientia potestas est*" ('knowledge itself is power') occurs in Bacon's *Meditationes Sacrae* (1597). The exact phrase "*scientia potentia est*" was written for the first time in Thomas Hobbes's *Leviathan* (1651), who was secretary to Bacon as a young man. The phrase is perhaps better translated as "knowledge is His power", because the context of the sentence refers to the qualities of God and is imbedded in a discussion of heresies that deny the power of God.

A proverb in practically the same wording is first found in Hebrew, in the Biblical Book of Proverbs (24:5). This was translated in the Latin Vulgata as "*vir sapiens et fortis est et vir doctus robustus et validus*" and in the King James Version, the first English official edition, as "*A wise man is strong, a man of knowledge increaseth strength*".

Interpretation of the notion of power meant by Bacon must therefore take into account his distinction between the power of knowing and the power of working and acting, the opposite of what is assumed when the maxim is taken out of context. Indeed, the quotation has become a cliché.

In another place, Bacon wrote, "Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced. Nature to be commanded must be obeyed; and that which in contemplation is as the cause is in operation as the rule."

Though its meaning varies from author to author, the phrase often implies that with knowledge or education one's potential or abilities in life will certainly increase. Having and sharing knowledge is widely recognised as the basis for improving one's reputation and influence, thus power. This phrase may also be used as a justification for a reluctance to share information when a person believes that withholding knowledge can deliver to that person some form of advantage. Another interpretation is that the only true power is knowledge, as everything (including any achievement) is derived from it.

I. Read the definitions of the word KNOWLEDGE and say what is knowledge to you.

1. Knowledge is the information, understanding and skills that you gain through education or experience.

2. Knowledge is the state of knowing about a particular fact or situation. (OED)

II. Do you agree...? *The more you know, the more you can control.* (Proverb)

III. Read the following and decide to what extent you are a knowledgist.

Are you a knowlegdist?

The first step to knowledge is to know we are ignorant.
(Lord David Cecil)

Knowledgism is the high-tech, high-touch use of knowledge systems, processes and procedures to optimize economies, societies, areas, subjects,

objects, groups, and individuals, and to help their utilization, quality and viability for the greatest good of all. As Knowledgism expands it will cross national boundaries and those of race, color, and creed.

A knowledgist studies, practices and applies knowledge for the greatest good of everyone. Knowledge has become not only the power of today's society, but the basis for survival in the future. In the coming years, the rewards for being knowledgeable will be vast; the penalties for ignorance, severe.

LISTENING SIX

Hacking Language Learning ¹²

I. Listen to the recording and correct the parts that are blacker-typed.

When I was 21 years old I could only speak English, which is typical for those of us from 1) **Latin American** countries. And I had many reasons why this is going to be the case for me for the rest of my life, and I am very confident at this – because I had no 2) **innate capacity**, I had a very bad memory, I couldn't travel to the country yet, I was too old, I felt too old, I, and I was so sure I was gonna 3) **encourage**..... the native speakers and embarrass myself. And at the top of this, in school, I 4) **was very good at** languages. So I did actually get the opportunity to get into languages after I graduated university – with a degree in 5) **Computer Programming**..... – still only able to speak English, I moved to Spain. And I figured – this is it; this is gonna solve my problems – living in the country. No. Six months later of living in Spain I couldn't speak any Spanish.

Now a sensible person would have 6) **succeeded** at this stage and got into the point. I'm not very sensible, though. So I figured – if I change my approach, and change my attitude, maybe I can change my 7) **abilities** And what happened to inspire me to get into language learning - was I met a 8) **linguist**

¹² For the recording visit https://youtube/0x2_kWRB8-A

II. Decide whether the statements below are TRUE or FALSE.

1. The speaker wanted to be able to speak many languages in order to feel superior. _____
2. People usually fail to learn another language because they have the wrong motivation. _____
3. The right motivation to learn a language is to pass an exam or to make a good career. _____
4. The best motivation of learning another language is being passionate about that language. _____
5. The speaker was able to learn other languages only after he changed his priorities. _____
6. One of the reasons why people can't learn a language is because they don't have a language gene or talent. _____
7. The inborn trait of being naturally talented at learning a language is an advantage. _____
8. Adults are better language learners than children. _____

III. Fill in the chart with the expressions that fit correctly under each excuse.

Naturally talented; Sound incredible; Revise with the right frequency; Language is a means of communication; Memory capacity; A valid excuse; Hard wired; Money isn't an issue; Egyptian Arabic; Live through the language; To work harder; Study grammar books; It's all in your head; A big list of words; Perfectionism; ~~Inborn trait~~; To make mistakes; Internet; Image association technique; Opens up many doors to other cultures.

No language gene or talent	Too old to learn a second language	Not being able to travel to the country	Bad memory for the vocabulary	Frustrating native speakers
Inborn trait				

Active Listening¹³

Test: Listen closely and carefully and choose the correct answer.

1. Why did Sam go to the first hotel he came across?
 - a) He had no idea where he was heading.
 - b) He was only interested in finding a bed.
 - c) He liked the welcome they made.
 - d) He didn't want to carry his backpack any further.

2. Did Bob take a tour to Vesuvius and Pompeii?
 - a) He wishes he had.
 - b) He was there a couple of years ago.
 - c) He was there a couple of weeks ago.
 - d) He was there last month.

3. Why did Sam compare his boots with a pair of slippers?
 - a) They were very comfortable.
 - b) They were new.
 - c) They were made of the softest leather imaginable.
 - d) They were not just any old.

4. How did Sam manage to avoid the pack of dogs?
 - a) He fought with them.
 - b) He ignored them.
 - c) He didn't get close to them.
 - d) The dogs didn't frighten him that much.

¹³ Active Listening Test is devised based on the recording of Unit 15 in Grammar for CAE and Proficiency, 2009

Speaking

Polyglot – Learn a Language Like a Polyglot

A polyglot is a person who learns language to the point of high level of fluency. There have been famous and non famous polyglots in history. There was Cardinal Mezzofanti who learned some 38 languages, by studying morning to evening his whole life. On the other hand there is multilingualism with people raised in Europe and living between two or three language zones. These people are bilingual, trilingual or multilingual not because of a gift but because their brains as children were stretched by the exposure to several languages.

Here are some important tips on how to become a Polyglot

- Choose one language and get to the intermediate level. Once you learn one language others will be much easier.
- To learn a language fast use the flashcard approach. Find the most important words in the language. The vocabulary is a different list in every languages. Next, find the most important two hundred verbs. Verbs are the soul of a language and you need this to understand the action of the sentence. Learn these with flashcards until you know them by heart. This flashcard approach is the best approach to learn a language.
- With toil, suffering and lament, work through a very good book on grammar. It can not be one of these phrase books or introduction to the language books, it needs to be a real language book with drills and exercises on every page. You need thousands of language patterns to test and make mistakes before you begin to understand the grammar. Understanding comes after you do the quizzes and make mistakes not in some theoretical language school class. No one can teach you a language. It is all self learning. No one likes this advice but you need to do it.
- At this point if you can not fall in love with a native speaker, try making online friends or at least chat with someone online.
- Read books that you like in the language. Books are better than movies as it is an active not a passive activity.

1. What does it mean to know a language?

2. How many languages can a person know?/ How many languages should you know?
3. What reasons are there for studying foreign languages?
4. What methods are most efficient in the study of foreign languages?
5. What factors influence your success in the study of foreign languages?

What is Polyglottery?

Polyglottery is a scholarly discipline. It embodies a quest to develop an encyclopedic mind and to philosophically understand the nature of your own consciousness through the passionate, in-depth, and respectful study of as many different languages as possible, focusing both upon their diachronic evolution as actual entities and upon the intellectual heritage they have left in the form of great texts. As an academic discipline, Polyglottery is the direct descendent and heir of Comparative Philology. However, whereas Comparative Philology had a tendency to focus inwards upon the origins of the Indo-European family in a nationalistic sense, Polyglottery faces outwards towards expanding the individual scholar's horizons by imparting the ability to read classic texts of Great Books in the tongues of other civilizations.

Polyglottery can best be described as a wedding of resurrected Comparative Philology with Great Books education. For those who may not know, Comparative Philology was the term for what was done with both languages and literature when these were studied in tandem throughout the nineteenth century; it involved not only the comparative grammatical study of closely related language families, but also the cultures and literatures that these languages produced. As its core training, Comparative Philology demanded the in-depth study of many languages. Towards the twentieth century, as other fields of Linguistics developed, Comparative Philology was engulfed by them and, under the newer term of (comparative) historical linguistics, it is now only a relatively minor and unimportant branch of the whole discipline. Today, although the term "Linguistics" sounds as if it has to do with languages, it most often does not concern the actual study of foreign languages. Indeed, with the disappearance of Comparative Philology as an independent discipline, there is now no place for anyone who wants to study multiple foreign languages within the

established academic paradigm, and the production of reference works such as dictionaries, grammars, and language manuals is not considered to be "research."

According to you how can polyglottery reform general education?

LISTENING SEVEN

Active Listening

Listen closely and carefully and choose the correct answer.

Test 1¹⁴

1. They have to rely on contributions from people as
 - a) they are a charitable trust.
 - b) people are a good resource.
 - c) they have to achieve their aim.
 - d) they need some volunteers.

2. What kind of help is needed from people?
 - a) only physical help
 - b) publicizing on the net
 - c) any help they can provide
 - d) only outdoor help

3. Is it a must to be a member of NWT to be involved in the program?
 - a) Being a member is a must.
 - b) Being a member is not a must.
 - c) You need to be a member as it is quite expensive to join the program.
 - d) You needn't be a member but you must be a volunteer.

4. Why was the marsh given to the NWT?
 - a) There was a dispute between the two brothers.
 - b) Mr. Reynolds wanted to take over the area.
 - c) The owner has been a supporter of the NWT for many years.
 - d) It was the wish of the owner's brother.

¹⁴ Active Listening Test 1 is devised based on the recording of Unit 16 in Grammar for CAE and Proficiency, 2009.

Test 2¹⁵

Linguistics Class

1. What is the discussion mainly about?
 - a) The history of the English language
 - b) Different types of grammar
 - c) A linguistic perspective for Latin
 - d) Standard language in schools

2. How does the professor make his point about *native intuition*?
 - a) He explains how to perform an easy experiment.
 - b) He tells the class about his personal experience.
 - c) He provides several examples of sentences.
 - d) He contrasts it with non-native intuition.

3. What are two key problems for descriptive grammar?
Click on 2 answer choices.
 - a) The information is very complicated and subject to change.
 - b) The formal language must be enforced in all situations.
 - c) The language can be organized correctly in more than one way.
 - d) The description takes time because linguists must agree.

4. Why does the student say this: “*Did you say disregarded*”?
 - a) She is disagreeing with the professor.
 - b) She is confirming that she has understood.
 - c) She is trying to impress the other students.
 - d) She is adding information to the lecture.

5. According to the professor, why were Latin rules used for English grammar?
 - a) Latin was a written language with rules that did not change.
 - b) The Romans had conquered England and enforced using Latin.
 - c) English and Latin had many vocabulary words in common.
 - d) English was taking the place of Latin among educated Europeans.

6. Why does the professor discuss the rule to avoid ending a sentence with a preposition?

¹⁵ See Toefle iBT 2009, pp. 181-183.

- a) It is a good example of the way that descriptive grammar is used.
- b) It shows the students how to use formal grammar in their speech.
- c) It is a way to introduce a humorous story into the lecture.
- d) It demonstrates the problem in using Latin rules for English.

Speaking

Descriptive Grammar vs Prescriptive Grammar

A central aspect of the knowledge of a particular language variety consists in its grammar - that is, its *implicit* (or tacit or subconscious) knowledge of the rules of pronunciation (phonology), of word structure (morphology), of sentence structure (syntax), of certain aspects of meaning (semantics), and of a lexicon or vocabulary. Speakers of a given language variety are said to have an implicit mental grammar of that variety consisting of these rules and lexicon. It is this mental grammar that determines in large part the perception and production of speech utterances. Since the mental grammar plays a role in actual language use, it must be concluded that it is represented in the brain in some way.

The concept of mental grammar was popularized by American linguist Noam Chomsky in his groundbreaking work *Syntactic Structures* (1957). As Binder and Smith have observed, "This focus on grammar as a mental entity allowed enormous progress to be made in characterizing the structure of languages" (*The Language Phenomenon*, 2013).

Below we provide different citations of several linguists on what is Grammar:

The detailed study of the language user's mental grammar is generally regarded as the domain of the discipline of linguistics, whereas the study of the way in which the mental grammar is put to use in the actual comprehension and production of speech in linguistic performance has been a major concern of psycholinguistics. (William C. Ritchie and Tej K. Bhatia, "Monolingual Language Use and Acquisition": An Introduction. *The Handbook of Educational Linguistics*, ed. by Bernard Spolsky and Francis M. Hult. Blackwell, 2010)

Grammar is the structural foundation of our ability to express ourselves. The more we are aware of how it works, the more we can monitor the meaning and effectiveness of the way we and others use language. It can help foster precision, detect ambiguity, and exploit the richness of expression available in English. And it can help everyone – not only teachers of English, but teachers of anything, for all teaching is ultimately a matter of getting to grips with meaning. (David Crystal, "In Word and Deed." *TES Teacher*, 2004)

It is necessary to know grammar, and it is better to write grammatically than not, but it is well to remember that grammar is common speech formulated. Usage is the only test (William Somerset Maugham, *The Summing Up*, 1938).

Each adult speaker of a language clearly has some type of 'mental grammar,' that is, a form of internal linguistic knowledge which operates in the production and recognition of appropriately structured expressions in that language. This 'grammar' is subconscious and is not the result of any teaching (George Yule, *Study of Language*, 2nd ed. Cambridge University Press, 1996).

One way to clarify mental or competence grammar is to ask a friend a question about a sentence. Your friend probably won't know *why* it's correct, but that friend will know *if* it's correct. So one of the features of mental or competence grammar is this incredible sense of correctness and the ability to hear something that 'sounds odd' in a language. (Pamela J. Sharpe, *Barron's How to Prepare for the TOEFL IBT*. Barron's Educational Series, 2006)

Descriptive grammars aim at revealing the mental grammar which represents the knowledge a speaker of the language has. They do not attempt to prescribe what speakers' grammars should be. (Victoria M. Fromin, *Introduction, Linguistics: An Introduction to Linguistic Theory*. Blackwell, 2000) (Peter W. Culicover and Andrzej Nowak, *Dynamical Grammar: Foundations of Syntax II*. Oxford Univ. Press, 2003)

When we hear the word *glamour* first what comes to mind is celebrities, limousines and red carpets, swarms of paparazzi and more money than sense. But, odd as it may sound, *glamour* comes directly from a decidedly less glamorous word – *grammar*.

During the Middle Ages, *grammar* was often used to describe learning in general, including the magical, occult practices popularly associated with the scholars of the day. People in Scotland pronounced *grammar* as "glam-our," and extended the association to mean magical beauty or enchantment.

In the 19th century, the two versions of the word went their separate ways, so that our study of English grammar today may not be *quite* as glamorous as it used to be.

But the question remains: *what is grammar?*

In the Glossary of Grammatical and Rhetorical Terms, there are two definitions of grammar:

1. The systematic study and description of a language.
2. A set of rules and examples dealing with the syntax and word structures of a language, usually intended as an aid to the learning of that language.

The two main types of Grammar are Descriptive grammar and Prescriptive grammar. The difference between them is as follows:

- Descriptive grammar refers to the structure of a language as it's actually used by speakers and writers.
- Prescriptive grammar refers to the structure of a language as certain people think it *should* be used.

Descriptive grammarians generally advise us not to be overly concerned with matters of *correctness*: language, they say, isn't good or bad; it simply *is*. As the history of the glamorous word *grammar* demonstrates, the English language is a living system of communication, a continually evolving affair. Within a generation or two, words and phrases come into fashion and fall out again. Over centuries, word endings and entire sentence structures can change or disappear.

Prescriptive grammarians prefer giving practical advice about using language: straightforward rules to help us avoid making errors. The rules may be over-simplified at times, but they are meant to keep us out of trouble - the kind of trouble that may distract or even confuse our readers.

Both kinds of grammar are concerned with rules – but in different ways. Specialists in descriptive grammar (called *linguists*) study the rules or patterns that underlie our use of words, phrases, clauses, and sentences. On

the other hand, prescriptive grammarians (such as most editors and teachers) lay out rules about what they believe to be the “correct” or “incorrect” use of language.

To illustrate these different approaches, let's consider the word *interface*. The descriptive grammarian would note, among other things, that the word is made up of a common prefix (*inter-*) and a root word (*face*) and that it's currently used as both a noun and a verb. The prescriptive grammarian, however, would be more interested in deciding whether or not it is “correct” to use *interface* as a verb.

Though certainly different in their approaches to language, both kinds of grammar - descriptive and prescriptive – are useful to students.

The study of grammar all by itself won't necessarily make you a better writer. But by gaining a clearer understanding of how our language works, you should also gain greater control over the way you shape words into sentences and sentences into paragraphs. In short, studying grammar may help you become a more *effective* writer.

Answer the questions

1. Why do you think it is necessary to study grammar?
2. How does one's knowledge of a language change after studying the grammatical structure of the language?
3. Which is more important - the theoretical knowledge of grammar, or the practical usage of it?

LISTENING EIGHT

Active Listening

Listen closely and carefully and choose the correct answer.

Test 1¹⁶

1. What did the minister say concerning the report on crime level?
 - a) Crime figures have increased in 40%.
 - b) There has been a reduction in crime figures.
 - c) There has been a 30% fall in the risk of being a victim of crime.

¹⁶ Active Listening Test 1 is devised based on the recording of Unit 18 in Grammar for CAE and Proficiency, 2009.

- d) The policies that they had put in didn't have a significant impact.
2. Which of the following doesn't the minister speak about as a measure that has had a significant effect on reducing crime level?
- a) closed-circuit television
 - b) the appointment of Peter Miles as head of police service
 - c) making an Amends scheme
 - d) the presidential elections
3. Which category of crime mentioned in the interview has risen in 25%?
- a) street crime
 - b) drug related crime
 - c) car accidents
 - d) vandalism
4. What's the public perception concerning the crime level?
- a) People think crime level has fallen.
 - b) People think crime rate has increased.
 - c) People are unaware of crime level.
 - d) People don't take any interest in it.

Test 2¹⁷

Anthropology class

1. What is the main purpose of this lecture?
- a) To discuss three types of authority
 - b) To distinguish between power and authority
 - c) To examine alternatives to Weber's model
 - d) To argue in favor of a legal rational system
2. Why does the professor mention Kennedy and Reagan?
- a) They were founders of political movements.
 - b) They were examples of charismatic leaders.
 - c) They were attorneys who led by the law.
 - d) They had contrasting types of authority.

¹⁷ See Toefle iBT 2009, pp. 295-297.

3. According to the professor, what two factors are associated with charismatic authority?

Click on 2 answer choices.

- a) Sacred customs
- b) An attractive leader
- c) A social cause
- d) Legal elections

4. Why does the professor say this: “*What about power that’s accepted by members of society as right and just, i.e. legitimate power?*”

- a) She is asking the students to answer a question.
- b) She is introducing the topic of the lecture.
- c) She is expressing an opinion about the subject.
- d) She is reminding students of a previous point.

5. In an evolutionary model, how is rational legal authority viewed?

- a) The most modern form of authority
- b) A common type of authority in the industrial age
- c) Authority used by traditional leaders
- d) A replacement for the three ideal types of authority

6. What does the professor imply about the three types of authority?

- a) There is only one legitimate type of authority in modern societies.
- b) Sociologists do not agree about the development of the types of authority.
- c) Societies tend to select and retain one type of authority indefinitely.
- d) Weber's model explains why the social structure rejects power over time.

Speaking

Power and Authority

There is a fine line of difference between power and authority, especially as bases for Leadership.

James Hunter writes in *The Servant* (pp.29-34) that “If leadership is about influencing others, how do we go about developing that influence with people? How do we get people to do our will? How do we get their

ideas, commitment, creativity, and excellence, which are by definition voluntary gifts?” ... To better understand how one develops this type of influence, it is critical to understand the difference between power and authority. ...

- Power: the ability of a person or a group to influence the beliefs and actions of other people. It is the ability to influence events. Power can be personal power. A person gets his personal power from his personality or from his expert knowledge. Doctors, Lawyers, Engineers, Programmers, etc. get their power from their expertise and professional knowledge. Power can also be legitimate or official power. This power comes from a higher authority.

- Authority: the right given to a manager to achieve the objectives of the organisation. It is a right to get the things done through others. It is a right to take decisions. It is a right to give orders to the subordinates and to get obedience from them. A manager cannot do his work without authority. Authority cannot be bought or sold, given or taken away. Authority is about who you are as a person, your character, and the influence you've built with people.

Needless to say, good Leadership leads by authority and not by power.

Donna Lee Bowen, a professor of political science, considers the war with Iraq through the frameworks of power and authority.

“I would like to address two concepts that are basic to political science and, indeed, to the world we live in. These are the concepts of power and authority.

In our introductory political science courses, we define power as the ability to influence the outcome of events. Power may be - correctly used power; incorrectly used power; it may be power exerted by sheer force and coercion.

Authority, on the other hand, is subjective; it is depends upon an individual's perception of its rightness. Authority is defined as rightful power. It might be helpful to think which individuals and institutions in your lives command rightful power.

There is no question that Saddam Hussein has been recognized for decades as a person who holds power. He is highly coercive in that he has weapons he can use both within and without his country. But is

he legitimate, and does he hold real authority? In the United States and the rest of the world, including the Middle East, the answer would be absolutely not. Saddam Hussein is an illegitimate leader who holds power by commanding fear, not respect.

These concepts are difficult; dealing with them is more art than science. Perceptions often become reality. Immediately after Sept. 11, the sympathy that the world had for the United States after the unprovoked attacks by Al Qaeda gave us enormous authority. And it gave us the ability to address the question of how we end a reign of terror exercised by non-state entities in almost every country in the world. Because of the rightness of our stance, we had support worldwide.”

A bit more research might have led to the terms *power* and *authority* being coined in reverse roles from those above. The word *power* comes from a Latin root meaning to be able to do things, while the word *authority* comes from a root meaning *creator*. *Authority* implies that one has total control over that which he creates (including perhaps you), while ability to do things is an attribute in someone I might like to follow.

Discussion points

- Are you familiar with Jerry Weinberg's material on leadership? Jerry runs a workshop called Problem Solving Leadership (PSL). If you don't know it, you might want to check it out.
- Power is the control you have over subordinates. Authority is the influence you have over peers. How effective would your boss be if he were your peer? Would you like a manager who behaves more like a peer and less like a boss?
- You can operate power without authority but can you operate authority without power?
- Do you agree with following idea? “What gives life to power is authority. In the absence of authority, any power in use is coercive.”
- What do you know about Linguistic Anthropology? Make reports presenting some focal findings in this area.

UNIT SIX

CONSTRUCTING A RESEARCH PAPER

Overview of the Research Paper

There will come a time in most students' careers when they are assigned a Research Paper (RP). Such an assignment often creates a great deal of unneeded anxiety in the student, which may result in procrastination and a feeling of confusion and inadequacy. This anxiety frequently stems from the fact that many students are unfamiliar and inexperienced with this genre of writing. However, writing a research paper is an essential aspect of academic life and the process of writing it can be one of the more rewarding experiences one may encounter in academics. What is more, many students will continue to do research throughout their careers, which is one of the reasons this topic is so important.

Becoming an experienced researcher and writer in any field or discipline takes a great deal of practice. Remember, even the most experienced academic veterans have had to learn how to write a research paper at some point in their career. Therefore, with diligence, organization, practice, a willingness to learn (and to make mistakes!), and, perhaps most important of all, patience, a student will find that he/she can achieve great things through his/ her research and writing.

A research paper is the culmination and final product of an involved process of research, critical thinking, source evaluation, organization, and composition. It is, perhaps, helpful to think of the research paper as a living thing, which grows and changes as the student explores, interprets, and evaluates sources related to a specific topic. Primary and secondary sources are the heart of a research paper, and provide its nourishment. The research paper serves not only to further the field in which it is written, but also to provide the student with an exceptional opportunity to increase his/ her knowledge in that field.

When you read an RP, you may think that it is a simple, straightforward account of an investigation - indeed, RPs are often designed to create this impression. However, we believe that such impressions are largely misleading. Writers of RPs, in our opinion, operate in a strategic manner. This is principally because such writers know that RPs have to justify themselves. They need to establish that the research questions are sufficiently interesting. They need to demonstrate that the research questions are, in theory, answerable. And they need to compete against other RPs for acceptance and recognition. As a result, RP authors are very much concerned with positioning - with showing that their studies are relevant and significant and have some new contribution to make.

The overall rhetorical shape of a typical RP is the general-specific-general movement. Four different sections have thus become identified with four different purposes.

Introduction (I) The main purpose of the Introduction is to provide the rationale for the paper, moving from general discussion of the topic to the particular question or hypothesis being investigated. A secondary purpose is to attract interest in the topic – and hence readers.

Chapter I (Ch I) This section describes, in various degrees of detail, methodology, materials, and procedures of the RP. This is the narrowest part of the RP.

Chapter II (Ch II) In this section, the findings are described, accompanied by abundant amounts of commentary.

Conclusions (C) The Conclusions section offers an increasingly generalized account of what has been learned in the study. This is usually done through a series of "points," at least some of which refer back to statements made in the Introduction.

As a result of these different purposes, the four sections have taken on different linguistic characteristics. Some of them are summarized in the table below. The first line of the table shows, for instance, that the present tense is common in Introductions and Conclusions, but uncommon in Chapters I and II.

	Introduction	Chapter I	Chapter II	Conclusion
Present tense	high	low	low	high
Past tense	mid	high	high	mid
Passive voice	variable	high	low	variable
Citations/ references	high	variable	low	low
Commentary	high	low	high	low

Another very important aspect in constructing an RP is the concept of the audience. Should the student's audience be his/her instructor only, or should the paper attempt to reach a larger academic audience? Therefore, it is important for the student to articulate an audience that falls somewhere in between. The instructor should be considered only one member of the paper's audience; he is part of the academic audience that desires students to investigate, research, and evaluate a topic. Try to imagine an audience that would be interested in and benefit from your research. The following are questions that may help the student discern further her audience:

- ✓ Who is the general audience I want to reach?
- ✓ Who is most likely to be interested in the research I am doing?
- ✓ What is it about my topic that interests the general audience I have discerned?
- ✓ If the audience I am writing for is not particularly interested in my topic, what should I do to pique its interest?

Remember, one of the purposes of a research paper is to add something new to the academic community.

Language focus: Imperatives in Research Papers

In RPs imperatives are less commonly used because they may be offensive. They may upset the fragile relationship between the writer and the reader, since the reader (instructor, advisor, or someone outside) can be expected to have a status comparable to or higher than the author.

If you think that an imperative might cause offense by being impolite, there are easy ways of escape.

Imperative	Now compare the results in tables 4 and 5.	Not desirable
Passive	The results in tables 4 and 5 can now be compared.	Desirable
Conditional	If we now compare the results in tables 4 and 5, we can see that...	Desirable

Task One

Here are eight sentences taken from a Research Paper. Based on the information given in the table and your own knowledge, can you guess from which of the sections they come? Mark each one with I, Ch I, Ch II, or C. There are two sentences from each section.

1. In order to reveal the expressive-emotional overtones a philological investigation of texts should be carried. _____

2. The polyphony of the word is most obviously displayed in literary translations where the different meanings of the polyphonic word, realized simultaneously in the source language, find their reflection in different translations. _____

3. In this connection the well-known western literary critic Rosser notes that there is always one element which keeps the reader fascinated in literature and that element is pleasure. In Rosser's words " we read because, generally speaking, we find it pleasurable to read, and the more pleasure we find in reading the more the activity becomes part of our daily lives", (in: Назарова Т. Б., 1994) _____

4. The combined application of linguostylistic and linguopoetic analyses was carried out in the research. _____

5. Polyphony is most successfully realized in "nonverbal" comparisons which as opposed to "verbal" ones have metaphoric qualities. _____

6. Having considered the narrow philological context we found out that the use of the word 'memory' in so many metaphorical expressions is not at all by chance. _____

7. The comparative analysis of the English and French languages also helped to reveal the above mentioned. _____

8. The field of our particular interest is the so-called “verbal polyphony” – the polyphony of the words. _____

Task Two

Below several uses of the Imperative are provided. Which ones do you think are desirable to be used in RPs? Try to give the desirable options of the ones that might sound offensive to the reader. The first one is done for you.

1. See Appendix A for the list of articles studied.

A list of articles studied is given in Appendix A.

2. Compare the different meanings of the same word in the examples below.

3. Note the use of the word ‘memory’ in the following sentence.

4. Pay attention to the use of the indefinite article in the example above.

5. Consider the application of the method of comparative analysis in the examples below.

6. Observe the absence of the definite article in the examples below.

Where do I begin?

There is neither a template nor a shortcut for writing a research paper; again, the process is, amongst other things, one of practice, experience, and organization, and begins with the student properly understanding the assignment at hand.

Therefore, in order for a student to become an experienced researcher and writer, he/she must not only pay particular attention to the genre, topic, and audience, but must also become skilled in

- ✓ researching
- ✓ outlining
- ✓ drafting
- ✓ and revising.

I. Research is not limited to published material that can be found on the Internet or at the library. Many topics you choose to write on may not have an abundance of sources and hence may require a different kind of approach to conducting research. This approach involves collecting information directly from the world around you and can include observations and surveys; this is called primary research. You may be able to find secondary sources (such as those found at the library or online) on the more general topic you are pursuing.

An important distinction when doing research is the difference between traditional publications and Internet resources. The Internet may be the most convenient place to begin your research, but it is not always the best.

Traditional Publications: This includes anything that has been published in print form and is widely available at libraries and bookstores. Material includes: books, textbooks, newspapers, popular and scholarly journals, and magazines. With the advent of new technologies, many traditional resources are now available online (including newspaper articles, magazines, book chapters, and journal articles). Pay careful attention to whether the source you have found is an online-only source or if it has a print component as well.

Books and Textbooks: Books present a multitude of topics. Because of the time it takes to publish a book, books usually contain more dated information than will be found in journals and newspapers.

Academic and Trade Journals: Academic and trade journals are where to find the most up-to-date information and research in industry, business, and academia. Journal articles come in several forms, including literature reviews that overview current and past research, articles on theories and history, or articles on specific processes or research.

Internet Sources: Anything published exclusively online in a variety of digital formats. Material includes: web pages, PDF documents, eBooks, multimedia.

Web sites: Most of the information on the Internet is distributed via Web sites. Web sites vary widely in quality of information and validity of sources.

Weblogs / Blogs: A rather recent development in Web technology, weblogs or blogs are a type of interactive journal where writers post and readers respond. They vary widely in quality of information and validity of sources. For example, many prestigious journalists and public figures may have blogs, which may be more credible of a blog than most.

II. Outlining is an integral part of the process of writing. Ideally, you should follow the three suggestions presented here to create an effective outline.

a. Coordination

All the information contained in Chapter I should have the same significance as the information contained in Chapter II. The same goes for the subchapters (which should be less significant than the chapters). Example:

Chapter I Providing the theoretical background for carrying a cultural analysis of literary texts.

Chapter II Carrying the cultural analysis on the factual material.

b. Subordination

The information in the Chapters should be more general, while the information in the subchapters should be more specific. Example:

Chapter I Providing the theoretical background for carrying a cultural analysis of literary texts.

Subchapter 1.1 Defining the different approaches to the theoretical basis of the cultural analysis.

Subchapter 1.2 Specifying the methods of research.

Chapter II Carrying the cultural analysis on the factual material.

Subchapter 2.1 Analyzing the texts by the application of the method of comparison and contrast.

Subchapter 2.2 Revealing any outstanding differences between the different cultures

c. Division

Each Chapter should be divided into 2 or more parts.

III. Drafting is one of the last stages in the process of writing a research paper. No drafting should take place without a research question or thesis statement; otherwise, the student will find himself writing without a purpose or direction. Think of the research question or thesis statement as a compass. The research the student has completed is a vast sea of information through which he must navigate; without a compass, the student will be tossed aimlessly about by the waves of sources.

IV. Revising, Editing, Proofreading

Revising is the process consisting of:

- a) Major sweeping, changes to the various drafts of a project
- b) An evaluation of word choice throughout the project
- c) The removal paragraphs and sometimes, quite painfully, complete pages of text
- d) Rethinking the whole project and reworking it as needed

Editing is a process interested in the general appearance of a text, and includes the following:

- a) Analysis of the consistency of tone and voice throughout the project
- b) Correction of minor errors in mechanics and typography

c) Evaluation of the logical flow of thought between paragraphs and major ideas

This process is best completed toward the final stages of the project, since much of what is written early on is bound to change anyway.

Proofreading is the final stage in the writing process, and consists of a detailed final reread in order to find any mistakes that may have been overlooked in the previous revisions.

Language Focus: Tense and Purpose Statements

Students sometimes ask whether they should use *was* or *is* in purpose statements. The answer to this question depends on how you refer to your work. You have two choices:

1. Referring to the type of *text* – paper, article, thesis, report, research note, etc.
2. Referring to the type of *investigation* – experiment, investigation, study, survey, etc.

If you choose to refer to the type of text, you must use the present tense. If you write, "The aim of this paper was to . . . ," it suggests that you are referring to an original aim that has now changed.

If you choose to refer to the type of investigation, you can use either *was* or *is*. However, there is an increasing tendency to choose the present, perhaps because it makes the research seem relevant and fresh and new. The "safe rule" then is to opt for the present.

Task One

Look at the statements below. Decide whether they should go under a heading or a subheading. Put an H or an S next to each statement.

1. Carrying an analysis of ESL spelling errors _____
2. Learning strategies for Spanish EFL students' oral communication _____
3. Specifying the uses of the passive in journal articles _____
4. Specifying the position of sentence connectors in Academic English _____

5. Carrying an analysis on Rhetorical patterns in English and Armenian _____
6. Specifying the methods of investigating Rhetorical patterns _____
7. Providing the theoretical background for constructing an RP _____

Task Two

Make a draft outline of your own research paper.

Writing Up Chapters I and II

In the following units we hope to illustrate certain strategic aspects of RP writing. You might have expected us to begin our discussion of RP sections with the Introduction. Instead, we are beginning with the Chapters. This is usually the easiest section to write and, in fact, it is often the section that researchers write first. The Chapters are usually divided into subchapters, thus students may choose to write a small section introducing the content of the subchapters in general lines, or they may choose to pass onto writing the subchapters right away. Each subchapter should be 10 or 15 pages long and they can be structurally divided into three parts – the initial part, the main part and a conclusive part. The initial part usually provides background information on the concepts under investigation. Of utmost importance is the main part of the subchapter where the theoretical and factual data are provided. It would be preferable if a comparative and confrontative approach to the theories be provided proportionally. The conclusive part of the subchapter should not be more than half-page long. It should sum up briefly the main points of the investigation included in the subchapter.

Chapter I thoroughly examines and defines different approaches to the essence of the concept under investigation, the theoretical basis of the concept, as well as the issues concerning the method of research. In this unit we shall mainly concentrate on writing up the Methods section. As is customary, the main tense in writing up the methods of investigation is the past. Here are some skeletal examples used in writing up the methods section:

- ✓ we examined . . .
- ✓ each occurrence was identified . . .

- ✓ it was designated . . .
- ✓ it was classified . . .
- ✓ the category was interpreted . . .
- ✓ we included . . .
- ✓ we included . . .
- ✓ we counted . . .

Methodology is often a very important and hotly debated issue. Indeed, the main point of an RP will be to announce some development in method. Methods sections vary greatly in what might be called "speed." (Swales 2001)

- Type 1 Slow
- Type 2 Fairly slow
- Type 3 Fairly fast
- Type 4 Fast

Slow paced methods sections are explicit about details and procedures; they contain justifications, explanations, and (sometimes) examples. The terminology is often repeated.

Here are examples of a slow and a fast paced methods section. Read and note the differences.

Example 1: Slow paced

In order to reveal the expressive-emotional overtones a philological investigation of texts was carried out within the scope of philological hermeneutics. The latter is aimed at revealing the essence of verbal art, penetrating into its linguopoetic nature, promoting the complicated problem of understanding. The combined application of linguostylistic and linguopoetic analyses led to the adequate understanding of the aesthetic value of a work of verbal art. The most important parameters of linguopoetic analysis are the thematic content, the global vertical context, the character of word-combinations, the use of idiomatic phraseology, the "voice" of the author or the personages. One of the indispensable elements of linguopoetic creativity is polyphony which is considered to be a purely linguopoetic device (Ujmlug 2013).

Example 2: Fast paced

This paper is devoted to the analysis of new words in the Dictionary of Today's Words "Trash Cash, Fizzbos, and Flatliners" by S.Lerner, G.Belkin and others (New York, 1993). We examined the most favoured and frequent ways of word-building in present-day English. We analyzed the dictionary entries along several lines - structurally, semantically and pragmatically (Abstracts 1996).

Commentary on Results Sections

The other section we will deal within this unit is the Results section which is commonly included in Chapter II. It is often said that the Results section of an RP should simply report the data that has been collected; that is, it should focus exclusively on the present results. Indeed, many of the books and manuals aiming at helping students and scholars to write research papers offer this kind of advice. Authors often include commentary because they are aware of their audience. The results section should be mostly restricted to present findings and includes a few minor uses of commentary. Authors may also choose to use heavy commentary depending on the field of investigation. (Swales 2001)

Language Focus: Hyphens in Noun Phrases

Read the following pairs of noun phrases aloud. Can you make a distinction between them in terms of stress and intonation? Can you think of one or two similar pairs from your own field?

- ✓ small-car factory / small car factory
- ✓ blue-lined paper / blue lined paper
- ✓ university-paid personnel / university paid personnel

Task One

Now write a Methods section of your own and decide whether it is slow paced or fast paced.

Task Two

Now write the draft of the Results section of your own investigation.

Introduction Sections

It is widely recognized that writing introductions is difficult and troublesome for both native speakers as well as nonnative speakers. A very long time ago, the Greek philosopher Plato remarked, "The beginning is half of the whole." Writing the Introduction of an RP is particularly troublesome. In some kinds of texts, such as term papers or case reports, it is possible to start immediately with a topic or thesis statement:

- ✓ The purpose of this paper is to ...
- ✓ This paper describes and analyzes ...
- ✓ Our aim in this paper is to ...
- ✓ In this paper, we report on ...

However, this kind of opening is rare and unusual in an RP. In fact, statements like those above typically come at or near the end of an RP Introduction. Why is this? And what comes before? The answer to these questions is simple: an RP should appeal to the readership and attract an audience. Just as plants compete for light and space, so writers of RPs compete for acceptance and recognition. In order to obtain this acceptance and recognition, most writers use an organizational pattern that contains the following three "moves" given in the table below (Swales 2001).

Move 1	Establishing a research territory a. by showing that the general research area is important, central, interesting, problematic, or relevant in some way. (optional) b. by introducing and reviewing items of previous research in the area. (obligatory)
Move 2	Establishing a niche a. by indicating a gap in the previous research, raising a question about it, or extending previous knowledge in some way. (obligatory)
Move 3	Occupying the niche a. by outlining purposes or stating the nature of the present research. (obligatory) b. by announcing principal objectives. (optional) c. by indicating the structure of the RP. (optional)

Move 1 is establishing a research territory. Here are some "skeletal" examples of strong opening statements to express Move 1a. Notice how many of them use the present perfect.

- ✓ The increasing interest in . . . has heightened the need for . . .
- ✓ Of particular interest and complexity are...
- ✓ Recently, there has been growing interest in ...
- ✓ The possibility of . . . has generated wide interest in ...
- ✓ The development of . . . is a classic problem in ...
- ✓ The development of . . . has led to the hope that ...
- ✓ The . . . has become a favorite topic for analysis ...
- ✓ Knowledge of . . . has a great importance for . . .
- ✓ The study of . . . has become an important aspect of. . .
- ✓ A central issue in . . . is . . .
- ✓ The . . . has been extensively studied in recent years.
- ✓ Many investigators have recently turned to . . .
- ✓ The relationship between . . . has been investigated by many researchers.
- ✓ Many recent studies have focused on . . .

The following is a small extract taken from an Introduction part to an RP in the field of Translation Studies. Consider the division between Move 1a and 1b.

TRANSLATING SCIENTIFIC AND TECHNICAL TEXTS: SOME PRINCIPLES AND PITFALLS

G. Shmavonyan

L. Karapetyan

The demand for scientific and technical translation is increasing throughout the world. It is leading to extensive developments in word-processing equipment and international network for the exchange of information. All living languages are changing constantly, consequently, the higher the technology, the greater the rate of change.

Move 1a

Moreover, the translation of any text requires restatement in the target language not only of terms but also of ideas in the original text. The complexity of the technical translation is

Move 1b

that in the process of translating the translator's specialized

knowledge, communication of information and ideas are of great importance. So, great progress has been made in the sphere of linguistics. In spite of the fact that in some countries particular attention is given to modern active machine translation system (MT), the latter will not be able to replace human translators, at least in the nearest future. (Գիտական հոդվածների ժողովածու 2010)

Move 2 is establishing a Niche. In many ways, it is the key move in Introductions. It is the hinge that connects Move 1 (what has been done) to Move 3 (what the present research is about). Move 2 thus establishes the motivation for the study. By the end of Move 2, the reader should have a good idea of what is going to come in Move 3. Most Move 2s establish a niche by indicating a gap - by showing that the research story so far is not yet complete. Move 2s then are a particular kind of critique. Usually Move 2s are quite short, often consisting of no more than a sentence. Sometimes, however, Move 2s can be quite complicated. Consider, for example, Move 2 from the G. Shmavonyan, L. Karapetyan RP on translating scientific and technical texts. (Գիտական հոդվածների ժողովածու 2010)

Move 2

Today, more attention should be focused on the most important determining factor of translation quality - the expertise of the translators. As has been widely noted, good translators have to understand the subject matter they are translating as well as the target document. Roger Bell, distinguished scholar in translation linguistics and communication, the author of "Translation and Translating Theory and Practice", highlights the critical importance of competence and accountability of professional translators and interpreters (Bell, 1982). Indeed, it is not always easy to find qualified and competent technical translators.

Of course, not all RP Introductions express Move 2 by indicating an obvious gap. You may prefer, for various reasons, to avoid negative or quasi-negative comment altogether. In such cases, useful alternatives are using a contrastive statement or raising a question, a hypothesis, or a need. Here are some skeletal examples:

- ✓ The research has tended to focus on ... , rather than on . . .
- ✓ These studies have emphasized . . . , as opposed to . . .
- ✓ Although considerable research has been devoted to ..., rather less attention has been paid to . . .
- ✓ However, it remains unclear whether . . .
- ✓ It would thus be of interest to learn how . . .
- ✓ If these results could be confirmed, they would provide strong evidence for . . .
- ✓ These findings suggest that this treatment might not be so effective when applied to . . .
- ✓ It would seem, therefore, that further investigations are needed in order to . . .

Move 3 is occupying the Niche. The third and final step in the typical RP Introduction is to make an offer to fill the gap (or answer the question) that has been created in Move 2. The first element in Move 3 is obligatory. It has two main variants:

- ✓ Purposive (P) The author or authors indicate their main purpose or purposes.
- ✓ Descriptive (D) The author or authors describe the main feature of their research.

Note that Move 3 is typically signaled by some reference to the present text, such as the uses of *this*, *the present*, *reported*, and *here*. If the conventions of the field or journal allow it, it is also common for the authors to switch from the impersonal to the personal by using *we*. For example,

Move 3

In this paper we present the study of the polyphonic actualization of figurative expressive means in a piece of literature. The research is carried out along the lines of philological hermeneutics. The investigation shows that as one of the most powerful linguopoetic devices the polyphony of the word plays an indispensable role not only in the process of the polyphonic actualization of figurative expressive means but also in providing global aesthetic impact on the reader. In the course of study it

was established that the polyphonic actualization of figurative expressive means depends, to a great extent, on the semantic globality of the words included in the stylistic device as well as the wide horizontal context of the work. The prosodic organization of the text on the etic level is of paramount importance as well (Ayunts 1996).

There are a number of elements that can follow the purposive/descriptive statement. While these elements are typically needed in longer texts, such as theses, dissertations, or long and complex RPs, they may not be necessary in short RPs. We briefly review each in turn.

1. Secondary Aims or Features

Sometimes a second sentence is necessary to complete Move 3a. These secondary statements are often introduced by such language:

- In addition, ...
- ✓ Additionally, ...
- ✓ A secondary aim ...
- ✓ A further reason for ...

2. Stating Value

You may also want to consider whether you want to mention at this stage anything about the contribution your research will make. For example,

The vital importance of the research is accounted for by the necessity of further investigation of the problem of the polyphony of the word as an indispensable element of verbal creativity. It stands to reason to believe that the effective realization of the goal set in the present work will contribute to the solution of the all important philological problem of understanding and interpreting a work of verbal creativity (Ujmlug 2013).

3. Outlining the Structure of the Text

A final option is to consider whether you need to explain how your text is organized. This element is obligatory in dissertations, but is only included in RPs under certain circumstances. Here is a useful example of a textual outline:

The paper consists of an introduction, two chapters, notes to each of the chapter, a conclusion and a bibliography.

The Introduction presents the goal of the thesis and its objectives, the topical issues and the novelty, the practical significance of the research, as well as the structure of the paper.

Chapter One thoroughly examines and defines the different approaches to the theoretical basis of polyphony as a linguopoetic device. The method of research, namely the method of linguopoetic analysis, as well as the issues concerning the understanding, interpreting and analysing a work of fiction are viewed.

Chapter Two is concerned with the confrontative study of the polyphonic actualization of the figurative expressive means.

The results of the research are presented in the Conclusion (Այոնւց 2013).

Task One

Read the draft Introductions to the mini-RP and carry out the tasks that follow.

ON SOME SPECIFIC FEATURES OF FREE REPORTED SPEECH IN ENGLISH

Mkhitaryan E.

The universally-recognized types of speech are direct and reported speech with a subtype of represented speech. There is another subtype known as free reported speech, which has been less studied, and therefore requires more attention. The first data concerning the nature of this syntactic unit can be found in M.A.K. Halliday's works. However, his studies on the subject are limited to the sentence level.

In this paper our attention will be focused on supraphrasal free reported speech. Stylistically free reported speech is more emotional and, therefore, is less grammaticalized than reported speech-proper. In this respect it resembles represented speech, which expresses in a most genuine, unfeigned manner the feelings and thoughts of the characters of a literary work. Supraphrasal free reported speech is normally represented by two forms: monologic and dialogic (Թեղիսնէր 2009).

IN FAVOUR OF SCIENCE FICTION

Muradyan G., Gasparyan N.

The last decade of the 20th century and the start of the 21st have been marked with the emergence of a number of new forms of communicating information which challenge more conventional perspectives in linguistics. In addition to numerous innovative approaches to education, the status quo in the context of English Studies has been greatly changed. Taking into consideration the appearance of modern technologies and the process of reformation in education, new sources of investigating the English language which have traditionally been neglected should be and are being focused on. The unique genre of Science Fiction is one of the so-called neglected genres that has long been ignored by many English departments as it was not considered serious fiction worthy of scholarly study. However, this most thoughtful and imaginative literary type of fiction deserves more attention of linguists and educationalists as it has already offered compelling evidence that it represents historical, cultural, socio-political communicative insights and provides a rich source for linguistic study (Թեղիսյան 2009).

1. Divide the texts into the three basic moves.
2. Look at the table again. Where in the Introductions would you divide Move 1 into 1a and 1b?
3. What kind of Move 2 do we use?
4. What kind of Move 3a do we use?
5. Which of the two Introductions establishes a better research territory.

Task Two

Here are the beginning parts of ten opening Move 3 sentences. Decide in each case whether they are purposive or descriptive, and put a P or a D in the blank. Complete at least three of the sentences with your own words.

1. The aim of the present paper is to give ... _____
2. This paper reports on the results obtained ... _____
3. In this paper we give preliminary results for . . . _____
4. The main purpose of the experiment reported here was to... _____
5. This study was designed to evaluate ... _____
6. The present work extends the use of the last model by ... _____

7. We now report the interaction between ... _____
8. The primary focus of this paper is on . . . _____
9. The aim of this investigation was to test ... _____
10. It is the purpose of the present paper to provide . . . _____

Task Three

Would you choose to use any of the following value statements? What are the advantages or disadvantages of each? If you do not like any of them, can you offer one of your own, or edit one of them to your satisfaction? Work with a partner if possible.

1. In this way, we offer a solution to a long-standing problem in English grammar.
2. It is hoped that this small study will revive interest in a long-neglected feature of academic English.
3. The information presented should be useful to all those teaching academic writing to nonnative speakers of English.

Task Four

Now write, or rewrite, an RP introduction of your own.

Opening a Conclusions Section

Conclusions wrap up what you have been discussing in your paper. After moving from general to specific information in the Introduction and Chapters I and II, your conclusion should begin pulling back into more general information that restates the main points of your argument. Conclusions may also call for action or overview future possible research. It is not so easy to provide useful guidelines for writing Conclusions sections. The problem is that Conclusions vary considerably depending on a number of factors. Not all these factors are understood, but one important one is the kind of research question – or questions – that the study attempted to answer. Another factor that leads to variation is the position of the Conclusions section in the RP. By the time readers reach the Conclusions, authors can assume a fair amount of shared knowledge. They can assume (if not always correctly) that the reader has understood the purpose of the study, obtained a sense of the methodology, and followed along with the

results. Authors can use this understanding to pick and choose what to concentrate on in the Conclusions. As a result, they typically have greater freedom than in the Introduction.

Overall, if Results deal with facts, then Conclusions deal with points; facts are descriptive, while points are interpretive. Effective Conclusions sections are similar to effective lectures, which, as Olsen and Huckin (1990) note, are based on points, rather than on facts. Further, authors of Conclusions have some flexibility in deciding which of their possible points to include and then which to highlight, Conclusions then, should be more than summaries. They should go beyond the results. They should be more theoretical, more abstract, more general, more integrated with the field, more concerned with implications or applications. As Weissberg and Buker note, "in the Conclusions section you should step back and take a broad look at your findings and your study as a whole" (1990: 160).

We have said that Conclusions can be viewed as presenting a series of points. Typically, they are arranged as in the table below:

Move 1	Points to consolidate your research space (obligatory)
Move 2	Points to indicate the limitations in your study (optional but common)
Move 3	Points to identify useful areas of further research (optional)

Move 1 is usually quite extensive, and Moves 2 and 3 are often quite short. At this point, you might want to observe that Move 1 and the later moves seem self-contradictory. Why, you may ask, build up something in order to apparently attack it later? However, if we remember positioning, we can see that authors can present themselves very effectively by both

- ✓ highlighting intelligently the strengths of the study
- and
- ✓ highlighting intelligently its weaknesses.

Indeed, Moves 2 and 3 can also be used to identify and open up future research space for authors and their colleagues. However, this is less likely to happen, according to Huckin (1987), in areas where there is fierce competition for research grants.

There are many strategies that can be adopted for opening a Conclusions section. The choice of strategy clearly depends in part on how

He has *little* research experience. (negative, i.e., not enough) He has *a little* research experience. (neutral, i.e., maybe enough)

Note the use of *no/none of*:

Use *no* when your conclusion is based on but does not directly refer to the cited literature.

e.g. No studies/data/calculations.

If you want to refer directly to the previous research, use *none of*.

None of these studies/findings/calculations ...

Task One

Read the sample draft of Conclusions section and say whether the three moves are identified in it or not. Bring proof to support your answer.

To conclude, it seems that assignment essays continue to have a prominent role in tertiary education as an assignment tool. This is mainly because:

- They are very effective in developing knowledge and writing skills for subject areas.
- Assignment essays can be less stressful than examinations as they allow students to show their understanding of content in less pressured circumstances.
- However, the time consuming nature of writing and marking essays points to some disadvantages that also need to be considered.
- The weight of evidence, however, supports the writing of assignment essays for student assessment because this approach has such positive and proven effect for improved student learning.

Task Two

Write a Conclusions section for your own research. Refer to the Results section for details of your study.

Task Three

Survey and classify the openings of at least six Conclusions sections from a journal in your field. Bring your findings to class.

Titles

Although the title comes first in an RP, it may sometimes be written last. Its final form may be long delayed and much thought about and argued over. Authors know that titles are important; they know that the RP will be known by its title, and they know that a successful title will attract readers while an unsuccessful one will discourage readers. What then are the requirements for good RP titles? In general, the following three are suggested:

1. The title should indicate the topic of the study.
2. The title should indicate the scope of the study (i.e., neither overstating nor understating its significance).
3. The title should be self-explanatory to readers in the chosen area.

In some cases it may be helpful to also indicate the nature of the study (experiment, case report, survey, etc.), but this is not always required. Notice that we have so far not mentioned the length of the title. The expected length of RP titles is very much a disciplinary matter. In some areas titles are becoming longer and looking more and more like full sentences. In others, the preferred style is for short titles containing mostly nouns and prepositions. Finally, at this stage in your career, we advise against "clever," "joke," or "trick" titles. These can be very successful for undergraduates and for senior scholars, but in your case, such titles may simply be interpreted as mistakes. Here is an example of such a title. The author of the paper is Professor Hartley, a well-known professor of psychology who conducted many experiments on what makes English texts easy or difficult to read. In this instance, he has been comparing texts that have "ragged right" at the end of the lines with those that are straight or "justified." Here is the title:

“Unjustified Experiments in Typographical Research and Instructional Design.”

(British Journal of Educational Technology 2 [1973]: 120-31)

Task One

Look at the following titles. Are there any that appeal to you? Why? Can you determine the system of capitalization that has been used in these titles? You may have noticed that titles do not always follow the standard rules for using articles in English.

1. Global Implications of Patent Law Variation (Suzuki, p. 110)
2. ESL Spelling Errors (Teddell, p. 138)
3. Chinese EFL Students' Learning Strategies for Oral Communication (Huang, p. 142)
4. Rhetorical Patterns in English and Japanese (Kobayashi, p. 146)
5. The Position of Sentence Connectors in Academic English (Feak and Swales, p. 175)
6. Children's Punctuation: An Analysis of Errors in Period Placement (Cordeiro, p. 174)
7. On the Use of the Passive in Two Astrophysics Journal Papers (Tarone et al., p. 161)

Task Two

What differences do you see between the following pairs of titles?

1a. On the Use of the Passive in Journal Articles

1b. The Use of the Passive in Journal Articles

2a. A Study of Research Article Results Sections

2b. A Preliminary Study of Research Article Results Sections

3a. An Analysis of Errors in Period Placement

3b. Toward an Analysis of Errors in Period Placement

Task Three

Expand the following titles by adding a secondary element after the colon.

1. Global Implications of Patent Law Variation:

2. Chinese EFL Students' Learning Strategies for Oral Communication:

3. Rhetorical Patterns in English and Japanese:

4. The Position of Sentence Connectors in Academic English:

Task Four

Bring the title of one of your papers to class and be prepared to discuss its final form and how it got there.

Abstracts

In this final section, we will work on two kinds of abstracts. First, we will work on abstracts to be placed at the beginning of an RP. In most situations, these will be abstracts based on texts that you have already written. Second, we will work on the conference abstract. In this case, you may or may not have a text to work from.

Research Paper Abstracts

RP abstracts usually consist of a single paragraph containing from about four to ten full sentences. This kind of abstract is more important for the reader than for the writer. By this we mean that an unsatisfactory RP abstract is not likely to affect whether the paper is finally accepted for publication. It may, however, affect how many people will read your paper. We know from many studies that readers of academic journals employ a vast amount of skimming and scanning. If they like your abstract, they may read your paper, or at least part of it. If they do not like it, they may not.

There are two main approaches to writing RP abstracts. One we shall call the "results-driven" abstract, because it concentrates on the research findings and what might be concluded from them. The other approach is to offer an "RP summary" abstract in which you provide one- or two-sentence synopses of each of the four sections. In both cases, the abstracts will be either informative or indicative. Most RP abstracts should aim to be informative (i.e., they should include the main findings).

Conference Abstracts

This second type of abstract is somewhat different from the RP abstract. It is usually much longer; most of a page rather than a single paragraph (and can be even longer). It is independent; in other words, whether you are accepted for the conference program depends entirely on how your conference abstract is perceived by the review panel. Your primary audience is, therefore, the conference reviewing committee. Appealing to the

conference participants is a secondary consideration. At the beginning of this section, we mentioned another difference: it is very possible that you do not yet have a text to construct your abstract out of. Finally, it is also possible that you have not yet completed all the work for your RP. In effect, your abstract may not be entirely informative.

In consequence of these and other factors, conference abstracts are much more of "a selling job" than RP abstracts. As a result, most conference abstracts have an opening section that attempts to

- ✓ create a research space,
- ✓ impress the review committee, and
- ✓ appeal (if accepted) to as large an audience as possible.

Language Focus: Linguistic Features of Abstracts

On the basis of her research into abstracts from a wide range of fields, Naomi Graetz (1985) gives these linguistic specifications as characteristic of abstracts:

1. the use of full sentences
2. the use of the past tense
3. the use of impersonal passive
4. the absence of negatives

5. the avoidance of "abbreviation, jargon, symbols and other language shortcuts that might lead to confusion."

Despite Graetz's second conclusion (abstracts use the past tense), it seems clear that tense usage in abstracts is fairly complicated. First, the Conclusions are nearly always in the present. Second, RP summary abstracts often use the present or present perfect for their opening statements. Third, there appears to be considerable disciplinary and individual tense variation with sentences dealing with results. Our investigation shows that the present tense is also likely to occur in abstracts. Here are some skeletal sentence openings for abstracts:

- ✓ We discuss . . .
- ✓ We compute . . .
- ✓ We show . . .
- ✓ We argue . . .
- ✓ We conclude ...

It would therefore seem that choice of tense and person may again be partly a strategic matter in abstracts. Choosing the present tense option - if permitted - can produce an effect of liveliness and contemporary relevance.

Task One

Read the two versions of the abstract for an RP and answer the questions that follow.

Version A

Polyphony of the word was studied as a device of verbal creativity within the framework of philological hermeneutics. The application of the linguopoetic method of analysis within the framework of philological hermeneutics revealed that the existence of different meanings on the emic level contributes to the polyphonic actualization of the word on the etic one. Of paramount importance was the application of the confrontative study in revealing the polyphonic actualization of the figurative expressive means. The study also revealed the indisputable roles of the wide philological context and the prosodic features of speech for the polyphonic actualization of figurative expressive means. It stands to reason to believe that the study will contribute to the solution of the all important philological problem of understanding and interpreting a work of verbal creativity (Ujmlŋg 2013).

Version B

The present research is accounted for by the necessity of further investigation of the problem of the polyphony of the word as an indispensable element of verbal creativity. The study thoroughly examines and defines the different approaches to the theoretical basis of polyphony of the word as a linguopoetic device. The method of research, namely the method of linguopoetic analysis, as well as the issues concerning the understanding, interpreting and analyzing a work of fiction are viewed. The investigation shows that, as one of the most powerful linguopoetic devices, the polyphony of the word plays an indispensable role not only in the process of the polyphonic actualization of figurative expressive means but also in providing a global aesthetic impact on the reader. In the course of study it was established that the polyphonic actualization of figurative

expressive means depends, to a great extent, on the semantic globality of the words included in the stylistic device as well as the wide horizontal context of the work. The prosodic organization of the text on the etic level is of paramount importance as well (Ujmlug 2013).

1. The journal requirements state that the abstracts accompanying papers should not exceed 150 words. Do versions *A* and *B* qualify?
2. Which version is "results driven" and which is an "RP summary"?
3. Compare the tense usage in versions A and B.
4. Which version do you prefer? And why?
5. Some journals also ask for a list of *key words*. Choose three or four suitable key words.

Task Two

Here is a successful conference abstract. Underline all instances in the text where the author uses evaluative language to strengthen her case for the acceptability of her research.

THE USE OF STYLISTIC DEVICES IN SCIENTIFIC DISCOURSE

Amiryan A.

Today great attention is paid to the peculiarities of scientific speech. For a long time linguists have been more concentrated on the study of language in fiction. However, with the advance of technical and natural sciences, a new wave of interest emerged, that focused on language use in the process of scientific discourse.

It should first be mentioned that stylistic devices are mostly used in imaginative prose. Admittedly, the aim is not to persuade the reader to believe in the real existence of certain facts but to involve him/her in the writer's aesthetic process of creating. While any work of fiction abounds in stylistic devices, scientific speech, unlike imaginative prose, should be objective, precise and unemotional. It must be based merely on factive information. However, despite this polarity of opposition of the factive and the fictive, numerous investigations have shown that the register of scientific speech makes use of emotional, expressive overtones and stylistically coloured linguistic units to describe objective reality. Thus, it can be

concluded that scientific discourse is not completely devoid of stylistic devices (Թեզիսներ 2009).

TASK 3

Analyze five abstracts from a central journal in your field in terms of the five characteristics proposed by Graetz. To what extent do your findings agree with hers? Be prepared to summarize your findings in class, perhaps in the form of a table.

UNIT SEVEN

DEVELOPING CROSS-LANGUAGE INTERPRETING SKILLS

PART ONE

Translate the following passages into Armenian.

1. Research into interculturality in language teaching has deserved a special attention. In the light of recent developments in research into intercultural communication and language teaching, it seems to be necessary to emphasize the pedagogical value of intercultural education. The relationships between language and culture reveal a surprising concern. Interculturality studies examine fundamentally the relationships between different cultures which need to be clarified. Obviously, intercultural education should be promoted during language instruction and this cultural diversity must be dealt with in a constructive way.

As regards the notion of interculturality, it must be added that the prefix “inter” suggests interaction and sharing. This term evokes the idea of interaction between cultures and communication. Interculturality is mainly based upon the democratic principle of the integration of different peoples. In general terms, culture involves a wide range of values, beliefs, attitudes and behaviours. Therefore, it seems reasonable to ensure the survival of cultural identity of each linguistic community. Language instruction aims to promote the recognition of cultural values and the acceptance of cultural diversity. It is absolutely necessary to reflect on the cultural assumptions underlying language teaching. (Agudo <http://sedll.org/es/admin/uploads>)

2. Myths and work cultures

Drawing on Campbell's theory of mythology in the workplace, I view the concept of myth as a belief that is neither true nor false. ... Thus, whether their origins are grounded in fact or fiction, over time, myths evolve into overstated realities that influence expectations for appropriate and inappropriate behavior. Moreover, as myths are sensational and "bigger than life" versions of what people believe to be true, they can greatly shape the ideals that frame policy and strategy.

Myths, like all belief systems, are culturally bound. In the workplace they reflect national, organizational, and occupational differences. In this environment, when myths are shared by members of the same culture or subculture, they become a kind of code for organizational "meaning-making" which can influence, for example, ways to resolve conflict, the information needed for sound decision-making, the criteria for promotion, and the appropriate level of assertiveness. Culture can create a sense of solidarity in both territorial and spiritual senses. Members of a given culture tend to see themselves as separate and unique. Cultures lend themselves to ethnocentricity and therefore members tend to see themselves as superior to others. When individuals from one culture encounter those of another culture, solidarity is emphasized and increased. What occurs is a tendency to protect and defend one's cultural identity as a way of maintaining the integrity and relative importance of its beliefs and values. This form of behavior is the source of much tension and misunderstanding in cross-cultural work situations. (Hansen 2009: 42)

3. At the time when communication across the world increases in scale, scope and speed, what communicative competence is required to avoid misunderstanding arising from differing expectations in language use and diverging beliefs, worldviews, values, attitudes and ideologies? In other words, what is cross-cultural communicative competence? Byram, Nichols & Stevens define it as "the ability to interact with 'others', to accept other perspectives, to be conscious of their evaluations of difference" in the context of the European Union. It is taken for granted that if one observes dispassionately, analyzes critically, interprets, and discusses cultural differences, one would be led to mutual understanding and respect, and becomes more tolerant of cultural differences.

I have some reservations, however, about including ‘to accept other perspectives’ in cross-cultural communicative competence. Of course we need to make every effort to understand other perspectives, but is it cross-cultural communication to accept and share his/her perspectives in entirety, which might lead you to the total self-denial and assimilation to other perspectives? It is desirable to harmonize socially by stressing commonalities with people of different cultures in the globalized societies for the sake of symbiosis, but I believe we should do so on an equal footing and without losing our own identity, critical judgment, and independent thinking. At times we should agree to disagree in that disagreement is the essence of democracy... (Yano 2006).

4. Intercultural competence is an increasingly desired and necessary skill in a globalized world. The extent to which it is possible to live one’s life without needing to recognize and adapt to the cultural differences of neighbors, friends, colleagues, and even family has rapidly diminished in the last decades. Differences in communication styles and time orientations, both common cultural differences, can lead to profoundly negative evaluations of other people if we do not know to look for the variations. Those negative evaluations can be miserable for everyone involved, and in the worst-case scenario, the misunderstandings and unnecessarily negative judgments can be dangerous. In a culturally complex world, it is easily arguable that the most appropriate (both practically and morally) response to this reality is mutual adaptation – people should develop an understanding of cultural differences and the skills to both understand the behavior of others, and appropriately shift their own behavior in interactions with others (Yano 2006).

5. The third orientation of intercultural development is Minimization of cultural differences. Differences are recognized, but determined to be immaterial to a real understanding of human relations. Rather, those who minimize cultural difference argue that to really understand people, it is necessary to focus almost exclusively on similarities across cultures. Typically, this is based on either biological similarity (all people have the same physical needs), or a philosophical belief system (we are all children of the same god, all subject to the same external structural forces, etc.). People using a Minimization orientation may consider surface cultural

differences interesting, or even fun (particularly objective culture – visible aspects like food, art, music, etc.), but not relevant to truly understanding other people. They may well view too much consideration of culture difference to be dangerous. They are likely to think that deep down, everyone is pretty much like them, thus still seeing their own cultural framework as real and natural, and not recognizing the complexity and legitimacy of other cultures (Yano 2006).

6. The Power of Information

Communication media intrude into our lives more than most of us realize. They influence our daily activities. We cannot ignore them or abandon them. When we use them judiciously, we harness their strength. At a national level they have assisted in overthrowing governments. The tools have worked quite efficiently in the hands of those who would sell us every known form of government from democracy to fascism, communism to theocracy. From Tom Paine's *Common Sense* pamphlets to Mao's little red books and the Ayatollah Khomeini's audiotapes, media have been used as tools of revolution. Lenin's smuggled writings promoted the Bolshevik revolution and the underground samizdat of writers living under communism promoted its end. Electronic tools have now joined the printed tools to bring added breadth to revolutionary fervor. Our age has also witnessed successful media use by those who have no apparent ideology, no political agenda other than to grow rich or influential (Evans, Green 2006).

7. The Computerized Newspaper

Modern newspapers rely on computers at every step. Reporters type their stories on keyboards using word processing programs plus spelling checkers and online library databases, including electronic records of past newspaper stories, which have replaced the old morgue of newspaper clippings. Using their terminals, reporters access computerized government records. Associated Press and other news agency wire copy pours in on high-speed data lines via modem. Copy editors call up stories on video display terminals to edit them and add headlines. Photographs enter computers as a digitized stream of dots to be sized and cropped. Makeup editors design each edition using page layout software. Classified ads, taken by phone, go right into the computer. Display ads arrive on diskette. The finished page comes out as a thin plate ready for the press, which is also

under computer control. Circulation lists on database speed the home delivery. The untidy piles of loose sheets of paper, once the hallmark of every newspaper office, are less evident. Gone at many newspapers are the noise, the grime, and the smell of ink, replaced by pastel carpet. Even small weeklies and free suburban shoppers have taken advantage of computers. By the mid-1990s several hundred newspapers in the United States and Canada did their page makeup on computers. While many of them pasted graphics and pictures in manually, a few included all visual matter in the pagination (Evans, Green 2006).

8. This apparent lack of interest for language as a social sign system links up logically with the Chomskyan emphasis on the genetic nature of natural language. Where, in fact, does the individual knowledge of the language come from? If the source of linguistic knowledge is not social, what else can it be than an innate and universal endowment? If the language is not learned through acculturation in a linguistic community, what other source could there be for linguistic knowledge except genetics?

Further restrictions follow. Meanings constitute the variable, contextual, cultural aspects of language par excellence. Because social interaction, the exchange of ideas, changing conceptions of the world are primarily reflected in the meaning of linguistic expressions, meanings are less interesting from a genetic point of view. Also, if the lexicon is the main repository of linguistically encoded meaning, studying the lexicon is of secondary importance: the focus will fall on the abstract syntactic patterns. And finally, if linguistics focuses on formal rule systems, the application of the rule systems in actual usage is relatively uninteresting. If the rules define the grammar, it is hard to see what added value could be derived from studying the way in which the rules are actually put to use. The study of performance, in other words, is just as secondary as research into the lexicon. In short, generative grammar led to a severe decontextualization of the grammar, separating the autonomous grammatical module from different forms of context: through the basic Chomskyan shift from *langue* to competence, linguistics is separated from the social context of language as a social code; through the focus on the genetic aspects of the language, linguistics is separated from the cognitive context of lived individual experience; through the focus on formal rule systems, linguistics is separated from the situational context of actual language use (Geeraerts et al 2006: 26).

9. There are two important caveats that follow from the principle that semantic structure represents a subpart of conceptual structure. Firstly, it is important to point out that cognitive semanticists are not claiming that language relates to concepts internal to the mind of the speaker and nothing else. This would lead to an extreme form of subjectivism, in which concepts are divorced from the world that they relate to. Indeed, we have concepts in the first place either because they are useful ways of understanding the external world, or because they are inevitable ways of understanding the world, given our cognitive architecture and our physiology. Cognitive semantics therefore steers a path between the opposing extremes of subjectivism and the objectivism encapsulated in traditional truth-conditional semantics by claiming that concepts relate to lived experience (Evans, Green 2006: 160).

10. In contrast to formal semantics which relies on the objectivist thesis, cognitive semantics adopts an experientialist perspective. According to this view, external reality exists, but the way in which we mentally represent the world is a function of embodied experience. Thus meaning construction proceeds not by ‘matching up’ sentences with objectively defined ‘states of affairs’, but on the basis of linguistic expressions ‘prompting’ for highly complex conceptual processes which construct meaning based on sophisticated encyclopaedic knowledge. In one important respect then, the view of ‘meaning’ developed in earlier chapters oversimplifies the picture. Throughout the book, we have used terms like ‘encode’ and ‘externalise’ in order to describe the function of language in relation to concepts. According to this view, semantic structure is the conventional form that conceptual structure takes when encoded in language, and represents a body of stored knowledge that language simply reflects. However, the expression ‘encode’ oversimplifies the relationship between language and cognition and requires some qualification (Evans, Green 2006: 365).

11. Communication has been defined variously, and each definition is usually a reflection of the author’s objective or of a specific context. Often the definition is long and rather abstract, because the author is trying to incorporate as many aspects of communication as possible. In some instances, the definition is narrow and precise, designed to explain a specific type or instance of communication.

When studying the union of culture and communication, however, a succinct, easily understandable definition is in everyone's best interest. Thus, for us, communication is the management of messages with the objective of creating meaning. This definition is somewhat broad, yet is precise in specifying what occurs in every communicative episode. It does not attempt to establish what constitutes successful or unsuccessful communication, which is actually determined by the involved participants, can vary from one person to another, and is frequently scenario dependent. The only qualifiers we place on communication are intentionality and interaction. In other words, if communication is considered to be purposeful – to persuade, inform, or entertain – then we communicate with an intention, and we achieve our objective only by interacting with someone (Samovar, Porter 2012:9).

12. Over the last few years there has been an explosion in the development of different types of portable technology that can bring sound to paper. These 'pointing devices' have in-built scanners that interface with microdots on paper to trigger the release of audio content stored on flash memory or tiny hard disks. Many of these devices are capable of recording speech, songs and other ambient sounds ready for playback at a later time, which is particularly useful for assessment purposes. Some devices can be used to create interactive resources. Clever software within the device can register a user's actions, enabling the development of reading comprehension exercises that offer Boolean feedback – correct/wrong interactivity. The applications for language learning are numerous. Using a device like Mantra Lingua's (<http://uk.mantralingua.com>) PENpal and phonics tiles, children can learn phonics by playing interactive matching games and experiment with word building and segmenting activities.

PENpal can also support reading development by reinforcing the correspondence between the spoken word and the written form. Talking books enable a user to listen to a story, in more than one language if they wish, at the same time as leafing through a picture book; this is beneficial for individuals, small groups of children and even young children alongside a parent. It is a truly multi-modal approach: paper-based texts, supported by strong visuals, delivering professionally recorded sound through touch.

There is also the opportunity for learners to play around inside texts, for example recording a reading of a text, retelling the story or producing dual-language versions (Motteram 2013: 31).

13. Working within the framework of Transformational Grammar (TG), Katz and Postal proposed that a grammar of this kind should be constructed in such a way that transformational rules not change meaning. In a grammar that is constrained in this way, the deep structure would be all that is required for semantic interpretation. Obvious counterexamples to the proposal in the early TG literature included the rules that derived imperative and interrogative sentences from deep structures identical to those of the corresponding declarative sentences. Such transformations obviously change meaning, at least in a broad sense of the word that would count illocutionary force as a part of meaning. Katz and Postal proposed to eliminate these counterexamples by including markers of force in the deep structures of imperative and interrogative sentences. The transformations in question would apply only in the presence of these markers and would, therefore, not change meaning. In a footnote, they also considered the possibility that instead of an unanalyzed marker, the deep structures of interrogative and imperative sentences might include whole performative clauses. Thus the deep structure of *Go home!* would be similar to that of the explicit performative sentence *I request that you go home*, and the deep structure of *Did you go home?* would be similar to the performative *I ask you whether you went home* (Horn, Ward 2006: 66).

14. In his *Grammar of Spoken Chinese*, Chao notes a distinction between the grammatical predicate of a sentence and what he calls the “logical predicate.” Chao points out that the two do not always coincide, illustrating this point with the following exchange between a guide (A) and a tourist (B):

(1) *A*: We are now passing the oldest winery in the region.

B: Why?

The source of the humor here is that the English sentence uttered by the guide has two possible interpretations. On one interpretation, the main predicate asserted by the sentence (Chao’s logical predicate) coincides with the grammatical predicate, i.e., *are now passing the oldest winery in the region*. On the other interpretation, the logical predicate includes only the

direct object. The tourist (B) seems to be questioning the first interpretation (we are passing the oldest winery in the region), but it is the second interpretation that the guide actually intended to convey (what we are passing is the oldest winery in the region).

Within the Western grammatical tradition, the idea that there is a distinction between the grammatical subject and predicate of a sentence and the subject–predicate structure of the meaning that may be conveyed by this sentence (its information structure) can be traced back at least to the second half of the nineteenth century, when the German linguists von der Gabelentz and Paul used the terms psychological subject and predicate for what Chao calls “logical subject” and “predicate” (or “topic” and “comment”), respectively (Horn, Ward 2006: 176).

15. Language is ordinarily used for coordinating people’s participation in joint activities.

... A common way to reach joint commitments is with what I will call projective pairs. A projective pair consists of two actions, by two people, in which (a) the first person proposes a joint project to the second, and (b) the second person takes up that proposal in some way. The classic form is the adjacency pair, as in this exchange in assembling the TV stand:

(5) Alan: Now let’s do this one [picking up the top-piece.

Barbara: Okay.

In turn 1, Alan makes a proposal to Barbara, and in turn 2, she takes it up, establishing the joint commitment to do the top-piece next. ...

... Using language, however, is itself a joint activity, which requires its own coordination. As noted earlier, communicative acts consist of joint actions at four levels, so in dialogue the participants have to manage who talks when, whether they are attending to, hearing, and understanding each other as intended, and so on. ...

...Using language, in short, requires speakers and addressees to work together to establish the intended producer, recipient, time, place, and four levels of content (Horn, Ward 2006: 371-72).

16. It is widely accepted that there is a distinction to be made between the explicit content and the implicit import of an utterance. There is much less agreement about the precise nature of this distinction, how it is to be drawn, and whether any such two-way distinction can do justice to the

levels and kinds of meaning involved in utterance interpretation. Grice's distinction between what is said by an utterance and what is implicated is probably the best-known instantiation of the explicit/implicit distinction. His distinction, along with many of its post-Gricean heirs, is closely entwined with another distinction: that between semantics and pragmatics. Indeed, on some construals they are seen as essentially one and the same; "what is said" is equated with the truth-conditional content of the utterance, which in turn is equated with (context-relative) sentence meaning, leaving implicatures (conventional and conversational) as the sole domain of pragmatics (Horn, Ward 2006: 633).

17. Polarity and negation, more perhaps than any other grammatical phenomena, sprawl awkwardly along the messy border separating semantics and pragmatics. Depending on whom you ask, negation may be a logical operator or a type of speech act, a basic element of semantic representation or a pragmatically loaded form of communicative interaction. Each of these answers tells only part of the story. Polarity is, in essence, the relation between semantic opposites – between meanings (or expressions denoting meanings) which are fundamentally inconsistent with each other. As such polarity encompasses not just the logical relation between negative and affirmative propositions, but also the conceptual relations defining contrary pairs like *hot – cold*, *long – short*, and *good – bad*, and, most broadly, the rhetorical relation between arguments for and against a conclusion. The question is, how are these various and very different sorts of opposition represented in language and in the mind? (Horn, Ward 2006: 699).

18. The grammar of polarity poses a paradox. What should in principle be a simple and symmetrical relation is in practice fraught with asymmetry. In principle, opposed terms must be equal in their opposition: one term cannot be more opposite than another. But in natural language opposites are never equal. There is a consistent imbalance between the unmarked expression of affirmation and the marked expression of negation; between the general utility of affirmative sentences and the pragmatically loaded uses of negative sentences; between the simple logic of double negation and the not uncomplicated pragmatics which insures that denying a negative is never quite the same as asserting a positive. And it's not just that negative and affirmative sentences are unequal – they are also to some degree

incommensurable: not every negative sentence has a direct affirmative counterpart, nor does every affirmative have a simple negation. Natural languages commonly (perhaps always) include what artificial languages never do: a class of constructions which do not themselves express negation or affirmation, but which are restricted to sentences of one or the other polarity. The existence (and indeed abundance) of such *polarity items* suggests that the resources which languages provide for negative and affirmative sentences can be surprisingly independent of one another (Horn, Ward 2006: 701-702).

19. The relationship between language and social class is a key theoretical and empirical issue in critical discourse studies, ethnography of communication, and sociolinguistic research. It has been a focal point for postwar and current policy in language planning, and language and literacy education. ...The central questions of a class analysis of language were stated in Mey's proposal for Marxian pragmatics: 'Whose language' counts? With what material and social consequences? For which communities and social groups? Central concerns are how language factors into the intergenerational reproduction of social and economic stratification, and how communities, families, schools, the media, and governments contribute to "linguistic inequality". Yet current research continues to table and debate contending definitions of language and social class as social and economic phenomena (Mey 2009: 61).

20. The phrase 'communicative competence' was introduced by the North American linguist and anthropologist, Dell Hymes, in the late 1960s. He used it to reflect the following key positions on knowledge and use of language: The ability to use a language well involves knowing (either explicitly or implicitly) how to use language appropriately in any given context. The ability to speak and understand language is not based solely on grammatical knowledge. What counts as appropriate language varies according to context and may involve a range of modes – for example, speaking, writing, singing, whistling, drumming. Learning what counts as appropriate language occurs through a process of socialization into particular ways of using language through participation in particular communities.

Hymes's juxtaposition of the word 'communicative' with 'competence' stood in sharp contrast at the time with Noam Chomsky's influential use of the term 'linguistic competence,' which Chomsky used to refer to a native speaker's implicit knowledge of the grammatical rules governing her/his language. Such knowledge, Chomsky argued, enables speakers to create new and grammatically correct sentences and accounts for the fact that speakers are able to recognize grammatically incorrect as well as correct sentences... While accepting the importance of grammatical knowledge, Hymes argued that in order to communicate effectively, speakers had to know not only what was grammatically correct/incorrect, but what was communicatively appropriate in any given context. A speaker therefore must possess more than just grammatical knowledge; for example, a multilingual speaker in a multilingual context knows which language to use in which context and users of a language where there are both formal and informal forms of address know when to use which, such as *vous* (formal) and *tu* (informal) in French... (Mey 2009: 92-93).

21. As the differences between cultures and subcultures were increasingly celebrated, there was also a growing suspicion of any generalizations as to what exactly these differences might be. Diversity was seen as beautiful but also as inherently elusive and indescribable. With the growing emphasis on diversity, the view gradually developed that diversity was everywhere, and that while those differences could and should be celebrated, they could not be described. Thus, in many quarters, there developed a great fear of the notion of culture (especially, a culture), and attempts to identify any differences between particular cultures came to be seen as static culturologies. Those who promote intercultural pragmatics accept, of course, that cultures are not essences, that cultures are not monads, and that cultures have no fixed contours. But they refuse to conclude from this that cultures cannot be discussed, described, and compared at all. They point out that it would also be a conclusion denying the subjective experience of immigrants, and one going against their vital interests; and that to deny the validity of the notion of culture-specific discourse patterns (including Anglo discourse patterns) is to place the values of political correctness above the interests of socially disadvantaged individuals and groups. In particular, they argue that with the increasing domination of English in the world, both Anglos and non-Anglos need to

learn about various Anglo cultural scripts, and that to try to describe these scripts, and to explain the values reflected in them, is not to indulge in stereotyping, but on the contrary, it is to help Anglos to overcome their inclination to stereotype immigrants as rude, while at the same time helping immigrants to better fit in, socially, and to improve their lives (Mey 2009: 397).

22. Who belongs to a language minority, and who does not, is not always easy to establish. It does not seem to be possible to give criteria that are valid for all members of a particular group. It is clear that most members of a language minority have certain characteristics in common, but that does not have to be the case for all members. Fundamental criteria for belonging to a language minority are (1) self categorization, (2) common ancestry, (3) distinctive linguistic, cultural, or historical traits, and (4) a form of social organization that places the language group in a minority position.

These four criteria do not have to be valid for all members of a group, but they do for a large part of them. Self-assignment is a fundamental criterion; categorization by others can also be important, but it is not decisive. Ancestry is usually mixed, and a criterion such as ‘linguistic distance’ can be extremely complex. A minority can be recognized by the government and obtain provisions or not. Moreover, it is possible to choose to become a member of a minority (by learning the language), or to leave the group (by no longer speaking the language) (Mey 2009: 640).

23. Linguistic politeness has generally been considered the proper concern of ‘pragmatics,’ the area of linguistics that accounts for how we attribute meaning to utterances in context, or “‘meaning in interaction’”. If we adopt this approach, then politeness is a matter of specific linguistic choices from a range of available ways of saying something.

Definitions of politeness abound, but the core of most definitions refers to linguistic politeness as a ‘means of expressing consideration for others’. Note that there is no reference to people’s motivations; we cannot have access to those, and arguments about one group being intrinsically more polite or altruistic than another are equally futile, as Thomas points out. We can only attempt to interpret what people wish to convey on the basis of their utterances; we can never know their ‘real’ feelings. We can, however, note the ways in which people use language to express concern for others’

needs and feelings, and the ways that their expressions are interpreted. Linguistic politeness is thus a matter of strategic interaction aimed at achieving goals such as avoiding conflict and maintaining harmonious relations with others (Mey 2009: 712).

24. The Greek substantive '*tro' pos*,' originally meaning 'turn' or 'direction,' is derived from the verb 'tre'pein,' which signifies 'to turn (over/round).' The classical rhetorical term encompasses all figures of speech that involve a turn of meaning (i.e., a linguistic transference from one conceptual sphere to another). Conventionally, tropes are considered to be conventionalized means of expression of so-called 'improper speech' or 'nonliteral speech,' which is characterized by a (poetically) licensed difference between the 'ordinary' literal and the 'extraordinary' intended meaning of a speech. This tropological theory of deviation or substitution is nowadays often criticized for mistakenly assuming that tropes are deviations from linguistic normality and can thus simply be replaced by 'proper' expressions or phrases. However, tropes are, in fact, very common in 'everyday language,' and there is no such thing as an original verbum proprium or substituendum that perfectly corresponds to the trope.

In contrast to other figures of speech (e.g., figures of repetition like anaphora, epiphora, alliteration, assonance, consonance, and parallelism), tropes are said to be more closely related to content than to form or structure. Concerning the relationship between what is said or written and what is meant, Heinrich Lausberg distinguishes between two types of tropes. Tropes of shifting boundaries ('Grenzverschiebungstropen') consist of moving the borders of neighboring semantic fields or the borders within one and the same semantic field. These tropes are determined by a relationship of inclusion or (factual) contiguity between what is said or written and what is meant. They are, accordingly, divided into two subcategories. Periphrasis, litotes, hyperbole, emphasis, antonomasia, and synecdoche are assigned to the first subcategory. They are constituted by shifting the boundary within a semantic sphere. The second subcategory involves a relationship of adjacency. It is prototypically represented by metonymy (Mey 2009: 882-883).

25. Recent work on context and the whole idea of 'recontextualizing' in order to solve such problems as ambiguity and vagueness (both of which only exist when sentences are focused on in isolation from their contexts)

shows that a radically new approach is called for. Nerlich and Clarke illustrate one interesting possibility of looking at ambiguity, not as a structural given, but as something that language users purposively exploit to certain communicative ends. Contrary to what theorists of implicature and relevance imagine, these authors contend “that people who engage in conversation do not always strive for rationality and relevance, that they do not always intend words to have one meaning and ‘disambiguate’ polysemous words automatically in context” (Mey 2009: 950).

26. A concern for the ‘human communication’ aspect within the definition of language implies attention to the way language is played out in societies in its full range of functions. This function is not just ‘denotational’; the latter term refers to the process of conveying meaning, referring to ideas, events, or entities that somehow exist outside language. Even while primarily concerned with this function, a speaker will inevitably give off signals concerning his or her social and personal background. Language is accordingly said to be ‘indexical’ of one’s social class, status, region of origin, gender, age group, etc. The term ‘index’ here is drawn from semiotic theory (or the science of signs), in which it refers to a particular relation between a sign and the object it stands for. In the sociolinguistic sense ‘index’ refers to certain features of speech (including accent) that indicate an individual’s social group (or background); the use of these features is not exactly arbitrary, since it signals (or indexes) that the individual has access to the lifestyles that support that type of speech.

The relationship between region of origin, age, and – especially – social status and characteristic ways of using language are emphasized in ‘variation theory,’ as developed by William Labov. Variationists use correlational techniques in revealing the relationship between linguistic variables (e.g., a vowel sound that has different variants that result in different accents) and social variables (age, gender, class, etc.). This is a vibrant and rigorous branch of sociolinguistics – to the extent that many characterize it as ‘core sociolinguistics’ or ‘sociolinguistics proper.’ Many sociolinguistics, however, argue that correlation does not capture the complex way in which language is intertwined with human existence. That is, they stress that talk is not just a reflection of social organization; rather, it is a practice that is one of social organization’s central parts. This approach

has informed much work on language and gender in linguistics (Mey 2009: 977 – 978).

27. When we speak of consciousness as awareness, there is also a question of the degree or level of our awareness. We may mean that we simply noticed the occurrence of something or that we had a more abstract understanding of it. Therefore, when we speak of language learning as being conscious or unconscious, we might be thinking of several distinct aspects of the problem of consciousness in learning, including at least the following: whether a learner is trying to learn something; whether the learner is aware that he or she is learning; whether the target language forms that are learned are consciously noticed or picked up through some kind of subliminal perception; whether learners acquire general rules or principles on the basis of conscious understanding and insight or more intuitively; or whether learners are able to give an accurate account of the rules and principles that seem to underlie the construction of utterances (Kasper, Blum-Kulka 1993: 24).

28. The way an utterance is pronounced belongs to the realm of prosody and the acoustic analysis of prosody can be very complex, as it requires advanced knowledge of acoustic theory to assess individual differences between speakers in terms of sex, age, emotional state, dialectal origin, etc. The basic acoustic parameters that measure these individual features are the spectrum, the duration, the intensity, the formants, the pulses and the pitch level. All these elements portray specific features that allow linguists to describe utterances in great detail. Based on the acoustic performance of language, pragmatics intends to identify the intentions with which utterances are pronounced and how they may help clarify the meaning behind some grammatical structures that do not render their transparent pragmatic force on the basis of their construction (Romero-Trillo 2012: 2).

29. The issue of teaching rhythm is likely to continue to be controversial and many teachers will remain convinced that the use of stress-based rhythm is vitally important for improving fluency among learners of English. But we might note that some exceptionally articulate speakers of English, such as Nelson Mandela and Kofi Annan, tend to have full vowels where other speakers would use reduced vowels and, as a result,

the rhythm of their speech might be classified as substantially more syllable-based than that of most speakers from Inner-Circle countries. But nobody seems to suggest that there is anything wrong with their speech or that they should try to improve their intelligibility. So should we really be insisting on stress-based rhythm for the speech of learners? It is entirely possible that syllable-based rhythm actually enhances the intelligibility of English in many parts of the world (though perhaps not for most listeners in the UK or USA) and Crystal notes that the language of air traffic control ('Airspeak') tends to use "an even rhythm throughout" (in order to achieve extra clarity). In conclusion, when travelling around the world or attending meetings with international participants, speakers might actually be encouraged to use syllable-based rhythm to ensure that they can be understood clearly and easily. Or at least, if they already have syllable-based rhythm in their English, there seems little reason to try to persuade them to abandon it (Romero-Trillo 2012:21).

30. Proportion in a speech is attained by a nice adjustment of time. How fully you may treat your subject it is not always for you to say. Let ten minutes mean neither nine nor eleven – though better nine than eleven, at all events. You wouldn't steal a man's watch; no more should you steal the time of the succeeding speaker, or that of the audience. There is no need to overstep time-limits if you make your preparation adequate and divide your subject so as to give each thought its due proportion of attention – and no more. Blessed is the man that maketh short speeches, for he shall be invited to speak again.

Another matter of prime importance is, what part of your address demands the most emphasis. This once decided, you will know where to place that pivotal section so as to give it the greatest strategic value, and what degree of preparation must be given to that central thought so that the vital part may not be submerged by non-essentials. Many a speaker has awakened to find that he has burnt up eight minutes of a ten-minute speech in merely getting up steam. That is like spending eighty percent of your building-money on the vestibule of the house. The same sense of proportion must tell you to stop precisely when you are through--and it is to be hoped that you will discover the arrival of that period before your audience does (Esenwein, Carnegie 1999: 101).

31. The political aspects of childhood are never far from such discussions and the ways in which the notion of the child is discussed, invoked and contested has produced rich ethnographic and theoretical work. Nancy Scheper-Hughes and Carolyn Sargent and Sharon Stephens have contributed important edited collections to the debate, in which they insist on both the importance of childhood as a political and social construct and the necessity of emphasizing the daily realities of children's lives. They make the case that studying children is fundamental to understanding any society and that examinations of children's experiences should be seen as central to anthropology. Furthermore, they argue that discussions about childhood must be seen in the context of conflicting and contested ideas about children and the sort of childhood they should have. Studying childhood 'involves cultural notions of personhood, morality, and social order and disorder. In all, childhood represents a cluster of discourses and practices surrounding sexuality and reproduction, love and protection, power and authority and their potential abuses'.

In the same way that gender can no longer be ignored, so studies of children and childhood have taken on an increasing importance in anthropology, linking in with, and developing older studies about personhood, social competence and life-cycles. Childhood may be transient and impermanent but it is not unimportant and children themselves are valuable informants on the subject. Child-centred anthropology has enabled anthropologists to gain new insights into children's lives and experiences, which are more important than ever as debates about childhood become increasingly central to discussions of both family and political life on personal, national and international levels (Barnard, Spenser 2010: 147 - 148).

32. Cultural studies was formally introduced into the British university system in 1963, with the establishment of the Centre for Contemporary Cultural Studies (CCCS) at Birmingham, under the direction of Richard Hoggart. Strongly influenced by the work of Raymond Williams, early work in cultural studies emphasized the need to move beyond the canonical definitions of textuality, in order to locate the culture of literacy in a wider social context. A combination of sociology and literary criticism, early cultural studies practitioners often described their work in terms of an 'anthropological turn', referencing the anthropological definition of culture

as a way of life in contrast to its more elitist literary rendering as aesthetics or appreciation. A concern with class inequality was central to the work of both Williams and Hoggart, and much early work in cultural studies drew on Marxist models in which ‘culture’ was often equivalent to ideology. In its later ethnographic expansion in the 1970s, work in cultural studies also sought to document culture as ordinary, popular, and ubiquitous, again invoking comparisons to anthropological models in contrast to literary ones (Barnard, Spenser 2010: 167).

33. In comparison to anthropology, cultural studies has remained more concerned with the analysis of mass, public, dominant, popular or mainstream culture, rather than cross-cultural comparison. Although the analytical status of culture has been extensively debated, critiqued and transformed within anthropology, especially during the latter half of the twentieth century, it remains tied to a model of representing ‘other’ cultures, different from the anthropologist’s own. In contrast, cultural studies has often sought to make visible cultural traditions that are muted, marginal, under-represented or devalued within the society of which the researcher is a part (Barnard, Spenser 2010: 167).

34. As ‘culture’ continues to demand critical, scholarly and political attention, it is inevitable that anthropological and cultural studies approaches will increasingly overlap and inform one another. At the same time, ongoing discordances between the often highly theoretical and critical perspectives generated within cultural studies, and the more conventionally empirical traditions of cultural analysis within anthropology, will ensure the two fields remain distinct, if overlapping (Barnard, Spenser 2010: 199).

35. The word ‘culture’ is probably the single most central concept in twentieth-century anthropology. It has an especially complex history, of which anthropological usage is only one small part. Etymologically it is linked to words like ‘cultivate’ and ‘cultivation’, ‘agriculture’ and ‘horticulture’. What these different words have in common is the sense of a medium for growth, a meaning quite transparent in modern biological usage where a mould or bacterium may be grown in a laboratory in an appropriate ‘culture’. In English in the seventeenth century it became common to apply

this meaning metaphorically to human development, and in the eighteenth century this metaphorical meaning developed into a more general term.

In German (where the word was spelt first *Cultur*, and then *Kultur*), the term was used in works of speculative history from the second half of the eighteenth century and, crucially, started to be used in the plural in the sense of humanity being divided into a number of separate, distinct cultures (Barnard, Spenser 2010: 168).

36. There is a more general point to Stocking's argument (to which we return shortly) which is important here. Words like 'culture' are not invented *ex nihilo* by individual innovators. They are living components of broad languages of description and evaluation, languages which have been used by disparate people in their encounter with the modern world. Moreover, much of what we wish to say when we talk of culture has been said already using one of a range of possible alternatives: custom, climate, civilization, tradition, society. Nevertheless we can make a start on the anthropological history of culture by insisting on the plural (cultures rather than culture) as the key to the modern anthropological sense (Barnard, Spenser 2010: 169).

37. But we also need to note other aspects of Herder's vision. One is the interchangeability of words like 'people', 'culture', and above all 'nation' in his writing. The second is his celebration of the irreducible plurality of human societies: we cannot and should not judge members of one people or culture by the standards of another, nor should we require people of one culture to adapt to the demands of another alien culture. This emphasis on the need for internal cultural purity, or integrity, in any human group provided Herder with the fuel for fierce denunciations of European rule of non-European peoples, even as it also provided a blueprint for later European nationalisms, with their alarming demands for ethnic purity within the nation... (Barnard, Spenser 2010: 170).

38. Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. ...Tylor's purpose was to demonstrate that all societies could be seen as part of one continuous evolutionary process, while his choice of the

word ‘culture’ served as a jolt to those, like Arnold, who would argue that there is an unbridgeable gulf between that which is properly cultured and that which is uncultured or uncivilized (Barnard, Spenser 2010: 170).

39. After Boas Boas’s students, and their students, came to see culture primarily through its diversity. The world was made up of lots of ‘cultures’ rather than an abstraction called ‘Culture’. When they did venture comments on the abstraction, Boasians saw culture as fundamentally human, i.e. not the property of animals, and even declared it the attribute which distinguishes animals from humans, or simply that which has no basis in biology. Ruth Benedict, for example, in her powerful attack on scientific racism describes culture as follows: “For culture is the sociological term for learned behaviour: behaviour which in man is not given at birth, which is not determined by his germ cells as is the behaviour of wasps or the social ants, but must be learned anew from grown people by each new generation. The degree to which human achievements are dependent on this kind of learned behaviour is man’s great claim to superiority over all the rest of creation; he has been properly called ‘the culture-bearing animal’” (Barnard, Spenser 2010: 171).

40. Of particular interest to anthropologists has been the exchange of metaphor between culture and its biophysical context. All cultures select features of their environment as a source of terms or images for understanding humanity, and conversely employ the patterning of social relations when coming to terms with the biophysical environment. The term ‘mother nature’, for example, may be used both to naturalize the socially constructed mother – child relationship, and to humanize aspects of the environment by imputing maternal characteristics to them. Nurit Bird-David, in various articles, has argued that different peoples following similar modes of subsistence ‘relate metaphorically to their natural environment’ in similar ways: among hunter-gatherers, human relations with the environment are understood in social metaphors such as parent – child, husband – wife and namesake relationships, which carry expectations of particular kinds of reciprocity (Barnard, Spenser 2010: 264).

41. The term ‘market’ carries a significant political weight in a post-Cold War world represented as the triumph of Western liberal market

economics over state-planned, communist economic systems. This marriage of market theory and political ideology is a potent union, and its forms of discourse dominate many local, national, as well as global, debates about how we should conduct our lives. The apparent triumph of market ideology in the 1980s has paradoxically spawned an increasing sense of unease about the status of the market concept. Whilst the concept has become hegemonic, it is also in crisis; and this crisis concerns one of the master concepts of social and economic science. The fetishization of the market as a powerful transformative social agent is an issue which reveals the nature of our own cultural constructions of market phenomena. The ideological strength and attractiveness of market rhetoric and its construction as an agent of change connect with Western political agendas that dominate contemporary social debate. To disentangle these complex matters has become an urgent issue for the analysis of actual market practice, for the anthropology of development, and for social theory itself. The market and the domain of market relations is a contested field of power played out through the medium of economic and cultural value. The market as an ideological representation of capitalism fails to portray power in terms markets (Barnard, Spenser 2010: 443).

42. Nationalism is the political doctrine which holds that humanity can be divided into separate, discrete units – nations – and that each nation should constitute a separate political unit – a state. The claim to nationhood usually invokes the idea of a group of people with a shared culture, often a shared language, sometimes a shared religion, and usually but not always a shared history; to this it adds the political claim that this group of people should, by rights, rule themselves or be ruled by people of the same kind (nation, ethnicity, language, religion, etc.).

Understood like this, the idea of nationalism as a political doctrine can be traced back to German Romantic philosophers like Herder and Fichte, whose ideas were also crucial in the development of the anthropological concept of culture. Anthropology, then, shares an intellectual history with nationalism, and nationalism serves as a reminder of the political implications of common anthropological assumptions about the world – for example, the idea that people can be naturally classified as belonging to discrete, bounded cultures or societies (Barnard, Spenser 2010: 528).

43. In 1987, some issues of “Hay Endanik” republished a significant part from the English translation of Fr.D. Yardemian’s book *The Contribution of the Mekhitarians to Armenisn Culture and Armenology*, under the same title. The book touches upon the Mechitarists’ work in the field of Armenian studies. The author first provides a thorough description of the Mechitarists’ work in Vienna and Venice, enumerates the great services the Mechitar followers rendered in the areas of philology, history, literature, linguistics, theology, ecclesiasticism, translation, publication and education, narrates the biography of Mekhitar of Sebastia, mentions the Mechitarist Collection of manuscripts that can be superseded only by Matenadaran and the collection of the Saint James Monastery in Jerusalem. Concurrent to this, the author elucidates the editorial and publishing work of the Mekhitarists (Bekaryan 2013: 334).

PART TWO

Translate the following passages into English.

1. Խոսքային գործունեությունը, որը, ինչպես գիտենք, նախ և առաջ տեղեկություն հաղորդելու գործառույթ է կատարում, սերտորեն կապված է գիտելիքի համակարգի հետ: Գիտելիքն արտացոլում է անհատի՝ տվյալ պահին իմացածը, սակայն այն հարաշարժ իմացական գործընթաց է, քանի որ փոփոխվում, հարստանում է յուրաքանչյուր հաղորդակցական քայլից հետո: Սրանից հետևում է, որ գիտելիքի ստեղծումը, փոխանցումը և մեկնաբանությունը կախված է անհատների հանրային և հաղորդակցական փոխներգործությունից, և, ըստ այդմ, դիսկուրսի վերլուծությունը հաճախ դիտվում է որպես գիտելիքի կողավորման, համակարգման մեթոդ:

Պետք է ասել, որ ճանաչողագիտական ուղղվածություն ունեցող հետազոտություններում միշտ չէ, որ խոսքի մեջ իմացության դերը կարևորվել է: Օրինակ, բիևկոորիստական տեսության համաձայն՝ լեզուն սերտորեն կապված է մարդու բնագրային վարքի հետ: Սույն տեսության ներկայացուցիչները (Մալկոլմ, Վիտգենշտեյն, Քուլբր) դեմ են մարդու լեզվական կարողությունների ինտելեկտուալիստական մեկնաբանությանը և պնդում են, որ դրանք մոտ են բնագրական գործողություններին: Ըստ Հանթրի, լեզվական արտահայտությունները հասկացվելու, հասկանալի միտք հաղորդելու համար ինքնաբավ են, իսկ

դրանց երկիմաստությունը պարզելու, հասկանալու համար կարիք չկա մտավոր գործողությունների դիմելու կամ էլ դրանք լրացնելու մտածական, վերլուծական գործողություններով կամ համատեքստով: Քննելով լեզվի հասկացման մեխանիզմը՝ Քուլթրը նշում է, որ հասկացումը չպետք է շփոթել մեկնաբանության հետ, քանի որ լսողը, որը վերլուծաբան չէ, ոչ թե մեկնաբանում է լսածը, այլ, պարզապես, հասկանում է դա: Նա մերժում է գործաբանական լեզվաբանության մեջ լայնորեն կիրառվող լեզվափիլիսոփայական այն դրույթը, ըստ որի՝ խոսողը մտադրություն է արտահայտում, և գտնում է, որ խոսքի վերլուծության ժամանակ պետք է հիմնվել մարդու վարքի, այլ ոչ թե նրա ասածի վրա: (Պարոնյան 2009: 26)

2. Իրականում հույզերի աննախադեպ նշանակությունը մարդկային կյանքում բազմիցս նշվել է թե՛ լեզվաբանության, թե՛ մի քանի այլ հասարակական գիտակարգերի մեջ (գործաբանական լեզվաբանություն, նյարդալեզվաբանություն, հոգելեզվաբանություն, ճանաչողական լեզվաբանություն, հասարակական հոգեբանություն, ճանաչողական հոգեբանություն, սոցիոլոգիա): Բացասական հուզականության հետևանք դարձած խոսքային գործունեության ուսումնասիրությունը, որ դրսևորվում է կոնֆլիկտային խոսակցության մեջ, լավագույն կերպով արտացոլում է հուզական մտքի ուրույն դերը (խոսակիցների հույզերը, համոզմունքները, ցանկություններն ու իղձերը, դրդառիթմերն ու մտադրությունները) հաղորդակցական համատեքստի կազմավորման մեջ: Անկասկած, խոսակիցների բացասական հուզական նախատրամադրվածությունը միմյանց հանդեպ ու դրանից բխող բացասական վերաբերմունքը ակնհայտ են դառնում հաղորդակցության ժամանակ խոսքաստեղծման և խոսքընկալման տեսանկյունից: Հետևապես, առաջնորդվելով բացասական հույզերով՝ խոսակիցները գործածում են բացասական ներիմաստ կրող լեզվական միավորներ (բառեր, արտահայտություններ, կառույցներ, խոսքային ակտեր) և այսպիսով ներքաշվում են հակասական տիպերի փոխհարաբերությունների մեջ (կոնֆլիկտային խոսակցություն, վեճ, բանավեճ, վիճաբանություն, գժտություն, կռիվ և այլն): (Պարոնյան, Ռոստոմյան 2012:15)

3. Խոստելի խոսքային գործողությունները՝ խափանված, տապալված, աննպաստ հուն մտած երկխոսությունները, գրավել են շատ գիտնականների ուշադրությունը: Սա կարելի է բացատրել նախ և առաջ այն հանգամանքով, որ ձախողումը, այսինքն՝ անհաջողությունը, երկխոսությանը բնորոշ երևույթ է և հատուկ է խոսքի բոլոր ձևերին՝

գրավոր, բանավոր, ինտերնետի լեզվին, ինչպես նաև հաղորդակցական բոլոր տիպերին՝ առօրյա զրույց, պաշտոնական երկխոսություն, հարցազրույց, բանավեճ, քաղաքական մրցավեճ և այլն:

Հաղորդակցական լեզվաբանության, ինչպես նաև գործաբանական լեզվաբանության շրջանակներում բազմիցս խոսվել է հաղորդակցման գործընթացում տեղ գտած թերությունների մասին, սակայն սկզբնական շրջանում հաղորդակցական հաջողություն հասկացությունը համարվում էր առաջնային, իսկ անհաջողությունը՝ դրա ածանցյալը, դրա երկրնտրական տարբերակը: Այս տեսակետը, անշուշտ, հնարավորություն չէր տալիս բացահայտելու հաղորդակցական անհաջողությունների իրական պատճառները (լեզվական, արտալեզվական, հասարակաբանական, լեզվամշակութային և այլն), ինչպես նաև գտնելու դրանց լուծման բանալին, մշակելու դրանցից խուսափելու մարտավարությունը:

Վերջին շրջանում հաղորդակցման գործընթացի արդյունավետությունը բարձրացնելու միտումով հատկապես ակտիվացել են գործաբանական և ճանաչողական լեզվաբանության շրջանակներում կատարվող լեզվաբանական հետազոտությունները: Խոսքին բնորոշ խաթարումների հարցը ծագում է նաև լեզվի միջմշակութային առանձնահատկությունները, ինչպես նաև օտար լեզվի դասավանդման կիրառական խնդիրները քննելիս: Հաղորդակցական գործունեության բացասական դաշտի նշույթները տարբեր ձևով են մեկնաբանվում՝ որպես հաղորդակցական խոչընդոտ, հաղորդակցական խախտում, հաղորդակցական անհաջողություն, լեզվական կամ խոսքային կոնֆլիկտ և այլն: (Պարոնյան 2009:141)

4. Ռեզումե երգերի մեջ, սակայն, նշանակալից բաժին են կազմում ազատագրական պայքարի երգերը, որոնք գլխավորապես հորինվել են Արևմտյան Հայաստանում 19-րդ դարի վերջում և 20-րդ դարի սկզբում ծավալված ազատագրական պայքարի թոհուրոհի մեջ: Այս շրջանում հայ հասարակական մշակութային կյանքը ներթափանցված էր արևմտահայության ազատագրության գաղափարներով: Թուրք բռնակալության լուծը թոթափելու համար հայդուկային պայքարին էին զինվորագրվում բազմաթիվ գյուղացիներ, որոնք իրենց խաղաղ ստեղծարար աշխատանքը թողած, զենքը ձեռքին կենաց մահու կռվի մեջ էին մտնում ի սեր ազատության, սոցիալական արդարության: (Խեչումյան 2008: 3)

5. Ամեն մի գրող իրեն հատուկ հոգեկերտվածքի դրսևորումներն է արտացոլում իր արվեստում, ստեղծում է գեղագիտական իր համակարգը: Ինքնատիպ արվեստագետ-գրող լինելու նախապայմանը ուրույն ներքնաշխարհ ունենալն է: Պ. Սևակի ինքնարտահայտման լավագույն դրսևորումը նրա գրական հարուստ ժառանգությունն է: Պ. Սևակը գտնում էր, որ իսկական արվեստի երկի հիմնական ատաղձը ոչ թե ձևի կարևորության մեջ է, այլ ասելիքի, և խորագետ գրողը պետք է ստեղծագործության մեջ առաջնայինը համարի կյանքի արտահայտությունը, իրականը վերարտադրելու և այն որպես արվեստի գործ ներկայացնելու իրողությունը: (Համբարձումյան 2008: 9)

6. Հաղորդակցական-գործաբանական նորմերը սահմանում են լեզվական միջոցների ընտրության և ասույթների կառուցման կանոններ՝ տարբեր հաղորդակցական իրադրությունների համար: Դրանք դիտվում են որպես պայմանադրական նորմեր՝ վերացական կանոններ, որոնք դրսևորվում են հաղորդակցման գործընթացում և արտացոլում են լեզվին հատուկ առավել էական հատկանիշները: Հաղորդակցական-գործաբանական նորմերն առկա են հաղորդակցվողների մտքում ներակա ձևով և, որպես կանոն, խոսողի կողմից գիտակցվում են դրանց խախտման դեպքում: (Պարոնյան, Յաղուբյան 2008: 44)

7. Ս. Աբրահամյանը դերանվան խոսքիմասային առանձնահատկությունը համարում է նրա չտարբերակված իմաստ ունենալը, և դերանունները բնորոշում է իբրև այնպիսի բառեր, որոնք ունենալով ընդհանուր, չտարբերակված իմաստ, ոչ թե անվանում են առարկան, հատկանիշը, այլ դրանք ցույց են տալիս կամ ակնարկում որևէ հարաբերությամբ, որևէ ձևով:

Իսկ Մ. Ասատրյանը մերժում է դերանունների ճանաչման հարցում նրանց ընդհանուր չտարբերակված իմաստը և նկատում է, որ ի տարբերություն գոյականների, ածականների, թվականների, մակբայների՝ դերանունները մատնացույց են անում, ակնարկում են առարկա կամ հատկանիշ որոշ հարաբերությամբ: (Խաչատրյան 2008:52)

8. Բառապաշարը լեզվում եղած բառերի ամբողջությունն է: Այն զարգացման և փոփոխման բարդ ընթացք ունեցող պատմական կարգ է, որն ընդգրկում է բառային այլևայլ շերտեր, այդ իսկ պատճառով ոչ միայն հայ, այլև համաշխարհային լեզվաբանության մեջ բառապաշարը դասակարգում են՝ հիմք ունենալով տարբեր սկզբունքներ ու չափանիշներ, որոնց մեջ կարևոր, երբեմն նույնիսկ առաջնային տեղ է

հատկացվում ծագումնաբանական սկզբունքին: Ծագումնաբանական դասակարգման դեպքում բառապաշարը խմբավորվում է ըստ բառերի ծագման աղբյուրների: (Մովսիսյան 2008:59)

9. Հաղորդակցական մոտեցման առաջ գալուց ի վեր, որով առաջնորդվում է օտար լեզվի դասավանդման միջազգային ամբողջ համակարգը, արտասանության մեթոդաբանությունը սկսել է որդեգրել խոսույթամետ մոտեցումներ: Ի հավելումն՝ արտասանության ուսուցման գործընթացում զուտ հնչույթների ճիշտ արտաբերման ուղղվածություն ունեցող դասավանդումը փոխվել է առոգանությանը և հնչերանգին ուղղված դասավանդման, որի նպատակն է բարելավել ընդհանուր ընկալումը: Արտասանության այսօրվա դասընթացներն արտացոլում են ավելի լուրջ մոտեցում առոգանության և հնչերանգի նկատմամբ, որը սերտորեն կապված է հնչույթների ճիշտ արտաբերման հետ: (Քոչարյան 2008: 68)

10. Անկախացման առաջին տարիներին Հայաստանում տնտեսական կյանքը լիովին փլուզվեց, փակվեցին արդյունաբերական ձեռնարկությունները և բանվորները փողոց շարավեցին: ԽՍՀՄ փլուզման հետևանքով Հայաստանի Հանրապետության արդյունաբերությունը հայտնվեց ծանր վիճակում. ձեռնարկությունների զգալի մասը դադարեց գործելուց: 1990-93 թթ. ԱՊՀ երկրներից ամենամեծ անկումն ապրեց Հայաստանի արդյունաբերությունը՝ մոտ 60,3: Միայն 1992 թվականին նախորդ տարվա նկատմամբ արձանագրվեց ՀՆԱ-ի 41,8 անկում՝ ԱՊՀ համանման միջին ցուցանիշը գերազանցելով ավելի քան 6 անգամ: (Չոհրաբյան 2008:113)

11. 20-րդ դարի 20-ական թվականներին՝ Առաջին համաշխարհային պատերազմից և Մեծ եղեռնից հետո, հարյուր հազարավոր աստանդական և տարագիր հայեր ապաստանեցին Մերձավոր Արևելքի, Եվրոպայի և Ամերիկայի տարբեր երկրներում՝ ձևավորելով սովորաժավալ հայկական գաղթօջախները կամ, ինչպես ընդունված է ասել, սփյուռքը:

Հենց սկզբից էլ սփյուռքահայերի դիրքորոշումը Խորհրդային Հայաստանի նկատմամբ միատեսակ չէր, սակայն այսպես թե այնպես տարագիր հայերի հայացքն ուղղված էր դեպի հայրենիք, նրանցից շատերն ուզում էին վերահաստատվել հայրենի հողի վրա: Այս հարցով զբաղվում էին անգամ Ազգերի ընկերակցությունը, հայասիրական միջազգային կազմակերպությունները: ՄԳ Հնչակյան կուսակցությունը

սփյուռքում գործող կուսակցություններից առաջինն էր, որ հենց սկզբից որդեգրեց հայրենիքի հետ համագործակցելու դիրքորոշում: (Ի. Սաղաթեյան 2008: 121)

12. Պետության աշխարհաքաղաքականությունը օգտագործում է գիտական ճանաչողության բոլոր միջոցները, սակայն դրա համար հատկապես կարևոր են լեզվական և տրամաբանական միջոցները, իսկ հետազոտությունների արդյունքների արժանահավատության ապահովման գործում մաթեմատիկական միջոցների դերը թեև կարևոր է և պետության աշխարհաքաղաքականության մեջ դրանց օգտագործումը ցանկալի, սակայն անհրաժեշտ է արձագանքել, որ մաթեմատիկայի լեզվով աշխարհաքաղաքական երևույթներն արտահայտելը օբյեկտիվ դժվարությունների հետ է կապված, իսկ նյութական միջոցները թեև այն մեծ դերը չունեն, ինչ բնական գիտությունների համար, սակայն առանց սրանց նույնպես անհնար է հետազոտական գործընթացներ ապահովելը: (Սարիբեյկյան 2008:135)

13. Տարբեր մշակույթ և գաղափարախոսություն ունեցող ազգերի ու պետությունների միջև միշտ էլ ընթանում է ինֆորմացիոն պայքար: Ինֆորմացիան, որպես քաղաքական, տնտեսական, ռազմական, սոցիալական և այլ նպատակների հասնելու միջոց, կիրառվել է շատ վաղուց: Հակամարտող պետություններն այն կիրառել են և պատերազմի ժամանակ և խաղաղ ժամանակ: Հիմնական նպատակն է եղել ներխուժել ազգային ու պետական ինստիտուտների գործունեության ինֆորմացիոն-ինտելեկտուալ ոլորտ և մասնակցել որոշումների կայացման և կառավարման գործընթացին: Բայց այսօր, հասարակական և քաղաքական հակասությունները լուծելիս, կոնֆլիկտային իրավիճակներում, ինֆորմացիոն պայքարը հեշտությամբ կարող է վերածվել ագրեսիվ ինֆորմացիոն պատերազմի՝ որպես ինֆորմացիոն իմպերիալիզմի հատուկ ձև, որի նպատակն է խախտել երկրի կայուն վիճակը: (Շահբազյան 2008: 138)

14. Միջնադարի թողած հարուստ գիտական ժառանգությունը, ինչպես հայտնի է, եվրոպական մշակույթի կողմից գնահատվեց ոչ միանշանակ: Վերածննդի ժամանակներից սկսած՝ արևմտյան քաղաքակրթության զարգացման բազմադարյան այդ շրջանը գնահատվեց որպես «բարբարոսական» և «բոլորովին» անպետք ժամանակաշրջան:

Վերածննդի հումանիստներն իրենց անթերի լատիներենը, որը հիմնված էր հին աշխարհի դասական գրականության օրինակների

վրա, հակադրում էին միջնադարյան սխոլաստների «բարբարոսական» լեզվին: Համալսարանական գիտական ժառանգությունը համարվեց արստրակտ հասկացությունների մասին անհիմաստ վիճաբանություն, որը չէր առնչվում ոչ հերոսությանը, ոչ մարդկային արժանապատվությանը, ոչ էլ նպաստում էր մարդու զարգացմանն ու կատարելագործմանը, այլ, ընդհակառակը, ծանրաբեռնում էր մարդու բանականությունը դոգմատիկական դրույթներով: (Մարգսյան 2008: 144)

15. Մարդկությունն այսօր փնտրտուքի մեջ է, նպատակ ունենալով բացահայտել ու կիրառել այն գործոնները, որոնք սահմանակցման եզրեր և ներդաշնակման ընդհանուր գոտի կարող են ստեղծել, մի կողմից գլոբալացման (համընդգրկման), մյուս կողմից էթնոհիքնության պահպանման առումով: Փաստորեն էթնոհիքնության հիմնախնդիրն իր կարևորությամբ արդի փուլում վերափնաստավորվում է: 20-րդ դարի առաջին տասնամյակներին համաշխարհային հասարակական-քաղաքական և գիտական կարծիքի համաձայն գերակշռում էր այն համոզմունքը, որ մոդեռնիզացիային (արդիականացմանը), ժողովրդավարացմանն ու գլոբալացմանը զուգահեռ նվազելու է էթնիկականի գործառույթը և այն աստիճանաբար կկորցնի իր նշանակությունը: (Խաչատրյան 2008: 153)

16. Հանդիսանալով մասսայական գիտակցության կառավարման հզորագույն գործիքը՝ հեռուստատեսությունը նշանակալի ազդեցություն է գործում մարդկանց գիտակցականի և ենթագիտակցականի վրա՝ հնարավորություն ընձեռելով արհեստականորեն ստեղծել հասարակական կարծիք, ձևավորել քաղաքական համակրանքներ և հակակրանքներ և վերջապես մանիպուլյացիայի ենթարկել նրանց: Քաղաքական դաշտի պարագայում մենք գործ ունենք շուկայի հետ, ուղղակի ոչ թե ասլանքի շուկայի, այլ «կերպարների» շուկայի հետ, որում փոխհարաբերությունները կարգավորվում են շուկայական սկզբունքներով: (Շաքարյան 2008: 169)

17. Դիտարկենք այն խնդիրները, որոնք առկա են օժտված երեխաների մոտ ուսումնական գործընթացում: Այս առումով հատկապես շեշտը դնում ենք ուսումնական գործընթացի վրա, քանի որ օժտվածությունը երկար ժամանակ կարող է աննկատ մնալ, իսկ այն բնորոշելուն օգնում է միայն երեխայի անհատականության հանգամանալից ուսումնասիրումն ու դիտումը ինչպես տանը, այնպես էլ դպրոցում: Վերջին հաշվով, դպրոցը մեծ աշխարհի մի մասն է, և ինչպես բջիջը, իր մեջ

ամփոփում է այն բոլոր գործոնները, որոնց հետ հետագայում բախվում է երեխան և որոնց ազդեցությունը պետք է հաղթահարի: Լեռա Հոլինգուորթը, անդրադառնալով օժտված երեխաների հիմնախնդիրներին, որպես այդպիսին առանձնացնում է դպրոցի հանդեպ վատ վերաբերմունքը՝ բացատրելով այդ ամենը նրանով, որ ուսումնական ծրագիրը ձանձրալի և անհետաքրքիր է օժտված երեխայի համար: (Պողոսյան 2008: 172)

18. Այսպիսով, ինտելեկտուալ զարգացած երեխան շատ հաջողությամբ հարմարվում է հասարակության մեջ: Ինտելեկտը ոչ թե խոչընդոտում, այլ հանդիսանում է դեմոկրատական հասարակության մեջ հաջողության հասնելու անհրաժեշտ պայմանը: Սակայն ինտելեկտի բարձր մակարդակը չի խոսում այն մասին, որ տվյալ անձը կհասնի ստեղծագործական բարձունքների: Այնուամենայնիվ գոյություն ունի նաև կարծիք այն մասին, որ ինտելեկտի մակարդակի և ստեղծագործական ընդունակության (կրեատիվության) միջև գոյություն ունի որոշ հարաբերություն (կորելյացիա): (Ավետիսյան 2008: 169)

19. Հսկայական է Գայֆեռյանի ներդրումը հայ կերպարվեստում: Նրա բարձրարվեստ գործերի հիմքում պրոֆեսիոնալիզմն ու անսահման նվիրումն են: Գեղագետը իր երկարամյա ստեղծագործական կյանքի ընթացքում ստեղծեց մշակութային այնպիսի մնայուն արժեքներ, որոնց վրա դաստիարակվեց արվեստագետների հետագա սերունդը: Ամբողջ ստեղծագործական կյանքում նա որոնեց մտահղացումն արտահայտելու ուշագրավ ու ինքնատիպ ձևեր, փնտրեց ու գտավ: Նրա հիանալի արվեստը օգնում է մարդուն աշխարհն ընկալել գեղեցիկ ու լուսավոր, անկրկնելի ու հրապուրիչ: (Օհանջանյան 2008: 189)

20. Լեզվի պատմական զարգացման ընդհանուր օրինաչափություններին ուշադրություն է դարձրել դեռևս Ա. Շլայխերը: Նա նշում է, որ ինչպես ցեղակից, այնպես էլ ոչ ցեղակից լեզուների պատմական զարգացման ընթացքում տեղի են ունենում միանման փոփոխություններ, գործում են լեզվական ընդհանուր միտումներ: Հետագայում լեզվական ընդհանուր միտումներ բացահայտելու բազմաթիվ փորձեր են արվել տարբեր լեզվաբանների կողմից: Ընդհանուր առմամբ, լեզվաբանների մեծ մասը գտնում է, որ լեզվի պատմական զարգացման մեջ գործում են զանազան և հաճախ միմյանց հակադիր լեզվական միտումներ: Դրանով իսկ՝ լեզվական միտումները սահմանափակում, փոխհավասարակշռում են միմյանց գործողության արդյունքը: (Ավետյան 2009: 106)

21. Ամեն մի լեզու, այդ թվում հայերենը, անքակտելի ամբողջություն է՝ իր հնչյունաբանական առանձնահատկություններով, ձևությամբ, բառերով, քերականական ձևերով, կապակցական հատկություններով և այլն: Մի լեզվի այնպիսի հատվածներ, ինչպես՝ հնչյունաբանությունը, բառագիտությունը, ձևաբանությունը, շարահյուսությունը, իրականում ինքնուրույն գոյություն չունեն. ամեն մի լեզու կենդանի իրողություն է իր անխախտ ամբողջությամբ: Լեզվաբանները որևէ լեզու ուսումնասիրելու և ուսուցանելու նպատակով այն բաժանում են հատվածների կամ մակարդակների: (Իշխանյան 1986:7)

22. Խոսքը լեզուն է գործադրության մեջ: Դա մարդու խոսելու, գրելու ընդունակության իրագործումն է: Որևէ բովանդակության արտահայտումը լեզվի միջոցներով խոսք է:

Ինչպես գիտենք, լեզուն մարդկանց հաղորդակցվելու միջոց է. լեզվով մարդիկ իրար հաղորդում են տարբեր բովանդակություններ՝ եղելություններ, մտքեր, զգացմունքներ: Որևէ լեզու նախ գոյություն ունի այն իմացող մարդկանց մտածողության և հիշողության մեջ, նաև արտահայտված է լինում դասագրքերում, բառարաններում: Երբ մարդիկ գործածում են իրենց իմացած լեզուն մի ուրիշին (կամ ուրիշներին) որևէ բան հաղորդելու համար, լինում է խոսք: Այսինքն՝ խոսքը գործածվող և գործածված լեզուն է: (Իշխանյան 1986:10)

23. Ընդհանրապես, շարահյուսական մակարդակում լեզուն ուսումնասիրվում է, վերլուծվում որպես գործադրված լեզու, իրական խոսք. ուսումնասիրվում են ոչ թե լեզվական անջատ այնպիսի տարրեր ու երևույթներ, ինչպիսիք են հնչյունները, ձևությամբ, հոլովները, բայերի խոնարհումը և այլն, այլ խոսքը՝ որպես կապակցված հաղորդում: Մակայն խոսքն առհասարակ որպես երևույթ իր ամբողջությամբ շարահյուսական մակարդակում ուսումնասիրել անհնար է: Ընդհանրապես խոսքն ունի մի շարք հատկություններ, որոնք շարահյուսությանը չեն վերաբերում և ավելի շատ ոճագիտական արժեք ունեն: Գործադրվող լեզուն շարահյուսական մակարդակում վերլուծվում և ուսումնասիրվում է հանձին նախադասության: (Իշխանյան 1986:12)

24. Շարակարգ /ցօնտեղտ/ կոչում ենք խոսքային միջավայրը կամ խոսքային արժեք ունեցող որևէ հատված, ավելի հաճախ՝ գրավոր խոսքի միջավայրը կամ նրա որևէ հատվածը: Շարակարգ նաև նշանակում է առհասարակ արտահայտվածք, ասույթ, ընդհանրապես խոսքային երևույթ: Նախադասությունը նույնպես շարակարգ է, թեև

շարակարգ է նաև մի քանի, շատ նախադասությունների շարքը, ինչ-պես և որևէ ընդարձակ նախադասության մի շարք բառերից բաղկացած և կապակցված հատվածը: Շարակարգի միջոցով պարզվում է այս կամ այն բառի նշանակությունը, ոճական արժեքը և այլն: (Իշխանյան 1986:13)

25. Այստեղ անհրաժեշտ ենք համարում նշել, որ առանձին լեզվաբաններ, բացարձականացնելով լեզուներում հաճախակի հանդիպող այսպիսի երկանդամ համադրությունները, գտնում են, որ «Քերականական կարգը նշանակությամբ իրար բացառող երկու (և ավելի) ձևերի շարքերի կամ խմբերի միասնությունն է»: Քերականական կարգերի այսպիսի նեղացված ընթրնումը և երկանդամ հակադրությունների բացարձականացումը լեզվաբանական գրականության մեջ իրավացիորեն քննադատության է ենթարկվել, որովհետև լեզվի քերականական կառուցվածքում իրական կերպով գոյություն ունեցող բոլոր հակադրությունները արհեստականորեն չի կարելի հանգեցնել երկանդամ հակադրությունների (օրինակ՝ արդի հայերենի հոլովները, բայի եղանակները, դեմքերը և այլն): (Ասատրյան 2002:279)

26. Այստեղից հետևում է, որ կոնկրետ առարկաների հետ ունեցած հարաբերությունների միջոցով և կրկնվող պրակտիկ գործունեության ընթացքում մենք ճանաչում ենք այդ առարկաները և դարձնում մեր գիտակցության սեփականությունը՝ այդ առարկայի հասկացությունը պարունակող անվանումներով՝ բառերով և ոչ թե առարկաների պատկերացումներով: Իհարկե, նախքան առարկայի հասկացություն կազմելը, մենք պրակտիկ գործունեության մեջ ընկալում ենք այդ առարկաները՝ զգայության միջոցով, կազմում ենք նրանց պատկերացումները, և այդ կոնկրետ ընկալումների ու պատկերացումների հիման վրա կազմում ընդհանուր ու վերացած հասկացություն: (Աղայան 1984:42)

PART THREE

Render the following passages from the conference «Հայկական ինքնության խնդիրները» held in Yerevan in 2013, from Armenian into English. For the sake of convenience, some of the passages have been transliterated from Western Armenian into Eastern Armenian.

Ինքնության կերտման հիմնական գործոնները սփյուռքի մշակութային և քաղաքական ենթահողի վրա

Փոլ Հայտոսյան

1. Ինքնության խնդիրների սերտողության մեջ նախ պետք է սկսել վերլուծողական հարցադրումներով և ոչ թե՛ նախասահմանված սահմանումներով: Այս առումով, հիմնական կարելի է սեպել հետևյալ հարցադրումները.

Ա. Հայը ինչպե՞ս կներկայացնե ինքզինք և իր ինքնությունը ուրիշներուն: Չոր օրինակ, արդյո՞ք ինքզինք կներկայացնե իբրև՝ հին կամ քրիստոնյա ժողովուրդ, թե՞ իբրև տկար ու բաժանված ժողովուրդ, թե՞ իբրև հարուցյալ ու վերապրող ազգ, կամ՝ հպարտ ու կարողականություններու տեր ազգ: Դեռ ավելին՝ հայը այլ միջավայրի մեջ կներկայանա իբրև՝ «լիբանացի՞», հայկակա՞ն ծագումով», կամ՝ «հայ, լիբանանաբնա՞կ», կամ՝ «քրիստոնյա՞ հայ»:

Այս ինքնաներկայացման կողքին, անձի ինքնությունը ներկայացնելու ոճն ու բնույթը ինքնության խորքի ցուլացումի մեկ անբաժան մասը կսեպվին, անկասկած:

Բ. Հայը ներքնապես ինչպե՞ս կզգա իր մասին ու իր տեսակին մասին: Այսինքն՝ տկա՞ր, ստորադա՞ս, հպա՞րտ, գերադա՞ս, վստա՞հ, ուժե՞ղ: Այլ խոսքով, հոգեկան և զգացական հայելիին մեջ ի՞նչ վարժ է տեսնել հայը իր մասին, կամ ի՞նչ վարժ է հայը՝ ընտրել:

Գ. Հայը շրջապատող ոչ-հայը ի՞նչ կշռի վրա կդնե հայը: Այս առումով, հաճախ լաված արտահայտություններէն կրնան ըլլալ՝ «դուք մշակույթով հարուստ եք, իրարու օժանդակող, հնարամիտ», կամ ժխտական իմաստներով՝ «դուք բարձրաճայն խոսող, կամ սխտոր հոտող, կամ վայրենի, կամ այլամերժ, կամ ինքնակենտրոն եք»:

Դ. Հայուն ըմբռնումը ի՞նչ է մյուսին, այլին, օտարին մասին: Մեկ բան է՝ եթե հայը ինքզինք իրմե ավելի գերազանց ժողովուրդներով շրջապատված նկատե ինքզինք, ուրիշ բան է՝ երբ հայը ինքզինք իրմե ավելի ստորադաս մարդոցմով շրջապատված սեպել: Հաճախ մարդ

զինք շրջապատողները տեսնելով միայն բաղդատական ակնոց կօգտագործե՞ն և ըստ այնմ կկողմնորոշվի, կդիրքավորվի:

Ե. Ըչր-հայուն գնահատումը հայուն՝ ինչպե՞ս կընկալվի հայուն կողմէ: Այդ ընկալումը ինքնության ինչպիսի՞ գիտակցություն կառաջացնէ հայուն մոտ: Արդյո՞ք բարոյութ կառաջացնէ, կամ առիթ՝ այլ բանի: Որքա՞ն ինքնավստահ կամ ինքնամփոփ կդառնա հայը գնահատումի իբրև արդյունք կամ հետևանք:

Այս և ասոր նման հարցադրումները առիթ կտան մեզի քննելու նախ՝ անճնական անհատական ինքնության նյութերը, և ետքը՝ անոնց ազդեցությունը մեր հավաքական ինքնության վրա: Ինքնության կերտումը ամբողջական չի կրնար ըլլալ եթէ նկատի առնենք վերոհիշյալ հարցադրումներէն միայն մեկ քանին և միամիտ մոտեցումներով եզրակացութեան հանգիւնք: Ինքնին, ինքնութեան հարցերու ընկալումի ոճը զանազանություններ կստեղծէ աշխարհատարած, բազմաշերտ ու բազմահարուստ հայկական ինքնության մեջ: Կմնա գիտնալ թէ ինչպէս և ինչ կշիռ կտանք մեր հարցադրումներու պատասխաններուն, կամ այդ բոլորին մեկ մասին, հայկական պատկերը քանի՞ մասնիկով կամբողջացնենք ու կհարստացնենք, և հայկականին մեջ կորիզը ու՞ր կգտնենք կամ կդնենք:

2. Ինքնության զանազան հիմքերը կամ բաղադրիչները

Ինքնությունը կկազմվի խորունկ ու լայն իմաստ ունեցող ենթակայական և առարկայական ազդակներով: Անոնցմէ են.

Հող ու երկիր եւ անոնց բաղադրատարրերը, ասոնց գույնը, բույրն ու մակերևութ-ռելիեֆը, երկինքն ու հատակը, սահմանն ու ջուրը, բնությունն ու կլիման, քարն ու բույսը, ծաղիկն ու փուշը:

Լեզու և մշակույթ, և ասոնց դրսևորումները: Օրինակ, ժողովուրդի մը բնական ու մշակած երգը, ձայնը, լռությունը, գիրը, արձանագրածն ու չարձանագրածը, հնչյունը, սլարը, խազը, սեղանն ու զարդը:

Կրթություն և ասով՝ սերունդէ սերունդ փոխանցված իմաստությունն ու հայացքը, պաշտոնական կրթական ծրագիրն ու մանկավարժական հոգեբանությունը:

Կրոնական հավատքի ճամփով փոխանցվող հոգիի սնունդն ու անոր աղբյուրը, հոգիի ազատությունն ու ծեսը, անոր գիտակցությունը, չարին սահմանումը, աղոթքին արտահայտությունն ու ներքին գործոնը...

Արժեչափեր և կյանքի փիլիսոփայություն և ասոնցով սահմանվող իդեալ մարդու կերպարը, գովելիին նկարագիրը, հաջողության հատկանիշները, կենարար ու կառուցող մարդու ընթացապատկերը, վախճա-

նաբանական համոզումներն ու գործության և ամենագորին ներկայության գիտակցությունը:

Անճնական ու հավաքական փորձառությունն ու երևակայությունը: Ի՞նչն է որ մարդ կզգա՝ որպես ցավ ու հանգիստ... հաջողություն ու նվաճում, հուսախափություն ու հուսալքում: Եվ այս բոլորը ինչպե՞ս կմեկնաբանե, կհամադրե, կսպասմե, կիմաստավորե: Այս բոլորը ի՞նչ դրոշմ կթողուն մարդուն ներքնաշխարհին վրա:

Ընդհանրական պատկանելություն, անհատական յուրահատկություն և ասոնց ոլորտները՝ կապվածության..., պատկանելիության և ազատության զգացումներու արտահայտության, տան հանգստի զգացումի, միասնականության մեջ բազմազանության հնարավորության, տան հարազատության մեջ խիստ օտարության տարբերակի, օտարության մեջ հարազատության տարբերակի: Նույն ծիրին մեջ, թե՛ ինչպես՝ ընդհանուրին պատկանիլը կբանա զարգացումի ճանապարհը և ինչպես՝ յուրահատկության զգացումը կսատարե ընդհանուրի բարիքին:

Ընկերության, տնտեսության և պետության կազմավորման տեսիլքը: Ո՞րն է արդար ընկերությունը. առողջ ու կայուն տնտեսության հիմքը ի՞նչ է. պետության և պետականության լավագույն ձևը ո՞րն է. ընկերության կազմավորման, օրենքի ու արդարության սահմանումը ի՞նչ է: Ջուտ ազգային միտումներու և սփյուռքյան ավելի լայն պրիզմայի տարբերությունը ի՞նչ վիճակներ կստեղծե և ի՞նչ կամուրջներով կմիանան այդ վիճակները: Հայուն երկիրը ինչի՞ պետք է նմանի՝ իդեալի՞, թե՞ կարելիի պայքարի: Ներկա վիճակներեն դժգոհությունը չքմեղանքի՞ կառաջնորդե, թե՞ նոր ստեղծագործության: Ընկերային կալվածին մեջ ընտանի՞քն է կենտրոնականը, անհատ ա՞նճը, ավելի լայն մեկ շրջանա՞կը...:

Շրջապատը իր տարբեր շերտերով: Դրացի ու թշնամի՝ անոնց ինքնությունն ու նկարագիրը, անոնց հետ փոխհարաբերության կապ, խզված կապի օրենքներն ու սահմաններն ի՞նչ են: Կյանքի որակի, զարգացման առիթներու, պատմության, աշխարհագրության, զարգացման, ապահովության, հստակ ու զատորոշ ինքնության պահպանման... հնարավորությունները ի՞նչ են: (էջ 12 -15)

Ցեղասպանության հարյուրամյա հիշողությունը և «ամերիկահայ ազգության» ձևավորման գործընթացը
Հարություն Մարության

3. Հայտնի իրողություն է, որ Հայոց ցեղասպանության հիշողությունը հայոց ինքնության հիմնասյուններից է: Ընդ որում, թե՛ ՀՀ հա-

յության, թե՛ սփյուռքահայության համար: Եվ եթե դասական Սփյուռքն իր ծագմամբ, ձևավորմամբ հենց Հայոց ցեղասպանության ծնունդ է, ապա փորձագիտական գնահատականներով, ՀՀ հայության շուրջ երկու երրորդը արևմտահայերի ժառանգներ են, այսինքն՝ այս կամ այն կերպ կոլեկտիվ կրողն են ցեղասպանության հիշողության: Այս իսկ պատճառով ցանկացած զարգացումներ, որոնք ինչ-որ չափով առնչվում են Հայոց ցեղասպանության հիշողությանը, ունենում են իրենց համահայկական անդրադարձը:

Ժողովրդի կոլեկտիվ և պատմական հիշողության որոշ կարևոր տարրեր կարող են գտնվել համեմատաբար պասիվ, «նիրհող» վիճակում և ապա արտաքին կամ ներքին ազդակների հետևանքով «արթնանալ»՝ ձեռք բերելով ակտիվ, անգամ որոշիչ գործառույթ: 1965 թ. հայտնի իրադարձությունները ոչ միայն առաջին դրսևորումներն էին Հայոց ցեղասպանության «նիրհող» հիշողության «արթնացման», այլև այդ հիշողության «ասպագետտոյացման» գործընթացի: Այսինքն՝ 1965 թ.-ից հետո է, որ հայերն այս կամ այն կերպ սկսեցին փորձել աշխարհի հետ կիսվել Ցեղասպանության հիշողությամբ, այն աստիճանաբար սկսեց դառնալ նաև քաղաքական գործոն: Գրականության մեջ և արվեստում, մարդկանց մտածողության մեջ տեղ գտած խմորումները մոտ մեկ տասնամյակ անց սփյուռքահայության պարագայում դրսևորվեցին ՀԱՀԳԲ-ի գործողություններում (1975-1991), ևս շուրջ մեկ տասնամյակ անց՝ Հայաստանում ծավալված Ղարաբաղյան շարժման (1988-1990) մեջ: Մեր խորին համոզմամբ՝ Շարժման տարիներին սումգայիթյան իրադարձությունների հետևանքով արթնացած ցեղասպանության հիշողության գործոնը դարձավ այն շարժիչ ուժը, որը հնարավորություն ընձեռեց քայլ առ քայլ փոխելու հին կարծրատիպերը և պատկերացումները, վերանայելու հին արժեքների վրա հենված ինքնությունը և աստիճանաբար ձևավորելու նոր ինքնություն, իրականացնելու ժողովրդավարական վերափոխումներ: Այսինքն՝ այն գործոնը, որը երբեմն մեկնաբանվում է իբրև «անցյալի կապանքներից» ազատվելու և այդպիսով հայության իրական առաջընթացը խոչընդոտող «հետադիմական» միջոց, հայաստանյան իրականության մեջ դարձավ առաջադիմության ամենակարևոր խթանիչը: Այս երևույթի արդյունքներից մեկն էլ այն էր, որ արդարություն և կարեկցանք հայցող գոհի խորհրդանիշը իր տեղը զիջեց մարտիկի կերպարին, որը գիտակցել է, որ ազգային նպատակների իրագործմանը կարելի է հասնել միայն պայքարի ճանապարհով: Այլ կերպ ասած՝ Հայաստանում հաղթահարվեց գոհի բարդույթը, ինչը քիչ անց հանգեցրեց Արցախի ազատագրման համար մղվող պայքարի հաջողությանը: (Էջ 43)

4. Հայոց ցեղասպանության հիշողությունը նշանակալի դեր է խաղում ԱՄՆ հայ համայնքի քաղաքական, մշակութային, սոցիալական կյանքում: Հայոց ցեղասպանության իրողության ճանաչմանն ուղղված քայլերը ամերիկահայության մեջ գործող քաղաքական և հասարակական կազմակերպությունների լոբբիստական գործունեության հիմնական առանցքներից են, եթե ոչ ամենահիմնականը: Համայնքի դերի գիտակցումը շատ հաճախ պայմանավորված է լինում նրանով, որ իրենց գործունեության արդյունքում քաղաքային, նահանգային կամ դաշնային մակարդակի այս կամ այն քաղաքական գործիչը կամ կազմակերպությունները ինչպես արտահայտվեցին կամ ինչ քայլեր ձեռնարկեցին՝ ի պաշտպանություն հայոց պահանջների արդարացիության: ԱՄՆ դատական համակարգերը ժամանակ առ ժամանակ հնարավորություն են ընձեռում ցեղասպանության գոհերի ժառանգների իրավական հարթություն տեղափոխելու իրենց պահանջները, ինչը նույնպես մեծ արձագանք է գտնում համայնքի ներսում, ընդհանրապես համայն հայության մեջ: ԱՄՆ տարածքում կան Հայոց ցեղասպանությանը նվիրված շուրջ երկու տասնամյակ փոքր ու մեծ հուշարձաններ: Դրանց մի մասի մոտ ամեն տարվա ապրիլին տեղի են ունենում հիշատակի միջոցառումներ: ԱՄՆ-ում է գործում Ցեղասպանության դասավանդման նախագիծը (Genocide Education Project), որը թերևս եզակի է իր բնույթով; ԱՄՆ-ում է, որ քայլեր են ձեռնարկվել ԱՄՆ-ի Հայոց ցեղասպանության քանգարանի ստեղծման ուղղությամբ: Այստեղի համալսարաններում կան հայկական ամբիոններ, որոնց գործունեությունը մի որոշակի մասով ուղղված է Հայոց ցեղասպանության հետազոտմանը: Այստեղ պարբերաբար կազմակերպվում են գիտաժողովներ Հայկական հարցի տարբեր եզրերի շուրջ: Մի խոսքով, ԱՄՆ հայ համայնքի հայկական ինքնության ձևավորման և պահպանման մեջ Հայոց ցեղասպանության հիշողությունն ունի խիստ նշանակալի դերակատարություն: (Էջ 43- 44)

Հայկական քաղաքակրթությունը և հայության պատմական հեռանկարը

Արման Եղիազարյան

5. Մարդկանց ձևավորումը որպես հասարակություններ տեղի է ունեցել տարածքային սկզբունքով (տարածքային սոցիալիզացիա), այն հենքի վրա, որ գիտակցաբար ու ենթագիտակցաբար մարդիկ աստիճանաբար կապվում են հայրենի երկրին, ստեղծում ավանդույթներ, կենցաղ ու մշակույթ:

Քաղակրթություն եզրույթով բնորոշվում է պատմական գործընթացի այն փուլը, երբ առանձին վերցրած հասարակությունը (հանրույթ) հասնում է ձևավորման որակապես բարձր մակարդակի: Ուստի քաղաքակրթությունը կարելի է բնորոշել որպես մարդկանց հավաքական կենսագործունեության (համակեցություն) մեջ սոցիալական և արժեքային զարգացման բարձրագույն փուլ, որը պայմանավորում է հանրության ապագան և այլ հանրությունների հետ գոյակցությունը:

Քաղաքակրթությունները ընդհանուր առմամբ բաժանվում են լոկալ, գլոբալ և տոտալ տեսակների: Առաջինները ծավալվում են կոնկրետ տարածքում և գրեթե բացառաբար միաէթնիկ և միամշակութային են: Ինչ վերաբերում է երրորդներին, ապա դրանք կապվում են ձևավորվելիք համամարդկային քաղաքակրթության հետ, որի բովանդակությունը և ուրվագծերը դեռևս բացահայտ չեն:

Հայկական քաղաքակրթությունը պատկանում է առաջին խմբին, սակայն ունի տարածման մեծ մասշտաբներ, քանի որ իր սահմաններում ընդգրկում է Սփյուռքը և վերջինիս կազմակերպությունները, որոնք հայկական քաղաքակրթության լոկալ միջավայրեր են:

Հայկական իրականության մեջ, որտեղ առկա են ազգային պետությունը և բազմամիլիոն Սփյուռքը, հստակորեն ընդգծվում է համահայկական քաղաքակրթական միջավայրի ձևավորման հրամայականը, միջավայր, որտեղ կպահպանվի և կզարգանա հայկական քաղաքակրթությունը:

Ուրվագծվում է վերոհիշյալ երկու տարածություններում քաղաքակրթական ամբողջականությունը պահպանելու հիմնախնդիրը: Դրանից բխում է նաև քաղաքակրթական հավասարակշռության պահպանման հրամայականը մի կողմից քաղաքակրթության բաղադրիչների (ՀՀ և Սփյուռք) և մյուս կողմից ազգային քաղաքակրթական միջավայրի ու շրջակա միջավայրերի միջև: (Եջ 81- 82)

Հեթանոսականի և քրիստոնեականի հարաբերակցության հարցը հայոց ինքնության քրիստոնեական հարացույցում (Ազաթանգեղոս)

Սեյրան Չաքարյան

6. Հայոց մեջ քրիստոնեության ընդունումը և տարածումը, ինքնության քրիստոնեական հարացույցի կառուցաստեղծումը ընթանում էին քաղաքական-գաղափարական ու հոգևոր-մշակութային հակամարտության պայմաններում: Իրար էին բախվում երկու արժեհամակարգ՝ հեթանոսականը և քրիստոնեականը, որը տարբեր դրսևորումներ է ստացել 5-6-րդ դարերի հայ մատենագիրների, տվյալ դեպքում հայոց ինք-

նության քրիստոնեական հարացույցը կրողների, մասնավորապես Ազաթանգեղոսի, Փավստոս Բուզանդի, Եզնիկ Կողբացու, Եղիշեի, Ղազար Փարպեցու և Մովսես Խորենացու աշխատություններում: Բնականաբար, լինելով քրիստոնյաներ, քրիստոնեության դիրքերից իմաստավորելով և վերակազմելով պատմական հեռավոր ու մերձավոր անցյալը, ինչպես նաև ընթացիկ իրադարձությունները, նրանք ընդհանուր առմամբ պետք է քրիստոնեական արժեհամակարգը վեր դասեին հեթանոսականից, հետևաբար կանխակալ, աչառու վերաբերմունք ունենալին ամենայն հեթանոսականի նկատմամբ: Այս երկու արժեհամակարգերի պայքարի մասին տեղեկություններ ենք քաղում միայն քրիստոնյա մատենագիրների երկերից, ինչը դժվարություններ է ստեղծում առարկայական պատկերացում կազմելու պատմական իրադարձությունների, գաղափարական պայքարի իրական ընթացքի վերաբերյալ: Անցյալի ու ներկայի պատմական իրադարձությունները զնահատվում ու իմաստավորվում էին քրիստոնեական կրոնի չափանիշների տեսանկյունից: Այնուհանդերձ, վերակազմելով հայ պատմիչների հայացքները, պարզելով նրանց հակակրանքի ու համակրանքի սահմանները, պատմական փաստերի մեկնաբանման դրդապատճառները, կարող ենք փաստել, որ հայ մատենագիրների երկերում հեթանոսականի նկատմամբ միանման ու միանշանակ մոտեցում չի եղել: (Էջ 93-94)

Սփյուռքահայ կնոջ բացակայությունը որոշումնառու դիրքերե. ինքնության^օ, թե^օ պատեհության խնդիր
Արտա Էքմեքճի

7. Որոշ է որ աշխարհի բոլոր երկիրներու մեջ, քաղաքականության և հանրային ոլորտին մեջ համեմատությամբ կանանց ներկայացուցչությունը եղած է միշտ տկար և դժգոհեցնող: Այսօր ոչ մեկ երկիր, նույնիսկ Ութնյակի երկիրները կրնան հայտարարել, թե վերոհիշյալ կալվածներու մեջ ունեն 50 առ հարյուր իգական ներկայացուցչություն: Միակ երկիրները, որոնք առավելագույնը մոտեցած են սեռերու միջև հավասարության՝ սկանդինավյան երկիրներն են, որոնք յուրացուցած են ժողովրդավարության և անհատի իրավունքներու հզոր զգացումը: Կան և աֆրիկյան շարք մը երկիրներ, որոնք բռնի միջոցով՝ քվոտաներու համակարգի միջոցով, գործադրած են արհեստական հավասարություն մը:

Ինչ կվերաբերի Հայաստանի Հանրապետության և սփյուռքի հայ կանանց, քննելի հարց է, թե անոնք այսօր որքանով որոշումնառու դիրքերի վրա կգտնվին:

Եթե Wikipedia-ն իբրև սկզբնաղբյուր օգտագործենք և անոր ավագանին մեջ փնտրենք հայ կանայք, ի հայտ կգա հետևյալ նկարագրությունը՝ «ավանդական հայկական մշակույթի և հայ հավաքականության հայրիշխանության բնույթին պատճառով, հայ կանանց մեծամասնությունը սովորական տանտիրուհիի և մոր դերը ունի: Այդուամենայնիվ, բիզնեսի և քաղաքականության մեջ կարգ մը հայ կիներ հասած են մեծագոյեցիկ դիրքերու»:

Արդյոք ճիշտ է, արդա՞ր է հայ կնոջ այսպիսի տարազումը:

Եթե քննենք հայոց պատմությունը, կտեսնենք, որ պատմության էջերը լեցուն են հայ թագուհիներով և իշխանուհիներով, որոնք հավասարապես ստացած են արքայական տիտղոսներ և ընկերության մեջ ընկալված են իբրև հավասարներ՝ իրենց ամուսիններուն: Հայ կանայք, ինչպես՝ Աշխեն թագուհին, Խոսրովդուխտ իշխանուհին (Գ. դար), Կատրանիթե թագուհին (Ժ.-ԺԱ. դարեր), Կեռան թագուհին (ԺԳ. դար) և շատ ուրիշներ կօժանդակեին իրենց ամուսիններուն և անոնց կողքին երկիրը կկառավարեին հավասարազոր հեղինակությամբ և կարողությամբ: Նույնպես, Կիլիկիո մեջ, Չաբել թագուհի (ԺԳ. դարու առաջին կես), Ռիտա իշխանուհի (ԺԳ. դար) և ուրիշներ իշխած են Կիլիկիո վրա «ձեռներեց կերպով»: Հայ կանայք աշխույժ էին նաև արտաքին գործերու բնագավառին մեջ: Օրինակ, Չարմանդուխտ Տիկինը (Գ. դար) իբրև նվիրակ գրկված է Պարսկաստան, մինչ Մարիուն իշխանուհին վճռական դեր խաղացած է Կիլիկիո և Վատիկանի միջև հարաբերություններու զարգացման բանակցություններուն ընթացքին և իր համբավը հասած է Հռոմի Սուրբ Պետրոս Տաճար: Ըստ քաղցրագրուցիկ Եղիշեին, Վարդանանց Պատերազմին կանայք կգտնվեին ռազմադաշտին նույնիսկ առաջին գիծերուն վրա:

Սակայն Կիլիկիո Հայկական Թագավորության անկումեն մինչև ԺԹ. դարու կեսը, հայ ժողովուրդը անկախ պետականություն չուներ և հայ կանայք ենթարկվելով «իրենց սայրած միջավայրին մեջ տիրող պայմաններուն, մ չէին կրնար քաղաքական և ընկերային որևէ հիշատակելի գործունեության առնչվել»: Հետևաբար, այն կարծրատիպը թե՛ հայ կանայք միշտ ալ այդպես եղած են և հայ պատմագրական հիշողության մեջ հզոր կին տիպարներ չկան, սխալ է և կհերքվի: (Էջ 106-107)

8. Բայրոնը Ս. Ղազար կղզում

Եթե Բայրոնի առաջին ճանապարհորդությունը հիմնականում Եվրոպայի արևելյան երկրների ժողովուրդների ավանդույթները, բարքերն ու սովորույթներն ուսումնասիրելու, իր կրթությունն ավարտելու և

բարձր հասարակություն մուտք գործելու միտում ունեն, ապա երկրորդ ճանապարհորդությունը երկարատև, «ինքնակամ արտը» էր, քանի որ, ինչպես հայտնի է, արդեն իսկ մեծ ճանաչման ու համբավի տեր, բազմաթիվ բանաստեղծությունների և պոեմների հեղինակ Ջորջ Գորդոն Բայրոնն իր հայրենիքում անընդհատ ենթարկվելով հալածանքի ու վիրավորանքի՝ էպիգրամների ու պառլամենտական ելույթների համար, խորապես դժգոհ իր միջավայրից, 1816-ի գարնանը հեռանում է Անգլիայից՝ այլևս չվերադառնալու որոշմամբ: Նույն թվականի հունիսին Բայրոնն այցելում է Շիլիոնի հռչակավոր դղյակ, իսկ հոկտեմբերի սկզբին՝ Ջ. Հորհաուդի հետ Շվեյցարիայից մեկնում Իտալիա: նախ այցելում է Միլան և Վերոնա, իսկ այնուհետև՝ վենետիկ, որտեղ որոշում է ավելի երկար մնալ: ... հենց Վենետիկում, գրեթե իր ժամանումից անմիջապես հետո, տեղի է ունենում Բայրոնի առնչությունը հայ իրակա-նության հետ՝ Մխիթարյան միաբանության եկեղեցական-մտավորա-կանների միջոցով, որոնք հանգրվանել էին Վենետիկի մոտ գտնվող Ս. Ղազար կղզում: ...

Մխիթարյան միաբանությունը (Մխիթարյաններ) հայ կրոնական (կաթոլիկ) և մշակութային կազմակերպություն է, որը հիմնադրել է հայ հասարակական, գիտական, մշակութային և եկեղեցական նշանավոր գործիչ Մխիթար Սեբաստացին (1676-1749) 1700-ին Կ. Պոլսում: 1706-ին միաբանությունը տեղափոխվել է Մեթոն (Հունաստան), իսկ 1717-ից հաստատվել Վենետիկի մոտ գտնվող Ս. Ղազար կղզում, որտեղ և գործում է առ այսօր: Հետագայում, կանոնադրության փոփոխման կապակցությամբ ծագած վեճի պատճառով, միաբանների մի խումբ, թողնելով Վենետիկը, հաստատվեց նախ Տրիեստում (1773), իսկ այնու-հետև՝ Վիեննայում (1811) Վերստին միավորվել են 2000-ին:

18-րդ դարում հայ մշակույթը, շնորհիվ Մխիթար արքեպիսկոպոսի հիմնած հաստատության, վերելք է ապրում, և Վենետիկը դառնում է հայկական տպագրության կարևոր կենտրոն: ...

Հայագիտական այդ կենտրոնը տարիներ շարունակ եղել է մեր մշակույթի ու գրականության ավանդապահը՝ ծանոթացնելով այն քաղաքակիրթ աշխարհին: ... (Բեքարյան 2013: 16-18)

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