

Учебно-научно-производственный комплекс
“Международный университет Кыргызстана”

№ 2 (26)
2014

Вестник МУК

Основан в 1998 году

Издатель: МЕЖДУНАРОДНЫЙ УНИВЕРСИТЕТ КЫРГЫЗСТАНА
КЫРГЫЗСТАН ЭЛ АРАЛЫК УНИВЕРСИТЕТИ
INTERNATIONAL UNIVERSITY OF KYRGYZSTAN

НАУЧНО-ИНФОРМАЦИОННЫЙ ЖУРНАЛ

Выходит 4 раза в год

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Тел.: 61-36-57

Регистрационный номер
№3686-3301-У-е

Подписано в печать 10.11.2014.
Печать офсетная. Формат 60х84 1/8
Объем 15,5 ф.л. Тираж 200 экз.

Отпечатано в типографии
“Айат”

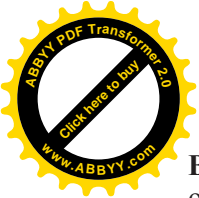
ISSN 1694-6324
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This journal includes the materials and articles of the 10-th American Study Symposium held in IUK in 2014, April. Данный номер журнала включает материалы и статьи 10-го Симпозиума по Американоведению, который был проведен в Международном Университете Кыргызстана в апреле 2014 года.

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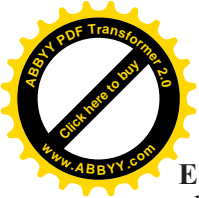
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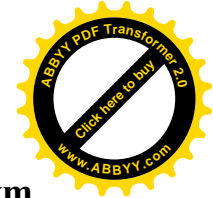
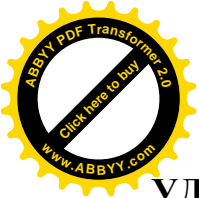
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УДК: 130.2 (575.2) (04)

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“AMERICAN VS. CANADIAN HEALTHCARE: THE ANTI-ABORTION MOVEMENT(S)”

The purpose of my study is to investigate to what degree the anti-abortion movement in USA and Canada is driven by politics or religion or both. Comparative analysis and semi-structured interviewing were used as main methodological tools and “Utilitarianism” as theoretical framework for this research.

Key words: anti-abortion, politics, religion.

Цель исследования - изучение движения против аборт в США и Канаде и как это управляется политикой или религией. Сравнительный анализ и полуструктурированное интервью были использованы в качестве основных методологических инструментов, а "утилитаризм" был взят в качестве теоретической основы для этого исследования.

Ключевые слова: против-абортное направление, политика, религия.

Introduction

The purpose of this study is to investigate to what degree the anti-abortion movements in the USA and Canada are driven by politics or religion or both. Comparative analysis and semi-structured interviews were the main methodological tools and social and political history were the main theoretical frameworks for this research.

In the United States, where church and state are separate, the anti-abortion movement is stronger than in Canada--where church and state are not separate and healthcare (including abortion) are funded by the state. Canadians do not appear to care enough to enact legislation either for or against abortion. The resistance to abortion in Canada is largely a moral and religious question. For Americans, it is couched in religious language, but is largely a political issue, which the Republican Party has used to great advantage--bringing Catholics from the Democratic Party to the Republican Party. The moral or religious debate over abortion in the United States is political, whereas in Canada it is moral or religious. Based on the findings of my own survey, Americans as a people are very concerned about religious organizations that attempt to influence their government. Canadians, on the other hand, seem more concerned about finding better ways to protect women in relation to accessibility to abortions. American politicians have done little better than engage in endless debates on the issue, which appear to be politically motivated and thus not really concerned with questions of morality or the belief in the

sanctity of life and rights of the unborn. Needless to say, the safety of the mother does not appear to be of much concern, either. The anti-abortion debate in these two countries shows how different the two countries are, despite a common heritage and shared geography.

The findings of this study suggest that politicians in America, especially those in the Republican Party, see abortion not as a human right and thus essential to the wellbeing of society, but as a tool to garner votes and cling to power.

Report of Survey

I made a survey, conducting ten interviews with American and Canadian women and men. I decided to analyze them separately: firstly, men's position, then women's. Interviews varied from twenty to twenty-four questions depending on the answers and lasted from ten to twenty minutes.

Position of Men

First of all, four out of six men were married; two of married and two of single had no children. They have different religions: atheism, Judaism, Christianity, Catholicism and one man don't practice any religion at the time. All of them agree that abortion should be legal and that a woman has a right to choice, privacy and control over her own body. Regardless of the fact that whether they have children or not, four of married men consider that it is bad that abortion is illegal. One of the reasons was because it is dangerous to their psychological and physical health, other was that the government doesn't have right to impose their views on individual. The rest two men said that decision of abortion is extreme and it depends

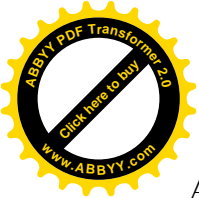
from case to case and that it is not sane to say that abortion should be legal or illegal. Two men think that abortion is not a sin, and the others have no strict opinion about this, saying, for example: “there many things that you can believe are sins, but still believe they should be legal” or “I am not a God, I can’t judge”. Concerning trimester system, everybody approve abortion in the 1st trimester and I expected this thing, but the problematic issue was viability of the fetus and this issue bothered my respondents. In addition, two people had strong opinion, saying that it shouldn’t be done after 1st trimester unless it is a threat to woman’s health.

All interviewees are unanimous on the point of view that federal law *Roe v. Wade* shouldn’t be violated by the states and there were three opinions that generally *Roe v. Wade* is also not so progressive because: 1. the law is too restrictive, even if it is not government’s business in the 1st trimester, it might have an interest in the fetus in the 2nd and 3rd trimester; 2. some restrictions in some states that were recently passed are tricky ways to shut down abortion clinics by denying doctors privileges, and requiring them to have facilities that are expensive and putting other restrictions; 3. Republican party and anti-abortion people want to bring the decision back to the state level and have abortion as a criminal act. One interviewee said the problem in the United States is whether the child can survive outside of the womb – this is the dividing line in America. Each of men supported Canada for not having any laws (restrictions) on abortion and one of them mentioned another problem in Canada: whether the government should or shouldn’t pay for the abortion, if it is not medical concern. For instance, he said that the state shouldn’t fund it if “it is inconvenient for them to have a child or they want to wait for older...” Everybody agreed on “Obama Care” as well, that if Catholic Church or other religious organizations do not provide birth control coverage, its insurance company should pay for this, but two of my respondents were very liberal and believe that “Obama Care” doesn’t go far enough and they prefer single-payer system.

When I asked about Republican’s and Democrat’s position on abortion four of male respondents said that it cannot be easily divided between them, but of course, Republicans are pretty much conservative and anti-abortion, and Democrats are more progressive and pro-choice. The other two liberal men said that Republicans’

logic confuses him and they do not care about moral question and concerned only politically, especially Republican Tea Party. Two of men would certainly vote for pro-choice candidate and three of them said that, besides abortion, other issues would also influence their votes, but they would lean toward pro-choice candidate, the last person just refused to answer this question. Besides these things every person differently defined pro-life and pro-choice people: two men said that anti-abortion people are Christians, Catholics and those people, who value life; next one said that he is primarily with pro-life people, fourth man said he is pro-choice person. Other two people have strict opinion that pro-life people are anti-choice and they want to take control over woman’s body and also one of these men disagreed with anti-abortion people on the point of when life begins and he think that pro-choice people care about life, and it means that they are also pro-life.

Half of male respondents would not support the legislation that bans abortion after twenty weeks. Another half of them said they would support the legislation if it would consider exceptions like threat to woman’s psychological and physical health, rape or incest. Everyone disagreed with the statement: “Using artificial means of birth control is wrong” and one of the reasons was that artificial and natural are not good moral categories, second reason was that using them it is individual or family choice and it is not about promiscuity; the last two reasons were that it is even smart to use them. Everybody think that it is important and interesting debate, one said that it is important question that “...when does this collection of cells (fetus) begin to have rights. What should be given to be protected by the state?” And also an interesting thing he said that it is better as a moral debate, like people should be allowed to make their own choices and that we should stop talking about laws and start talking about choices of people. Concerning debate, another person said “putting restrictions on abortion are wrong” and that abortion is fundamental right to woman, but still it is always good to debate things. The last interesting viewpoint is that the problem is that sometimes fight for abortion seen as fight for more rights and freedom for the women, but it is not a point, because “abortion has a lot of consequences for woman, and giving solution to women is good, but not to be prepared to this solution is bad.”



Although they all have their religion, they don't like the religious position on abortion and think that, of course, people have right to have their own views, but religious views have no place in laws. One consider it as so disturbing and say that it is not about abortion, but about votes, giving an example of Catholics, who firstly were on the side of Democrats, but when Republicans started to support anti-abortion position, they switched to the other side.

I was waiting these kind of answers, but there were unexpected and interesting things that I did not know before, and these interviews answer to my research question: I can see now more details and facts of how the anti-abortion movement is driven by politics or religion or both and what people think about morality, religion's and politics' role in issues of abortion.

Position of Women

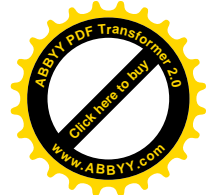
Secondly, there were two married and two unmarried female respondents, and only one of them, who was married, have children. Another married woman, who has no children, even if she is in her late forties and her husband, whom I interviewed as well, in his late fifties, they practically have similar viewpoints. Two of the people were raised Catholic, but not, actually, practice religion. Another woman did not say to me her religion, but said she is not a Christian, not Muslim and not Jewish. The most surprising for me was opinion of 20-years-old Christian Protestant lady, because differently from the others she was absolutely against abortion even in the cases of rape, claiming that by aborting a child, woman kills him and she doesn't have a right to do it and that is not her body, but it someone else's body. Next woman, who is complete antipode of previous lady, and who is married and has no children, is a real fighter for the rights and freedom of the women. She asserts that abortion is woman's right to choose, and that it should be free and legal for everyone, and it should never be restricted by law, because woman can do whatever she wants with her body. Other two female interviewees also consider abortion as a woman's choice and that it benefits society when it is allowed, but they are not in favor of late-term abortions and say that there is no reason to wait until third trimester and, moreover, there adoption options exist.

About countries, where abortion is illegal, two people think that even though it is illegal it is still going to happen. For example, in Philippines,

abortion is unlawful, but still there are abortion practices, and if doctor is caught, he would be deprived of license. Another woman considers the places, where abortion is illegal, as being dangerous and that it doesn't benefit public health, society and morality. She told about horrible example happened in Ireland, where it is unconstitutional to have abortion, and it killed woman. Very contradicting opinions were about pro-life and pro-choice people, for example, the woman, who would always vote for pro-choice candidate, call opponents as "anti-choice, anti-women's right to choose", "misogynistic, controlling, non-conservative, pro-fascists", because she believes they have fascistic tendencies and that they can't call themselves "pro-life", because they are also pro-death penalties. Similar argument was that pro-life and pro-choice is almost the same, because caring about the life of mother is the same as being pro-life. Completely different point of view was that people, who are pro-choice and mothers, who abort baby, are selfish and that mother could give her child for adoption, because parents waiting for five years at least to adopt child.

Women as well as men agree on that Roe v. Wade is landmark case and that states should not violate the federal law. One of interviewed American women finds it is disappointing that religious fanatics dictate national policy in her country..

Everyone thinks that it is good debate on abortion and this Protestant girl from Canada said that people should think about it more, because, as I mentioned before, it is becoming easier to have abortion. This girl likes the ultimate idea of religious position, but she sees problems: instead of protesting and caring signs with aborted child they should help woman. Two of my female respondents don't like religious position to abortion at all. Another woman personally understands them, but from legislative and policy-making point of view she thinks it is bad for society. All of interviewees used birth control pills, but the youngest girl, before mentioned one, used it not for this reason. It was for hormones, and, by the way, here she does not consider using birth control pills as a sin, because she said it is natural to have sex and it is fine. Two of the women believe that birth control pills give chance to decide. Another respondent consider them as a historically massive huge development that controls sexuality. Despite this, the last woman





said that this discovery doesn't change the women's behavior, even though she uses these pills.

Concerning Republicans and Democrats, all women are notified that the first are anti-abortion and the second are pro-choice, generally. One of them said that it is not the government's business what happens in my bedroom. Another woman's point of view was more interesting for me, so, she said that it is just a political tool: it is less about personal opinion and what is good for country's legislation, it is more about issue voting and what will help candidates in polls. Two women would vote for pro-choice candidate, one – for anti-abortion and the last woman said that not only one issue would influence her vote, and that single-issue voters are dangerous. The only question to which they answered "disagree" is about this statement: "Using artificial means of birth control is wrong". The last question was whether or not they would support the legislation that bans abortion after twenty weeks of pregnancy. One person definitely does not support this kind of legislation and another person definitely supports it; the next woman also does not support, but if everything is going to be safe, she would support. The last lady said that it depends, and should be examined case by case. She also claimed that it is not about law, it is about personal decision, and that money and time should be spent on family planning, education and helping people to not be in this situation.

It was more interesting to hear opinions of the women, because there were more contradictions between their opinions, and, generally, my findings answer to my research questions in pretty much unilateral way and even exceed my expectations.

How do your findings answer your research question?

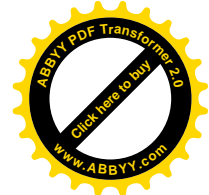
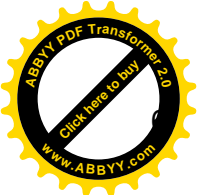
To what degree is the anti-abortion movement driven by politics or religion or both? What is the politics' role in both countries? What is the religion's role in both countries? Why abortion issues are much more politicized in America and religious and moral question in Canada?

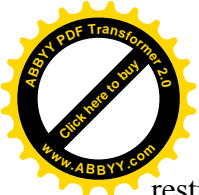
Based on my survey, I find out that religion plays important role in United States and following from this fact, anti-abortion movement has influential strength there, because almost all my respondents were really so much concerned that Church or other religious organization dictate what government should do and impose their

views on people, who do not share their believes. Another important thing that I revealed is that politicians in America see the issue of abortion not as a woman's rights, health or society's wellbeing, but as a tool to gain more votes. Politicians, especially Republican Party, do not care about moral question. Besides this, people, who are pro-choice, also divide on the point of whether the fetus is viable or not. This is true that as I predicted, I would not find much about Canada, because anti-abortion movement there is much weaker than in America. According to my survey, most of the people are pro-choice, but they call themselves pro-life as well, and almost all of them are supporters of publicly funded health care provider. Still here are some exceptions: like, there are people, who think that abortion should be funded, if it is medical reason, not just because parents do not want to have a baby. Even if some of my interviewees were raised religious, for instance, Catholics, their religion has nothing to do with their viewpoints, which means that religion differently influences on people. Only one lady, who was quite religious, had really strict distinguished opinion. Another significant thing I find out is that, in order to not being in this terrible situation that no one wants, we should promote sexual and reproductive health education, assistance to women and access to birth control pills.

Conclusion

In conclusion, the USA and Canada liberalized their abortion laws in the late 1960s and the anti-abortion movement emerged. Even if these two countries are located closely to each other geographically and have many political and cultural similarities, they still have different policies connected to abortion. National funding of abortions in America is almost absent and so women must pay for clinical abortions themselves. But in Canada, abortion services in hospitals are funded by the state. Despite the case in Canada, there is a current dilemma: women cannot access abortions, especially those who are from poorer conservative provinces, but only from larger and wealthier urban centers. The Canadian abortion rights movement started to grow rapidly with the work of Dr. Henry Morgentaler and despite opposition. Several attempts by anti-abortion groups did not succeed in criminalizing abortion. Compared to Canada where there have been no abortion laws of any kind since 1988, various states in the US have passed laws





restricting abortion and in contravention of the spirit of federal law.

Another reason for the success of the anti-abortion movement in America is that it is combined with conservative political institutions. Such influential social movements act collaboratively with the US Supreme Court, weak party leaders, and a decentralized federal system, whereas the Canadian parliamentary system and its strong centralist nature of governance. In addition, there are less anti-abortion organizations in Canada than in America and which claim that expectant mothers should chose adoption over abortion, that unwanted children should be raised in loving and adoptive families. Consequently, the pro-life position is thought to be best for society in the long term.

According to some interviewees, the church should not tell the government what to do, but, in my opinion, the Republican Party (in the case of the US) is doing this very thing. For instance, those crisis pregnancy centers that discourage American women from having abortions are operated by Christians and supported by federal funding. It means that even if they are mostly unlicensed and often provide false information, they are still funded by the Republican Party. Of course, in both countries the movement is influenced by religion—Catholic and Protestant—which consider abortion to be morally evil, that medicine should not be used to kill innocent

children. Abortion, in their view, contradicts the individual's right to life and the equality of everyone before the law. Many on the conservative right have taken a pro-life position because of their political self-interests, seeing religion as a tool to continue to rule, rather than out of concern for the unborn and/or the wellbeing of women. Based on the survey data collected, a both the US and Canada would be wise to employ preventative programs and offer sex and reproductive health education to young men and women.

The aforementioned suggests that abortion is at the center of American politics, whereas in Canada it does not have the same appeal or political intensity. The debate in Canada falls squarely on the side of the morality of the issue. Canadians, in general, are far more concerned with the practical reality, that women will continue to require the services of a good abortionist, and so accessibility is the important issue. Americans have allowed the discussion to become completely politicized and to the detriment of woman and the society at large. The debate seems more about money and power, having little to do with women or children and the wellbeing of society.

My research intends to offer a new basis of discussion for the moral and politics of abortion in USA and Canada, but of value to other countries in the world where women's health is an issue.

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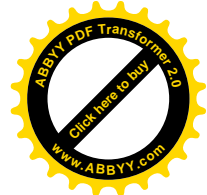
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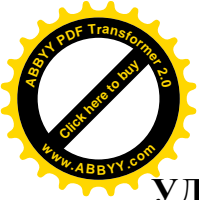
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УДК: 372.881.111.1 (575.2)(04)

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NATURE OF AMERICAN STUDIES AND ITS VALUE FOR ENGLISH FOREIGN LANGUAGE STUDENTS

The article explores the cultures of the United States, as well as their transnational exchanges and impact. The discipline's practitioners seek to understand the historical origins of particular cultures and practices held by individuals and groups within the United States and how those values and beliefs shape social and political realities within and beyond U.S. borders.

Key words: culture, USA, exchange, historical origins.

В статье рассматриваются культуры Соединенных Штатов, а также их транснациональный обмен и влияние. Практикующие по этой дисциплине стремятся понять историческое происхождение определенных культур и практики, проводимых отдельными лицами и группами людей в Соединенных Штатах. Эти ценности и убеждения формируют социальные и политические реалии внутри и за пределами границ США.

Ключевые слова: культура, США, валюты, исторические истоки.

American Studies explores the cultures of the around gender, sexuality, and race.

United States, as well as their transnational exchanges and impact. The discipline's practitioners seek to understand the historical origins of particular cultures and practices held by individuals and groups within the United States and how those values and beliefs shape social and political realities within and beyond U.S. borders. The approach that American Studies takes is interdisciplinary, meaning that in American Studies it helps to answer these questions using tools developed by numerous disciplines including history, sociology, anthropology, literary criticism, folklore, media and science and technology studies.

Besides American studies as an interdisciplinary science provides students with the opportunity to combine courses on art, journalism, literature, music, politics, religion and sociology of the United States into a single major. It emphasizes student initiative in crafting a distinctive program of study that meets the academic interests of each major. Here American Studies also plays an essential part in studying English language for foreign language students.

What is American Studies?

The Major in American Studies is an interdisciplinary and comparative program of study that addresses the U.S. as the outcome of historical processes that are both national in contour and also global in scope. Such processes include migration, labor accumulation, land acquisition, cultural dissemination, implications of U.S. laws and policies, and identity formations

As an interdisciplinary enterprise, American Studies is not merely characterized by the accumulation of knowledge from different disciplines. It is the arena within which fields in the social sciences and humanities are re-imagined in coherent interrelationships. Students and faculty study within a variety of academic settings, which might include literature, history, sociology, anthropology, geography, cultural studies, art history, urban studies, political science and women's studies. As a comparative enterprise, we study the U.S. in relation to other nations and cultures around the globe.

It should be noted that American Studies also includes the minor in Asian American Studies and connected to African American and African Studies, American Indian Studies and others to make it possible for students to concentrate their work in one of those cultural areas.

What does it mean to be American? What are the origins of American ideals, politics, values and culture? How are their lives shaped by race, ethnicity, class and gender? These are some of the questions explored in American Studies, that delves into American culture and history. Students use perspectives from many fields to gain an understanding of the American experience and its relation to our complex, interconnected world.

The focus area for the American Studies major or minor is a unique feature of the American Studies. Each student creates a concentration area centered on topic that interests him or her - for example, political conflict in the U.S., gender and

popular culture and religion and American activism. The focus area allows students to think creatively about their education and make connections between areas of study.

It seems that students in American Studies have synthetic capabilities that more "disciplined" students lack. This is what Gene Wise called "the connecting mind." Because there are lots of disciplines, and lots of interstices, American Studies has traditionally been committed to "sing the body eclectic," celebrating both disciplinary work and the interdisciplinary work that builds on (and between) it.

Mission and Philosophy of the American Studies

The Study of America within a global context invites us to understand society from multiple perspectives over time and space. We can learn how to address complex questions about the dynamics that have shaped Americans and the nation-race, culture, religion, economy, arts, ideas, music, and politics, as well as the ways in which the United States has attempted to shape other nations through war, economics and mass culture. Studying American Studies gives us the skills, perspective and context we need in order to live in a pluralistic and global world. American Studies assists us to train our majors to live, think, and work in a global world that demands not only experts but people who think critically, multiculturally, and creatively. That means considering issues of diversity and equity. American Studies gives students the opportunity to address problems that interest them.

Goal of the American Studies

American Studies is a challenging form of inquiry into the meaning of the American experience, usually characterized by a thematic, holistic perspective on American culture, ideas and worldview. It takes as its evidence cultural texts, symbols, and performances; historic events, documents, landscapes, and artifacts; social/political/intellectual movements; and diverse communities and individual profiles. A significant goal of the American Studies enterprise is to identify and interpret patterns, ideas, and themes characterizing the nation and its people. It seeks perspectives on the United States as a unity and diversity of cultures. It uses evidence from traditional and popular expressions - including songs, houses, festivals, novels, films, to name a few - in addition to notable events, arts, and figures studied in America. It recognizes the

country's cultural legacy in comparison to national movements and societies across the globe. It also considers American culture and communities as part of the experience of other countries and regions. It has played a special role in public as well as academic sectors, informing careers especially in education, museums, historical and cultural agencies, libraries and archives, government, and communications.

Opportunities to students

While inquiring the structure of American Studies we can see that it has had a publicly active orientation to the advancement of knowledge, where its different sections are identified by the actions taken to achieve intellectual synthesis: locating, identifying, narrating, collecting, materializing.

As the fact the American Studies are well-established and well-respected by many employers who are attracted to graduates for their rigorous training in analysing information and in making creative links between subject areas. American Studies emphasis on key skills – in essay writing, presenting, team working, IT and research – enable students to display to potential employers that they have far more than a degree when they graduate.

The range of careers recent American Studies graduates can enter; they include Accountancy, Civil Service, Information Management, Marketing, Media, Public Relations, Publishing and Social Services. In case when students want to continue studying they can qualify for a profession like Law, or take a vocational Masters course in Journalism or Teaching.

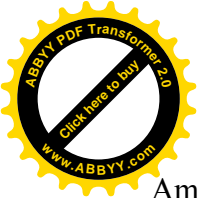
Skills Gained

American Studies fosters a wide range of useful skills. The multidisciplinary nature of the American Studies promotes flexibility of thought, initiative and the capacity to communicate persuasively both in writing and speech.

In addition students develop analytic, organisational and team-working skills that will prove advantageous in their life and career beyond university. The growth of the global market over the last twenty years means that many jobs in the public and private sectors have an international and often a transatlantic dimension. Employers are looking for independence, creativity, maturity and a broad cultural outlook, all of which are stressed in the American Studies.

Conclusion

When we know what we're doing, that's what



American studies are; and that's certainly what American Studies expresses and elicits. As the old saying goes, when you come to a crossroads, and you're trying to figure out which way you want to go, it's helpful to remember which way you came from. American Studies locates us in a tradition of much creativity and promise.

American Studies often examines experience and the past to gain a perspective on the future.

American Studies is an ongoing debate, a continued formulation of questions and answers relating to the very idea of what America might be, and the manners in which it could be studied, both past and present.

American Studies, then, is an interdisciplinary

branch of learning. Its subject is "America." Its roots include concepts of place, nation, stereotype, symbol, and culture, and they include various definitions of one particular place -- America -- that are both related and worth distinguishing. In "doing American Studies," as in deciding how to define America or culture, scholars aim to be responsive to the diversity of peoples they study, their ability to affect and be affected by turns of events, and by their own sensibilities.

Summing it up, I should say that American studies besides all-above mentioned brings a time of great intellectual excitement—of experimentation, exploration, critical ferment, and lively debate.

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УДК: 372.881.111.1 (575.2)(04)

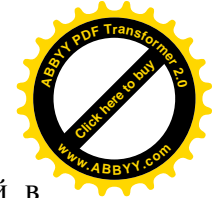
Alishova Rahat,
KTU Manas

THE NAMES, NICKNAMES AND PSEUDONYMS IN DIFFERENT CULTURES

This paper intends to deal with the use of names, nicknames, and using pseudonyms, name giving culture in different contexts and how is accepted, reacted, felt and evaluated by different individuals. The nicknames or pseudonyms have been used for different purposes, in various spheres of our life and adopted to hide an individual's real identity.

Key words: giving name, different cultures, individuals.

В этой статье речь идет об использовании имен, прозвищ и псевдонимов, а также о культуре как давать имена в различных контекстах и как воспринимают, реагируют, чувствуют и



оценивают разные люди. Прозвища или псевдонимы использовались для различных целей, в различных сферах нашей жизни и скрывают настоящую личность индивида.

Ключевые слова: давать имя, разнообразие культур, индивидуумы.

All personal and impersonal names have meanings. Even brand new names invented by creative parents mean something to the parents and the child. Most names, however, have more conventional, widely accepted meanings. Whether personal names and meanings are widely understood and play a role in everyday life varies from culture to culture.

In some places, names are embodiments of a person's spirit and are very powerful. Within these cultures, name meaning is an important aspect of a person, and it can influence the way society perceives someone. In other places, meanings of names aren't as well known, so they shape their owner's experiences on a more personal level.

The power of a name and its value has long been immortalized in prose, poetry, and religious ceremony. Everyone recognizes himself or herself by name.

The word "name" comes from Old English nama; akin to Old High German (OHG) and Sanskrit STTTra; (nāman), Latin nomen, and Greek Ovoua (onoma), possibly from the Proto-Indo-European (PIE) *nomn-. Oxford English Dictionary is found the definition of "name" spanned five pages of small type beginning with: "1. The particular combination of sounds employed as the individual designation of a single person, animal, place or thing." The word "name" has been used by Anglican speakers over the ages to mean different things. Consider these uses of the word:

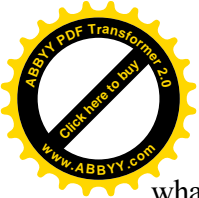
- Your name is muzak to my ears.
- If I had a dollar to my name, I could make a name for myself.
- He was named co-chair of the Coffee Fund Committee.
- Janis named her price; namely everything he owned.
- The psychic could not name the tune in Murray's head.
- In the name of mercy, take one of my breath mints.
- The name of the article was "Name Actor Seeks Anonymity."
- Claude could name the state capitals, but not the zoo animals.

Obviously this is a word that carries a heavy load. Its meaning is so broad that other words and

phrases have been coined over the years to carry some of the baggage. The following list shows synonyms that serve to mean something like a "name" in some context. Yet each also has its own connotation or additional meanings. Synonyms for "name" – personal n., last n., surname, cognomen, anthroponym, autonym, patronym, matronym, family n., maiden n., married n., birth n., first n., forename, Christian n., given n., nickname, moniker, appellation, epithet, byname, sobriquet, agnomen, pet n., code n., pen n., stage n., alias, brand n., trade n., signature, sign, nom de plume, badge, tag, anonym, demonym, econym, icon, symbol, toponym, label, title, designation, common n., genus, denomination, specie, rubric, type, proper n. Name of a person-anthroponym, place- toponym, body of water-hydronym, ethnic group- ethnonym, resident(s) of locality- demonym, false name- pseudonym, author writing an assumed name- pen name, item named after a person- eponym.

In the Old Testament, the names of individuals are meaningful, and a change of name indicates a change of status. For example, the patriarch Abram and his wife Sarai are renamed "Abraham" and "Sarah" when they are told they will be the father and mother of many nations (Genesis 17:4, 17:15). These names can be found in Muslim context too, Abraham's equivalent is Ibragim, Sarah's Saira, Bubusara, Saragul etc., Joseph's Jusup, Yusup, Yusuf. Throughout the Bible, characters are given names at birth that reflect something of significance or describe the course of their lives. For example: Solomon meant peace, and the king with that name was the first whose reign was without war. Likewise, Joseph named his firstborn son Manasseh (Hebrew: "causing to forget") as a gesture of forgiveness to his brothers for selling him into slavery.

The names also represent the personal identity. Judging by the names of Native Americans we may assume that the Native Americans mostly referred to the natural forces, objects, powers and strong belief. They believed they should live in harmony with nature. They also believed that each tribe was guided by natural spirits. The Sioux Indians believed in the "Great Spirit" Wakan Tanka. The three main ideas from the native American society are the following: be happy with



what you're given, be responsible to your people, and be aware of the balances in life. The names of Native American women and men symbolize the connection with the natural phenomena and prove the harmony of manhood and nature. The names can be of different wild animals, plants, and environmental happenings. Female names: Chilali- snowbird (Hopi), Chimalis- bluebird (Algonquin), Chusi- snake flower (Hopi), Dibe-sheep, Doba- no war (Navajo), Lulu- rabbit (Miwok), Shada- pelican; Male names: Kuckunniwi- little wolf (Cheyenne), Kuruk- bear (Pawnee), Kwahu- eagle, Langundo-peaceful (Hopi), Matoskah- white bear (Sioux).

Eastern Slavic naming customs are the traditional ways of determining a person's name in countries influenced by East Slavic linguistic tradition, mainly Russia, Belarus, Ukraine, Bulgaria, Kazakhstan. The standard structure of the full name is the f.e.g. Petrov Aleksandr Ivanovich, Andreeva Tatyana Vladimirovna, in the local languages of the non- Slavic CIS countries, Russian rules for patronymics were either never used or abandoned after gaining independence. Some Turkic languages, however, also use patronymics, formed using the Turkic word meaning 'son' or 'daughter'. For example, Asan uulu, Kazakh Ұлы (ûlâ; transcribed into English as -ul, son of Asan) or Azeri oğlu (as in Heydar Elirza oğlu Aliiev); Kazakh цызы (transcribed into English as -qyzy, as in Ainura Bakyt kzy). Some surnames in Turkic languages have been russified since the 19th century and remain so, russification practice is not common, varying greatly by country.

While investigating the customs and traditions of cultures the question arises why the people give a name to a newly born. Obviously the name is not for a beauty, or didn't come without a ground. The people gave a name according to the time, day of the week, or month, place, objects they've seen or hopes for a new born baby. From one side the name seems just as a proper noun but it covers all traits of character, peculiarities and differences. On the other side, sometimes the name is closely tied with his destiny or personal life.

The honor of giving name in Turkic nations is realized by a respected, influential person of the tribe. The family will pay for the name with a good meal and a new cloth. When the name was given by Azan, mullah read a verse from Koran and that word where he stops was chosen. In Kyrgyz family to give a name is a very

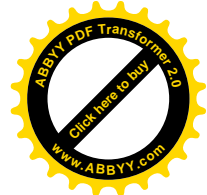
responsible duty and related with a magic, ideological views.

Islam greatly influenced to the name giving culture throughout the Turkic nations and there are common features and rules for name giving. Historically three main rules were observed while giving a name: to give a good name only after a child did something noticeable deed, to organize a festive gathering, the name giver must be well respected and a noble person. As an example, the name giving culture in epic "Manas" serves best here. As a result, Kazakh, Chuvash, Turk, and co-rooted cultures observed these rules. The Turkish names Tokta, Durmush, Dursun are used in the same meaning and same purpose. What Are Nicknames?

The word nickname comes from the Middle English "eke name," or extra name. Nicknames are names that are substituted for a given name but have not been legalized. While using someone's given name and title shows deference and respect, using their nickname is an informal form of address. In small communities, derisive nicknames are often used to refer to people behind their backs, and the nicknamed individual may not even know about the epithet. Other nicknames are used to refer to or address someone directly. These fall into several categories:

Referential nickname. These are nicknames bestowed on public figures, and are often used to refer to politicians and sports figures. For example Andrew Jackson was known as "Old Hickory" and Winston Churchill was called "The British Bulldog."

Private nickname. Also known as a love-name, or pet-name, these names are typically used between lovers only when they are alone (or by couples who are impervious to the eye-rolls of their friends). Think "Sweetie Pie" or "Honey Buns." Private nicknames give couples a sense of intimacy, as they are names known and used only by each other, which helps create a little pocket and hedge against the outside world. Public nickname. A public nickname is one that is often given to a person in his childhood by family or friends, and which he carries with him everywhere he goes — it has achieved a near permanent status. The person may introduce themselves to new people with the nickname, and friends and associates may not even know the person's real name. True nicknames are complete departures from the root of one's real name. Generic. These are less personal, off-the-cuff





nicknames that are given to those who fit certain categories. “Doc” for a doctor, “Shorty” for a vertically-challenged individual, “Paddy” for an Irishman, and so on. Nicknames can be subdivided into Physical, Descriptive, Titled, Behavioral, Animal and Objects Nicknames.

Americans doubtless use more nicknames than any other peoples today. They give them to their wives, husbands, children, friends, enemies, and to almost every object they see or use. There are literally thousands of them employed in the daily conversations or in the writings of the American people. Each American state possess their nicknames according to their historical and traditional data along with the facts that reveal discoveries, settlements, and later development.

Alabama- Cotton Plantation State, Cotton State, Heart of Dixie, Lizard State, Yellowhammer State; Arizona- Apache, Aztec, Baby State (Because Arizona is the newest continental state in the Union), Copper State, Grand Canyon State, Italy of America, Sweetheart State, Valentine State (Arizona gained statehood on February 14, 1912);

Massachusetts- Baked Bean, The Commonwealth, Pilgrim St, Taxachusetts, Connecticut- Constitution St, Nutmeg St, Blue Law St, Freestone St, Land of Steady Habits, Mississippi- Hospitality State, Magnolia State, The South's Warmest Welcome, The Birthplace of America's Music, The Bayou State; Michigan- The Great Lake State, Mitten State, Winter Water Wonderland, Minnesota- Butter Country, Gopher State, Land of 10,000 Lakes, Land of Sky-Blue Waters, New England of the West, North Star State, State of Hockey, Vikings State, Bread and Butter State; California- El Dorado State, The Golden State, The Eureka State, Colorado- Buffalo Plains State, Centennial State, Colorful Colorado, Columbine State, Highest State, Lead State, Mother of Rivers, Rocky Mountain State, Silver State, Switzerland of America; Washington D.C.- Nation's Capital; Hawaii- Aloha State, Paradise, The Islands of Aloha, Paradise of the Pacific, Pineapple State, Rainbow State, Youngest State; Kansas- America's Bread Basket, Wheat State, Home of Beautiful Women, Central State, Sunflower State; Kentucky- Bluegrass State, Corn-cracker State (reported in 1881), Tobacco State; Florida- Alligator State, Flower State, Gulf, Orange state, Sunshine State; New Jersey- Garden State, The Tomato State, The Cross-Roads of the Revolution;

New Hampshire- Granite State, Mother of Rivers, Live Free or Die, White Mountain State, Oklahoma - Sooner state, Tennessey-Volunteer St, Utah- Mormon State, Beehive St., Texas- Chili State, Lone Star St.,

In Inuit culture they do not speak to or reference Elders by using their first name. It was considered to be disrespectful to speak the names of people older than you. This tradition is still followed today. In addition, Inuit tend to apply this etiquette to all people. Again, this was done to show respect to the older people. Inuit, in keeping with this tradition, did not pronounce the names of the newcomers. Instead, they would give them a name consistent with their

characteristics, occupation, or the way the name sounded. Very often, names of the newcomers

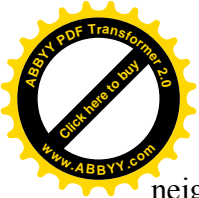
were too foreign and difficult to pronounce. Local names were easier to remember. Outsiders

were known only by their nick-names. Most of the time, their given names were never really

known! Today, many outsider's nick names are still given and used. This shows a great deal of respect for that person from the Inuit perspective. Inuit only seem to give nicknames for those they really respect. For example, Pa-qul-luk. (This name was given to a researcher who asked many questions). Just from the name, you can tell what type of person this may be.

In Kyrgyz culture nicknames are often used in family terms, as it is not desirable to call in-laws with their names. Our mothers even didn't pronounce the similar things that sound like their in-law's names, instead they described character, habits, or some features of the person. F.e.g. father of my husband, aunt of my children, husband of my sister-in-law etc.

A pseudonym ['sju:dsnim] is a name that a person or group assumes for a particular purpose, which differs from his or her original or true name. Pseudonyms include stage names, screen names, pen names, nicknames, aliases and others. Pseudonyms are most usually adopted to hide an individual's real identity. Actors, musicians, and other performers sometimes use stage names to mask their ethnic backgrounds. Pen names are used to conceal the author's identity. One famous example is Samuel Clemens's writing under a pen name Mark Twain. The Bronte sisters used pen names for their early works, so as not to reveal their gender and so that the residents would not know that the books related to people of the



neighborhood. Anna Bronte published under Acton Bell, Charlotte Bronte- Currer Bell, Emily Bronte- Ellis Belle.

Some female authors used male pen names in particular in the 19th century, when writing was a male-dominated profession. A well known example of the former Mary Ann Evans, wrote as George Eliot. Amandine Aurore Lucile Dupin, French writer used pen name George Sand. Jane Austen used the pseudonym “A Lady” as the author of her first novel *Sense and Sensibility*. J.K.Rowling is a shortened name of Joanne Kathleen Rowling, author of Harry Potter series. There are famous nicknames in the world literature: Boz-Ch.Dickens, D.Defoe=D.Foe, O’Henry- W.Sydney Porter, Lewis Carroll-Charles Dodgson, H.D.-Hilda Doolittle, Agatha Christie- Mary Westcamat, Saki-Hector Munro, Stendahl- Marie Henry Beyle and others. A famous case in French literature was Romain Gary. Already a well-known and highly acclaimed writer, he started publishing books under the pen name Emile Ajar. He wanted to test whether his new books would be well received on their own merits and without the aid of his established reputation, and they were. In Russian literature we may give as an example Maxim Gorkiy-A.M.Peshkov; in Kyrgyz literature A.Tokombaev-Balka (Hammer), Alykul Osmonov- descriptive epithets like Great poet.

A famous stage names Marilyn Monroe-Norma Baker, Madonna- Louise Veronica Ciccone, Sir Elton John- Reginald Kenneth Dwight, Lady Gaga- Stefani Joanne Angelina Germanotta, and many others, as the number of stage nicknames are endless.

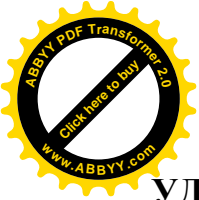
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The reasons why the writers use pen names are the following: 1.to mask the gender; 2.to shift genres; 3.to unify identity (when two or more authors decide to use one) f.e.g. Ellerry Queen-cousins Frederic Dannay and Manfred Lee; 4.to hide moonlighting- most writers have day jobs; if they published under their real names their bosses might assume they're not working hard enough and fix the problem. And sometimes a person just doesn't want his good name or reputation changed by the opinionated or risqué works he’s writing. In 1969, the Edgar Award for best mystery novel was won by Jeffrey Hudson, a Harvard medical School intern whose real name was Michael Crichton.

As a conclusion, we may assume that the names are proper kind of language thing — one of distinction and discrimination. It is chosen, conferred and announced. It always belongs somewhere to something. It prefers to register in encyclopedias and directories rather than merely in dictionaries. It can travel the world and be understood, like Toyota or Airbus. It ignores the rules of grammar to become a Bronte adjective, or it can Houdini itself to be a verb. Names have meanings instead of definitions. They proclaim themselves on badges and emblems, promote themselves on banners and signs. They belong to birth and breed, title and tradition.

All the other symbols, signs and sounds in our language are just common words, often chained together, serving a sentence. They are slaves to grammar, clothed by connotation and context, artless when alone, dispensable when not. Names are brocades that give it class.



УДК:327 (575.2)(04)

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LITERATURE

The paper presents a comparative study of the invisibility trope in African American and Asian American literature, distinguishing between various kinds of invisibility. While the topic explores invisibility in a variety of African American and Asian American literary texts, the main focus is on two novels: Ralph Ellison's *Invisible Man* and Maxine Hong Kingston's *Tripmaster Monkey*.

Key words: invisibility, literature, research, comparison.

В статье представлен сравнительный анализ неразличимости тропа в афро-американской и азиатско-американской литературах, несходные явления между культурами. В то время как тема исследует неразличимость в различных афро-американских и азиатских американских литературных текстах, основной акцент делается на двух романах: Человек-невидимка (Ральфа Эллисона) и Обезьяна-путешественница: его выдумка (Максин Хонг Кингстон)

Ключевые слова: неразличимость, литература, исследование, сравнение.

Is your life at risk and endangered if you are driving with your eyes off the road? Is it safe to walk down a dark and dangerous alley where you cannot see what is in front of you? Would it be a good idea to walk across the street without looking both ways first? The answer to all these questions are no. Why? Because in all three situations, there is a lack of vision. So, one can conclude that vision is of great importance to the visible world. Nevertheless, vision is also equally important in the invisible world. Because the most important things in our lives are invisible, vision into the invisible world is greatly needed to make life richer. The essentials to life: love, happiness, even grief and sorrow, are invisible now and forever, but vision allows us to see these and other intangible things. Vision allows us to draw the invisible world out.

Invisibility is usually taken to the extreme effect of truly being transparent, unseen by anyone and is often depicted in society as the hero, going behind the enemy's back to complete his mission.

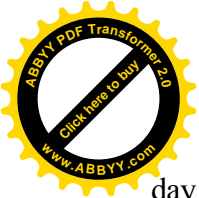
The latest visibility comes from Franklin's in-depth book, compiled from research, writing and notes from a clinical practice spanning nearly three decades. In it, Franklin explains how the invisibility syndrome concept refers to Ellison's 1952 book "Invisible Man". He quotes from the opening of Ellison's book, in which the African-American narrator describes the concept of being invisible: "I am a man of substance, of flesh and bone...I am invisible, understand, simply because people refuse to see me...They see only my

surroundings, themselves, or figments of their imagination - indeed, everything and anything except me".

When people feel invisible, they can interpret seemingly innocent actions - such as the waiter putting the charge slip in front of Bill's client - as racist slights, which can create a palpable feeling that their integrity is under assault. These slights, or "micro aggressions", as Franklin calls them, can build over time and ultimately explode, as it did for Bill when trying to hail a taxi. "People's presumptions are filled with all types of stereotypes, leaving the real person invisible from those holding prejudiced attitudes," Franklin explains.

People used to live with a set of presumptions about their own status, and it came under assault when their status is not recognized. They have a series of encounters that frustrate them and boil over. That is a common experience and a common process.

And they occur in the most unlikely places. Two African American men were waiting for an elevator for several minutes with two white women during a period of heavy ridership. The women sighed impatiently for the elevator to arrive; yet when it did, and even though the two men held the elevator doors open for the women to enter first, the women said they would wait for the next ride. The only thing they could see was not professional gentlemen in coats and ties holding the elevator, but black men with criminal intent. That's the kind of stuff that happened every



day in America.

“Enduring such micro aggressions can damage one’s mental health”, Franklin says. In his clinical practice he has seen clients who say feeling invisible causes them a range of illnesses, including disillusionment, chronic indignation, pervasive discontent, anger, depression, substance abuse and hopelessness. It can also interfere with achieving professional goals or creating loving personal relationships, he adds.

Invisibility is often coupled with themes of isolation and alienation, as the invisible character’s ability marks him an outcast. The original “invisible man” became a sociopath because of his condition. And such position strains normal personal ties.

The world is full of blind men and sleepwalkers who cannot see a person for what he is, for what he wants and this makes a person feel himself an “invisible man.” The invisibility often manifests itself hand in hand with the blindness - one person becomes invisible because another is blind.

Blindness generally represents how people willfully avoid seeing and confronting the truth. People’s inability to see what they wish not to see - their inability to see that which their prejudice doesn’t allow them to see - leads them into a life of effective invisibility. But prejudice against others is not the only kind of blindness.

While blindness is treated usually negatively, invisibility is much more ambiguous. Invisibility can bring disempowerment, but it can also bring freedom and mobility. Indeed, the world history gives many examples when “invisible men” exert power over others, or at least undermine others’ power, without being caught.

While invisibility may bring safety, actions undertaken in secrecy cannot ultimately have any meaningful impact. One may undermine one’s enemies from a position of invisibility, but one cannot make significant changes to the world.

Society makes people “invisible” because people are naturally selfish and are often unaware to the needs of others, especially those who do not affect them. Society makes people “invisible” because many become so absorbed in their world of work that they become oblivious to others, especially if they do not seem to have any positive affect on the person. To improve the situation, people need to be informed about the fact that everyone affects everyone else; and also to become less ignorant. Groups made invisible can

fight this by coming up with a new way to express themselves that people will pay attention to, like jazz, blues, painting, lyrics... The example is that African Americans used Jazz and Blues to make themselves visible. Music is international and when you use music to communicate most everyone understands. The music compliments the ear but the lyrics are a story, an opinion. The lyric are the soul and allows the musician to say anything he or she wants. Looking at the lyrics you can see something that has been done. Someone put their feelings into a song, talking about the “Trouble” they’ve seen.

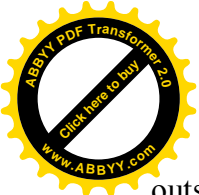
A black man in 1930s America considered himself invisible because people never saw his true self beneath the roles that stereotype and racial prejudice compel him to play. The black man feels that the only way he can ever be accepted in society is to actually be white. He feels inadequate with the color of his skin, because he knows how people view him. He knows he cannot be accepted unless he is the same as everyone else. The man is trying to act like a white person but finally realizes that is not who he is. He knows that he should be accepted just the way he is, whether black or white.

Shedding his blindness, he struggles to arrive at a conception of his identity that honors his complexity as an individual without sacrificing social responsibility.

In 1952, Ralph Ellison's novel “The Invisible Man” gave voice to the feelings of many black Americans who felt that they were not “seen” by American society. The novel won the National Book Award in 1953 and was also published two years before the Supreme Court ruled the Brown vs. Board of Education to outlaw separate but equal education in America. While the Civil War freed the slaves, it did not integrate blacks into the American mainstream. As did so many from this generation, the nameless protagonist of Invisible Man leaves the South for New York City. Here he becomes a pawn for a political group, and he discovers he is not seen as an

individual human being. After becoming involved in a Harlem riot, he realizes that he must deal with people of both races. He also realizes that many people see him as a Black Man, and therefore his real nature is unseen by them - this makes him “invisible”.

Many times, people, often introverted and alienated from the rest of society, have found themselves in situations in which they are on the



outside looking in. These people often have a feeling of being “invisible” and unidentified to the rest of society and therefore undergo a need to search for their identity in order to be recognized and have a place at the “social table”. In this particular novel, our character which calls himself the “invisible man”, is faced with the challenges of being a young African American male from the south, living in the north, who encounters a number of baffling experiences while on the road to self-discovery. The “invisible man” reveals profound insight into every man’s struggle to find his true self. As the story unfolds, the “invisible man” gradually reaches the destination of his soul-searching journey, in which his progress is marked by four significant stages: self-ignorance, exposition, false freedom, and self-discovery.

Although immigrants from Asia and Americans of Asian descent have been writing in the United States since the 19th century, Asian American literature as a category of writing only came into existence in the early 1970s. Asian American literature is an ongoing source of discussion for Asian American literary critics: who is an Asian American? Is “America” only the United States, or does it include the rest of the Americas? If an Asian American writes about characters who are not Asian American, is this Asian American literature? If someone who is not Asian American writes about Asian Americans, is this Asian American literature?

The challenges around defining Asian American literature are not unique to it and indicate difficulties not so much with the field of Asian American literature but with issues of race, culture, and national identity that are endemic to United States history and culture.

One of the Asian American writers is Maxine Hong Kingston, a Chinese American author of memoirs and fiction. The theme of ethnic self-determination is the most important theme in Asian American literature and the writers reveal this theme through the investigation of the relationship in the family of immigrants: the parents who came from China and their children who were born in America and became Chinese American.

Tripmaster Monkey: His Fake Book is the book written by Maxine Hong Kingston. It was published in 1989. The story follows Wittman Ah

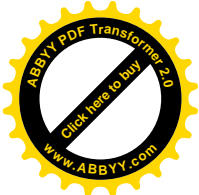
Sing, an American graduate of University of California, Berkeley of Chinese ancestry in his adventures about San Francisco during the 1960s. Wittman is an English major, poet, and playwright. He is fired from his job; he subsequently goes to party in Oakland and meets a Chinese woman. He also meets a woman with blonde hair at the party. The first section of the novel ends with Wittman marriage to avoid the draft. In the next parts of the novel, Wittman visits his mother and aunts. He travels to Reno to search for his grandmother. He alludes to his Chinese heritage, although he considers himself one-hundred percent American. Wittman is a young man and at the end of “*Tripmaster Monkey*”, he has grown in the sense that he is still in the process of developing his artistic and political identities. Yet this is only a start. He is aware that writing his play and having it performed on stage is not the end of his dream to create a community. It cannot be “built once-and-for-all”. Kingston demonstrates that Wittman has imagined, practiced, and re-created a community, but others must do the same. Although Wittman’s final rant and rave is full of anger and is perhaps even disturbing and difficult to read, he expresses his last plea for a community. He wants to see Chinese Americans surpass this conception of being enigmatic. “We need to be part of the daily love life of the country, to be shown and loved continuously until we’re not inscrutable anymore”. By the end of “*Tripmaster Monkey: His Fake Book*,” Wittman stages his plays.

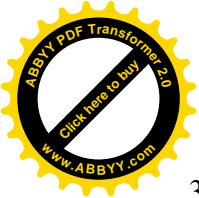
Kingston ends the novel with a character contemplating the meaning of being a “Chinese American”. Heavily influenced by the Beat movement, and exhibiting many prototypical symptoms of postmodernism, the book retains numerous themes, such as ethnicity and prejudice.

Invisibility presented by the African American and Asian American writers who define various kinds of invisibility reveals the essence of the term through the lives of the characters of the novels. We think that Ralph Ellison and Maxine Hong Kingston are the authors who vividly showed the nature of invisibility. Among the themes and issues explored in African American and Asian American literature are the roles of African Americans and Asian Americans within the larger American society, culture and equality.

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УДК:372.881.111.1 (575.2)(04)

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UNEMPLOYMENT PROBLEM OF AMERICAN STUDIES GRADUATE STUDENTS

The paper will concern and raise the issue of employment of the students who graduate from the department of American studies. As far as we know, we have many institutions with the elective or main American studies courses. However, the American Studies is one of the fields among many, which has problems of employment of graduate students.

Key words: American studies, employment, difficulties, problem of unemployment.

В статье обсуждается вопрос о трудоустройстве студентов, которые заканчивают направление «Американоведение». Насколько нам известно, у нас есть много институтов, где «Американоведение» идет как основной курс или по выбору. Тем не менее, «Американоведение» является одним из среди многих направлений, у которого есть проблемы в трудоустройстве выпускников.

Ключевые слова: Американоведение, занятость, трудности, проблемы безработицы.

Introduction

Unemployment for today becomes one of the crucial issues for society, since the ratio of graduates does not coincide with the possible vacant places for job. Universities produce more and more graduates not considering the conditions of labour market of our country. However, it is the fault nor of the Universities neither of young people who are eager to get education for their bright future. The possibilities of the population allow to get a degree, while the possibilities of the Government to employ these graduates are very poor to provide the whole young generation with the job. Consequently, there is a competition among specialists for getting a job. Yet, even this competitions is not fair, since the kinship plays again more important role here than the competency of a graduate. Moreover, there is a problem of prestigious areas for study and not popular specialties, under which I mean the areas which have no any importance while searching a job. The topic of my paper is "The Employment Problems of American Studies Students in

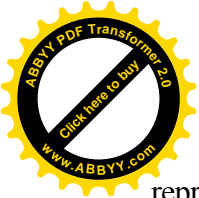
Kyrgyzstan" and the paper is aimed to discuss weight of American Studies Major in finding a job.

Definition

Before going to the main part, I would like to define what is employment itself. According to the Dictionary of Economics (4 ed.) by John Black, Nigar Hashimzade, and Gareth Myles

1. Employment - Service performed for pay or wages under a contract of hire. (Publisher: Oxford University Press, Print Publication Date: 2012, Print ISBN-13: 9780199696321, Published online: 2013, Current Online Version: 2013, eISBN: 9780191759130)

So, employment is a very important phenomena for most of us, since everyone attempts "to be employed" for pay or wages as it was given in the above definition. This is actually a reason why people go to get degrees to higher educational institutions. Unfortunately, for the present times our country suffers from the employment problems in many areas. I have looked through some ideas of Kyrgyz Youth



representatives which I found in students' on-line forum in Internet website:

<http://kgstudents.blogspot.com/2006/05/unemployment.html> and they share with the following ideas.

Students' ideas concerning the unemployment

By IsanovaKasiet: Our country is unable to provide people with jobs, because of that we have the problem of unemployment and as a result the problem of poverty. Nowadays we can see a lot of young and strong men who go to another state to find a job. I'm worried about it because our country is losing its generation. If all of our youth leave our country who will work for the future and the present of the country?

Our best specialists are leaving our country. This problem is called "brain drain". For example, our teacher K. Osmonaliev who has degree of Doctor of Judicial Sciences is going to leave Kyrgyzstan and to go to Kazakhstan. He is a specialist in his field and he would be very useful in our country.

Officials should play their role in solving of the problem of unemployment. They should attract investors who will build plants, factories and provide people with jobs.

By Almaz: Our State is unable to provide citizens with jobs and as a result we have large problems with unemployment and poverty. We can see a lot of people working in Bazaars risking their health. I have a lot of relatives who work abroad because they can't provide for their families and needs in our country. Some of them are in Moscow others are in Almaty, Cypress and Turkey. Most are well educated, young and could serve our country, but it is impossible because of low payment. We have a problem such as "brain drain". As for me I feel that I will not find a job with high payment and I also will go abroad for better life. Our government and parliament must do definite steps in sphere of economy, policy and in social development. Our Ministry of Industry, Trade and tourism should attract foreign investors who can build plants factories and other enterprises. They must stop some negative factors as labor migration and others.

By Ogai Eugenie: The Kyrgyz nation has lots of problems but the most dooming is that we couldn't find our jobs after graduation; we have to immigrate for seeking of decent life.

And my personal example is very typical for the majority: I'm a graduate of the International Relations faculty I faced the problem of

unemployment last year when I applied for jobs. The biggest problems were salary and vacation. The one was not high enough with that amount of money I just could buy a jacket! And the second was of had to work in completely different spheres from my own specialty. So I could suggest some ideas. The way out of the employment problem:

1) To establish new associations in the framework of universities with the aim as to organize internships for students who are near to graduation

2) To boost salaries in low paid spheres like medicine and education by limitation the expenses of our government official like mobile phones and private vehicles

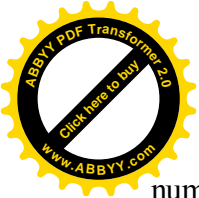
3) To raise the level of education to further guarantee employment. Everyone wants smart brains and to be competitive or more - out of competition.

4) To create the programs by the government, international organizations or non- governmental organizations for implement the specialists exchange between countries with the aim of getting new ways of thinking.

Causes and effects of getting Bachelor of American Studies

Most of these given ideas are true for our country. And I especially worry for American Studies students, since I teach students in this area and my students usually ask me what will they become in future and where will they work. Sometimes I even have no ideas what to answer, since I do not want to lie. Once or twice I tried to explain that they can be involved in the work of international organizations, but not all of international organizations in our country will hire our students and their question usually flow to very long discussions.

Most of students go to this specialty since the name "American" attracts more their attention that the future of this study. When they first hear the name of specialty they imagine that with this degree they can easily travel to the USA. However, the reality is not the same as their imaginations. One more reason, why the students are interested in this specialty is the wish to learn English, since the classes of the American Studies department are mainly held in English. Majority of students are interested in learning English, but unfortunately not all of them can be enrolled to the Language departments for the reason that every department has its limitations for the



number of students' enrollment. Therefore, the students who cannot go to the language department because of these limits choose the American Studies as the alternative area for learning English. This way the number of graduates in this field is increasing from year to year.

From the first graduation of American Studies Department at our University more than 80 students got a Bachelor in this area (American Studies). And we still enroll students to this specialty year by year and the number of students is increasing each year. Here, I would like to return to my students' frequent question – Where will all these students work? I thought about it several times, until I met Gulzhan Kadyrkulovna from the American Embassy in Kyrgyzstan. She suggested us to think on the employment of our students since with the only Major in American Studies it is difficult to be employed in Kyrgyzstan. The point of her suggestion was to give also minor to the Major in American Studies, as for example Minor in Pedagogy, Minor in Methodology, Minor in Psychology. I liked this idea because most of our rural schools suffer from the lack of English Language Teachers. So, with the Major in American Studies and Minor in

Methodology or Pedagogy students more or less can find a job teaching schoolchildren English. Without pedagogical line schools do not accept young specialists, due to the fact that they have no pedagogical education. And the Minor part of the American Studies students' qualification could provide them an opportunity to be required as teachers, or psychologists if they have a Minor in Psychology.

Conclusion

Summing up my presentation I would like to emphasize that Employment issues among our Youth are very important. Considering that most of our students come from the rural districts we can suggest the minors in pedagogy or methodology of teaching English. So, while teaching our American Studies students we should also pay attention at their language learning. Students, who get the minor in Psychology can open their clinics and become demanded psychologists. We need the consideration of curricular which will include the learning program for giving also a minor in one of the above mentioned spheres. It requires time, however, if to approve such program we can stop the students' worry on the matter "where will they work?"

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- <http://kgstudents.blogspot.com/2006/05/unemployment.html>

УДК:327 (575.2)(04)

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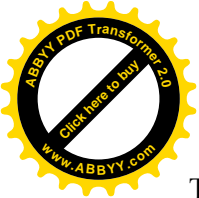
IMPORTANCE OF EXCHANGE PROGRAMS AS A MEANS OF PROMOTING AND SHAPING THE AMERICAN STUDIES IN THE KYRGYZ REPUBLIC

This paper includes information about educational exchange programs and how do they influence our future students. The goal of this project is to show how important to exchange ideas and programs with American Studies in the Kyrgyz Republic.

Key words: exchange programs, educational system, future, importance.

Эта статья включает в себя информацию об образовательных программах по обмену и как они влияют на будущее студентов. Целью данного проекта является показать важность обмена идеями и программами по «Американистике» в Кыргызской Республике.

Ключевые слова: программы по обмену, образовательная система, будущее, важность.



The goal of my project is to show how important to exchange ideas and programs with American Studies in our country. Likely, the number of American Studies programs and organizations are growing in our country. American Studies range over many different topics. Topics include education, culture, and political studies. I would like to point out the American Studies in education. American Studies courses made a big difference and change in education system in our country. The education system in the United States differs from our educational system in the Kyrgyz Republic. The United States Government provides various educational, academic, and professional exchange programs. These programs pursue to support free exchange of information and ideas. Having educational exchange program is very important and helpful for educators. They will increase teaching skills and ability to teach with new method. One of the Exchange Program for educator is:

- **Teaching Excellence and Achievement Program (TEA)**

The Teaching Excellence and Achievement program is open for to current English teachers. This program allows Kyrgyz teachers to increase teaching experience and unique opportunities to improve knowledge in teaching areas. And develop their teaching skills and ability to increasedifferent ways of teaching. That is one of theexcellent way to provide highly educated and strong educators to students. I think educators play a big role of students' future. Teachers are here to help them to achieve their dreams and pursue them. The program helped change the way to teach students efficiently and strong.

The Teaching Excellence and Achievement Program consist of a six week course.

There are many different educational exchange programs. That is means we have a big chance to be able increase our experience of teaching skills and ability to learn more about United States.

I want to give an example about another education exchange program for educators. That is:

- **Fullbright Foreign Language Teaching Assistant Program (FLTA)**

The Fullbright Foreign Language Teaching Assistant Program is for English teachers or future English Teacher students. This program allows Kyrgyz teachers of English or students studying to be English teacherto gain teaching experience by

teaching Kyrgyz Language on United States university campuses while taking courses. The Fullbright Foreign Language Teaching Assistant program is a nine-month course. Program that provides young teachers of English an opportunity to increase their teaching skills, increase their English language proficiency.

Another popular and powerful exchange program for high-school students in our country is:

- **English Access Micro Scholarship program**

Access gives students English skills and compete for future exchange and study in the United States. Access is one of the powerful program for students to motivate them to be an excellent student and to build a bright future. The main goals of program enable to gain skills in English language and develop other communication skills. And promote better understanding United States culture and society. Help students better prepare for educational and career opportunities.

Now, American University of Central Asia in Bishkek providing courses for future students. This program helps to gain more powerful and challenging education. They will be able to get highly quality education and to help them to prepare for future higher education.

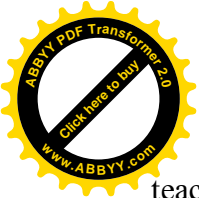
The program by names is:

- **New Generation Academy**

The New Generation Academy offers one year course of study. The purpose of program to prepare high school graduates to pass into a university or college. The program will train in English, Kyrgyz and Russian. Also, the program will provide high quality courses in math, science, history and computer. Students will gain ability to solve problems and critical thinking ability. This is a great opportunity for future students by getting help to prepare tocontinue their education. The New Generation Academy program helps to follow and to achieve their dream career.

American Studies exchange programs not only for exchangingideas and informations. We are also able to discover American culture and get to know about American life style. I think, American Studies programs help improve building a strong relationship between United States and Kyrgyz Republic.

American Studies programs and organizations play a big role in education system in our Country. By American Studies courses, we have learned to



teach with new methods, with more interesting and challenging way.

For example: One of the challenging and interesting way teaching technique is provide students a flash cards with new vocabulary and make up puzzle game. It will help them to

understand better the material and easy to memory them. We need to educate our students with a big motivation for future study. The main goal is to teach them pursue and follow their dream for a brighter future.

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УДК: 947.1.008 (575.2) (04)

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EXPERIENCE OF HIGHER EDUCATION INSTITUTIONS OF USA ON PREPARATION THE MASTERS IN EDUCATIONAL MANAGEMENT

The paper focuses on the organization of the learning process at the u universities, workloads of students' studying subjects, problems of theoretical and practical training of future specialists in the management of educational systems.

Key words: masters in educational management, educational institutions, learning process, training, higher education.

В статье основное внимание уделяется организации учебного процесса в университетах, рабочим планам по которым обучаются студенты. Проблемы теоретической и практической подготовки будущих специалистов в управлении образовательной системы.

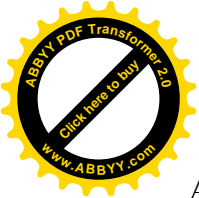
Ключевые слова: магистры в области управления образованием, образовательные учреждения, учебный процесс, обучение, высшее образование.

Education is considered one of the most complex areas of human relationship, which has its own characteristics as a management system. Education Management - is timely decision-making on the management, implementation and monitoring to ensure the effectiveness of the educational process. The quality of governance depends not only on climate in an educational institution, but also the quality education and here is quite appropriate principle: "Quality of management leads to quality of education".

The social and educational importance of this principle shows the fact that in all spheres of the educational systems of the developed countries, there are post-basic education programs for training management education. For example, such programs exist in many departments of the U.S. universities, - Indiana University, George Washington University, University of Wisconsin, Vanderbilt University, the University of

Pennsylvania and University of Kent, Ohio. Since 1997, preparation for such programs have started in Turkish universities, St. Petersburg State University of Russia, Moscow State Pedagogical University, Kazakhstan Abay National Pedagogical University, etc.

As for former Soviet countries, including Kyrgyzstan, such programs lack or are still in the early stages of its development. The reason for this is the experience that we inherited from the past, when, in order that to be a manager, an administrator in any field it was enough to be a member of the leading political party. The foregoing conditions became the objective prerequisite for writing the project "Preparation of Specialists in Higher Education Administration (Learning the Experience of the USA)" and apply in 2012 to participate in the Fulbright Program (USA).



A kind of internship and studying the experience of American higher education and the implementation of research tasks for management training for education took place at the Kent State University, Ohio. My research activities took place at the College and Graduate School of Education, Health, and Human Services (EHHS). The concept of college is similar in its function of our institutions that exist at our universities, but the Americans prefer to call this structure College, where there is scientific schools which prepare science oriented teachers, carry out educational and research activities.

I worked with Dr. Martha Merrill, who is a member of the educational program of training the specialists on Educational Management. She leads the courses on "Leadership in Administration", "Intercultural Communication for International Educators" and supervises masters and doctoral theses of students in this area. It should be noted that Dr. Merrill for 5 years, from 1996 to 2001, worked in Kyrgyzstan (BHU, IUK, AUCA), at present she is an international expert in the field of education and is well aware of the educational policy in our country.

The curriculum for graduate management education designed for 120 credits and includes the following core and compulsory subjects: Research in Educational Services; College Students Development; Internship, Practicum, & Field experiment; Law and Higher Education; Leadership in Education Organizations; Business Administration in Higher Education; Administration of Multiculturalism and Diversity in Higher Education; Case Studies in Higher Education.

In order to explore the theory and practice of preparing master's in education administration I have developed a research program. The program includes the study of literature, attendance of the classes of leading professors and doctors of pedagogy, faculty meetings with staff, interviews with teachers and students, conduct presentations on the issue of education management in the Kyrgyz Republic, and participation in scientific conferences.

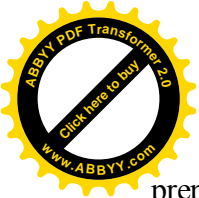
To fulfill the above mentioned program and have the opportunity to observe the education process I attended the following classes: "Foundations, Leadership and Administration", "Leadership in educational institutions", "Business Administration in Higher Education", "The administration of multiculturalism and diversity in

higher education" and "The Practice of Higher Education Administration". These sessions were led by well-known scientists who have extensive academic and practical experience in the field of management education. In particular, the subject of "Leadership in educational institutions," and "Management processes and multicultural diversity in higher education," was led Dr. Martha Merrill, the subject on "Business Administration in Higher Education" was led by Dr. Mark Krevotiks, who has an extensive experience in business and research in the management of educational systems. The class on the practical management of higher education was led by Dr. Paul Gaston, who for many years worked as a Provost for Student Affairs at the same university.

The Seminars on the practical management of higher education is characterized by its focus on preparing students for immediate administrative work. As can be seen from the objectives outlined in the work program, taking this discipline, students have the opportunity to use their case studies, modeling and diagnostics, as well as by direct contact with the administrators on hotline they are able to obtain the necessary information in order to improve and secure management skills.

Students are not just doing the job; they learn those jobs in the form of a business game, which they called simulations. Students from the first classes are divided into two groups: the deans and vice-rector, each task the student decides, in accordance with his position. Here you can see some of the themes and tasks: managing the workflow or current work, time management, assembly, management and planning of the work unit, priority setting, inspection and evaluation of subordinates, emergencies at school, etc. For each topic, there are specially-designed options for jobs. Almost every student decides to do individual tasks.

Although on the list of these objects we do not see are considered traditional for the post-Soviet countries of subjects such as "General Theory of Management", "Management of educational institutions", "Economics of Education", "Planning and control of the educational system" and other similar training program can be considered to be justified, since it meets the current trends and the spirit of the time. Analyzing the content of disciplines and their syllabuses shows the main context master's program is connected with training management skills and



preparing students to the real administration work at the education institutions. In our opinion, the inclusions of each of them in the mandatory unit master training are quite understandable and objective situation.

The theoretical basis of the master's programs in management education occupies the social values of modern American society, such as equal access to education (regardless of races, nationalities and social status and physical condition), democracy and the choice of a variety of universities and educational programs, leadership and career development, individualism and self-realization, as entrepreneurship education, competence and knowledge, etc. About the significance of these ideas shows the fact that in the curriculum; there are special courses on similar topics. Along with the traditional philosophies (pragmatism, neo-Thomism, existentialism, behaviorism, etc.) the curriculum reflects contemporary postmodern ideas as pluralism, freedom of choice and democracy, uncertainty and chaos theory, feminism in management, synergistic approaches to management, etc. For clarity, let us turn to the topic of "Women in management." This topic is of particular interest in the context of gender balance in the management of society, including the education system, where women constitute a majority.

In general, the study of the experience of American universities on preparation the masters in education administration say that U.S. universities have extensive experience in this field. They have a special program, which, along with the general content of management activities, acquaint students with modern trends and approaches on human resource management. The significant advantages of the American system of education management training at master's level include:

1. The formulation of the problem of training masters in management of educational systems, which involves a separate training for control of 12 year old secondary schools and a separate system of higher education;

2. The presence of two types of master's programs: with the writing of the dissertation and without her. Such a formulation initially assumes

that graduates of Master in Management may engage in various types of professional activities. Some of them are engaged in academic activities, to conduct research, teach in high school, etc. But a large part of them can work in the service of the educational process as secretaries, laboratory department, managers and supervisors of the training, employees in the dorms, and many others, which necessarily requires a broad academic training, and sufficient knowledge of the executive functions as the manager of this sphere activity.

3. The diversity of educational programs for the management of education, which takes into account the current trends of globalization, democratization and internationalization of educational space;

4. A wide and varied list of items to choose teaching, which, along with traditional subjects allowed individual research projects of students;

5. High levels of personnel and teaching staff providing an educational program on preparation of masters;

6. Educational-methodological and technological equipment of educational programs and organizational clarity of the learning process;

7. The practical orientation of education, which orients students to solve practical problems on regulation of mutual relations of people who are drawn to the educational process at the stage of university studies;

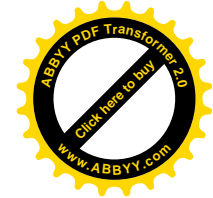
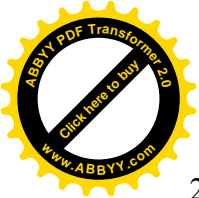
8. The clarity and detailed elaboration syllabus on academic subjects, where painted in detail the purpose of each lesson and that is to prepare the student for a semester and each class;

9. Responsibility and autonomy of students in learning the educational programs, where there are practically no external controls, so initially the student knows what will follow if it does not comply with regulations syllabus.

We noted the advantages of the American experience of preparing masters in management of the education system, which can be used in the developing the educational programs in this area, and in implementing such a program in our country. Now I am doing my best in order to implement the experience gained during my stay I the USA in working out the master program on education management for our university.

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УДК:130.2 (575.2) (04)

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UNDERSTANDING THE IMPORTANCE OF CULTURE IN TRANSLATION OF AMERICAN LITERATURE (ON THE BASIS OF WASHINGTON IRVING'S SHORT STORIES).

New findings in linguistics, ethnology, psychology helped us better comprehend the term “culture” with all its pervasive implications on how people from different cultural communities interact, work and live together.

Key words: American literature, culture, translation, historical peculiarities.

Новые сведения о лингвистике, этнологии, психологии помогли нам лучше понять термин "культура" со всеми его распространенными последствиями о том, как люди из разных культурных сообществ взаимодействуют, работают и живут вместе.

Ключевые слова: американская литература, культура, перевод, исторические особенности.

Language is a cultural phenomenon and therefore reflects its mother culture to the same extent as the respective culture reflects its language. From this perspective, the translational act between languages has always been problematic, especially culture-bound texts produced in languages, mostly literary texts.

When we introduce American novels or poetry to the students of language and literature or translation departments some issues connected with cultural, traditional, historical peculiarities are usually raised. When learning a foreign language, people should not limit themselves to learning the structures, lexis or cultural values of target language. A language learner may be able to speak the language with great accuracy but may find himself at a loss when dealing with different communicative situations. The aim of this paper is to investigate the effects of extra linguistic factors in translating of culture-bound words, terms. In our case it is an example from first experiment of translation of Washington Irving's short stories with the students of above mentioned departments, the difficulties and achievements they've had.

This academic term at translation department of International University of Kyrgyzstan we tried to turn to translation of a new and exciting age in American literature—the age of Romanticism—

and we began with the work of one of America's best-known writers, Washington Irving. The students were informed about the American culture of this period which showed the same hunger, confidence, and sense of adventure that characterized the westward migration. While western pioneers were exploring and settling the land, other Americans broke ground in the scientific, social, and artistic realms.

A transitional figure, Irving somewhat ironically contributed to America's literary independence while producing work that was distinctively European in content and style. Like his contemporary James Fenimore Cooper, Irving proved that Americans could write European literature as well as Europeans could.

One of the main demands upon a person translating any text is that he should be well acquainted with its subject matter. Literary works are known to fall into a number of genres. Translators of prose, poetry or plays have their own problems.

The most successful translation of literary works is when it is done taking into consideration both linguistic and extralinguistic factors. The main task for the translator is to get adequacy of source text keeping the relevancy of the foreign culture, tradition and custom, historical and geographical settings. It is difficult to say that



every translation achieves its aim. According to the translations mentioned above we can see some peculiarities during the translation process like substitution, addition, omission and other compensatory techniques. It is important to know that the social and cultural matters become crucial in the process of translation. Another main task is to take into account that pragmatical units demand big effort to make the meaning understandable for foreigners. "A pragmatical background is a special knowledge of a people's history, culture, art, customs and traditions, the psychology of the people and their social peculiarities, and even how they associate or accept the realities of life. The interpreter or the translator should have an excellent pragmatical background of both the source and the target languages to make an adequate translation"(1). Furthermore, we need to understand the characters in any work we read, pay close attention to their appearance, their language, and their actions.

We've chosen his story named "Widow and her son" which hasn't been translated into Russian. Those whose native is Kyrgyz preferred to translate it into Kyrgyz. There were some difficulties of the translation of concerning syntactical aspects of English language as well as semantic aspect as this language is considered to be polysemantic. At the same time we dare to say that the translation achieved its adequacy through analyzing the ST (source text) and TT (target text) which demands the answers for the questions like did it introduce the readers to different cultural, historical, life? Were we able to follow the plot? Could the reader understand some peculiarities of foreign culture.

The story describes the mother's love to her son, the society and poverty she lived in, the comparison of rich and poor lives that was clearly and accurately described by rhetorical question "What, thought I, are distresses of the rich? They have friends to soothe-pleasures to beguile-a world to divert and dissipate their grief. But the sorrows of the poor, who have no outward appliances to soothe- the sorrows of the aged, with whom life at best is but a wintry day, and who can look for no after-growth of joy-the sorrows of a widow, aged, solitary, destitute....these are indeed sorrows which make us feel the impotency of consolation" (Washington Irving "Widow and her son"). This is a part of description which draws every reader's attention of any culture.

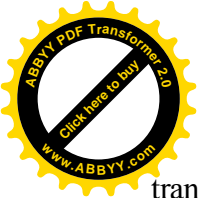
So, let's look at some examples of translation where there are attempts of keeping above mentioned principles since they are very important to воссоздать the whole event in TT.

The author starts the story with the following saying: Pittie olde age, within whose silver hair Honour and reverence evermore have rain'd (Marlowe's Tamburlaine) TT: Над старостью согбенной, чьи седины Как бы венчают честь и благородство (Кристофер Марло,) (our translation) In TT the word "Silver" in word combination "Silver hair" is omitted because "седые волосы" или "седина" is its equivalent.

The word combination "Sweet day" in the source text in the sentence "Sweet day, so pure, so calm, so bright, the bridal of the earth and sky". The translation is "Прелестный день, спокойный, светлый. Венчание земли и неба". Actually in Russian "day" can be used in the connotative level with "amazing" but in Kyrgyz we can use with "sweet" which can be associated with day which is in ST.

ST: "I felt myself continually thrown back upon the world, by the frigidity and pomp of the poor worms around me". TT: "Я чувствовал себя непрерывно оттесненным от мира, безразличием и помпезностью презренных людей, (not "бедные черви") окружавших меня". ST: "I'm a better man on Sunday than on any other day of the seven" in TT it is translated with descriptive way of translation "Я становлюсь лучше в воскресенье, чем в любой другой день недели". (our translation)

The description of the funeral process in ST can cause some difficulties for the translation into Kyrgyz because of cultural and religious peculiarities of the mentioned process. For example, if the sentence "she sat alone on the steps of the altar" is understandable for Russian readers as for Kyrgyz reader it should be expressed with the help of descriptive way of translation. Like "the special place in the church where the people come to pray". The same explanation is in the case with the sentence "the parson issued from the church-porch, arrayed in the surplice" in Russian it can sound like "пастор сошел с паперти, облаченный в подризник," but if we translate it into Kyrgyz "чиркөө кызматкери" (prayer or a man who serves in church) is not identical equivalent for "parson", so this case again demands another technique of



translation that is addition because “чиркөө informed by beliefs, values and attitudes. It also кызматкери” is equivalent for priest. Because of offers several practical activities aimed at teaching religious peculiarities there were a lot of culture in the classroom. difficulties to reach an adequacy of the text in As a conclusion we can say that culture both Kyrgyz language. defines and informs language. The knowledge of

This activity of translation has raised cultural both language and culture, not only enables awareness by exploring some components of learners to understand their own culture and those cultural differences, such as communication styles, of the target culture but also helps them become and cultural perceptions of reality, more competent language learners.

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УДК:327 (575.2)(04)

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SEXISM IN THE ENGLISH LANGUAGE

This paper through examples exhibits the phenomenon of sexism in the English language, its reasons and suggests possible alternatives on how to avoid sexism in language and sound non-sexist. Also some examples of sexist structures in Russian and Kyrgyz are being analyzed.

Key words: phenomenon of sexism, non-sexist words, feminism.

Эта статья на примерах демонстрирует феномен сексизма в английском языке, его причины и предлагает возможные варианты, как избежать дискриминации по полу в языке. Также анализируются некоторые примеры сексистских структур в русском и кыргызском языках.

Ключевые слова: феномен сексизма, несексистские слова, феминизм.

Gender issues in linguistics are of prioritized trends. A part of feminist linguistics is sexism. Sexism is the belief that one sex (usually male) is superior to the other sex and should dominate in most important areas of political, economic, and social life. As women have always been considered a weaker sex, sexism is discriminating against women based on their sex. It is discriminating by the means of language. Sexism portraits women as less significant than men.

Sexism is inherent in the language. It exists as reflection of the very existence of two sexes – male and female. It is a natural linguistic phenomenon that we address women in a different way. Men are valued more in all cultures. Sexism is seen universally in all languages making those languages more or less sexist.

The appearance of non-sexist words and structures in the English language was caused by the feminists in the 1960s when the feminists declared English to be a sexist language. Non-sexist words start to appear and they were considered neologisms at that period and still new non-sexist words continue to appear in English as a result of changes concerning women's status in society.

Feminists pointed that there were more male forms of words than female (because of the word *man* as a second component in many professions). From the 1970s onward, gender specific words are regarded as discrimination. So the words with the second component *man* changed. For example, instead of *cameraman* *camera operator* is used more frequently, *fireman* – *firefighter*, *policeman* – *police officer*, *chairman* – *chairperson*, *postman*



- *postal worker, Congressman - member of Congress, etc.*

Some English professions are basically of common gender, namely, they can be applied to both sexes. However, people habitually associate them only with male as if maleness is the norm, and that women are 'special marginal cases'. So we have to put *woman* before those names when we refer to female in those professions. For example,

MALE	FEMALE
Doctor	<i>lady doctor</i>
Lawyer	<i>lady lawyer</i>
Professor	<i>woman professor</i>

Now let us have a look at Russian examples. Does the word *генеральша* mean a woman general (*женщина-генерал*) or a general's wife (*жена генерала*)? It more seems to mean the second - a general's wife. Here comes a question - why not to name a woman who works as a general like in English - a woman general? Another question is - could a woman work as a general? Not quite often. Naturally some professions need man essence, so the words denoting them are gender marked and the word *генерал* is one of them.

Russian female words have informal versions of the professions that are socially male marked. *Директриса, деканша* for example. Stylistically such women words are substandard vocabulary and sound condescending. Appropriate words for women in these professions are *директор* and *декан*.

Now let us look at the common word *housewife*. The work of housewife should not be depicted as if homemaking and the person performing it, is not important - as in the phrase '*even a housewife can ...*'. Parenting and homemaking roles should be accorded with dignity. Men as well as women clean the house, buy the groceries and care for children, yet it is common to see statements such as: '*Housewives are now paying more for groceries*' or '*The school sent a note home to mothers*'. Such attitudes assume men do not have an important role in the home and that it is a woman's ONLY role. Traditionally, the job of homemaker is done by women and the job of provider is done by men, but both men and women can be providers and homemakers. An alternative term suggested to '*housewife*' is '*homemaker*'. A *homemaker* is a person whose main job is to take care of his or her own family home and children. That sounds non-sexist.

Sexist language also includes the depiction of women in the position of passive object rather than active object. For example, terms used for marriage and parenting can suggest men have higher status, and imply ownership as in 'his wife and children.'

Compare with Russian, *жениться* *на ком-то* about a man and *выйти замуж за кого-то* about a woman (a married woman stands behind the man - *замужем - замужчиной*. Kyrgyz attributes for being married are *уйленуу* as a male word and *турмушка чыгуу* as a female. These representations of women trivialize their lives and place personal judgment on them. Marriage is a positive marker of social status. In English men and women get married to somebody regardless their sex. In case they are married, they use *married* for either sex whereas in Russian *замужем* is used for a married woman and *женат* is used for a married man. A Kyrgyz married man uses the attributive adjective *уйленген*, *уй булдуу*, a married woman is described as *уйбулсубар*. In Kyrgyz the phrase of being married for a woman is valued and equal to having a family.

Miss and *Mrs* are indicators of both marital status and sex while *Mr* indicates sex only. The feminine equivalent of *Mr* is *Ms*. As a general rule, woman whose marital status is not known or who does not like it to be referred to where it is not relevant, should be called *Ms*, the equivalent of *Mr* for men.

Russian and Kyrgyz seem to be more sexist languages than English is. Sexist language creates an image of a society where women have lower social and economic status than men.

Nevertheless, there has been made progress in eliminating sexism in the English language. English is much less sexist language than many others.

Here are the examples of how to avoid sexist language and sound neutral. Avoid using word that call attention to the gender of the person doing the job. Do not assume that *farmers, writers, painters*, or anyone in a responsible position is necessarily always male.

BIASED	POSSIBLE	ALTERNATIVE
Academics have wives and children to support.	Academics have and families to support.	

INSTEAD OF	SAY
Authoress	Author
Actress	Actor



Woman doctor/lawyer Doctor/lawyer
Male nurse Nurse
Male teacher Teacher
Be careful with the generic use of 'he'. Avoid the pronoun 'he' when both sexes meant.
SEXIST NON-SEXIST
Does everybody Does everybody
know what **he** wants know what **they** want
The man **The person** we want for the job

Men **People, humanity**
Change structures to the plural form. **Each student** must **Students** must complete complete **his** assessments **their** assessments by Friday.

Use the passive form.
He must return it by the due date. **It must be returned** by the due date.

So language itself is not sexist. Society is. Sexism is a political issue today. The level of

society consciousness determines the patterns and templates and defines stereotypes to denote men and women oops! or should I say women and men? Language changes constantly in response to social needs. Society is making efforts to let women express themselves in the language. These efforts are called fight against sexism in language. Freedom in the language for women is the necessary condition to use other basic human rights.

As for language instructors it is particularly important that the university provides a model for students to use the language in a sensitive and appropriate way. Educators' mission is to raise awareness of non-discriminatory forms of language and to foster use of them in both speech and writing in the university. Non-sexist English in this regard is a resource we could turn to in order to bring about the change we want in our life

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УДК: 372.881.111.1 (575.2)(04)

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THE THEME OF DESPERATE HOUSEWIVES IN «THE REVOLT OF «MOTHER» BY MARY ELEANOR WILKINS FREEMAN»

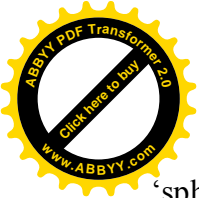
Exploring the 19th century American Women Literature we came across with the issue of women "trapped" in household work which was one of the constituents of the notion of Domesticity.

Key words: duties, trapped, desperate, conflict.

Изучая 19-ый век, век Литературы Американских Женщин, мы столкнулись с проблемой женщин "захваченных" домашней работой, которая была одним из составляющих понятий семейной жизни.

Ключевые слова: обязанности, ловушка, отчаяние, конфликт.

The period of 1820 to 1860 in America is article "The Cult of True Womanhood" describes known as the period of an ideology of feminine the roles of wife and mother and expected to behavior and an ideal of womanliness or as "Cult cultivate Piety, Purity, Submissiveness and of True Womanhood". Barbara Welter in her Domesticity in all their relations, also their



‘sphere’, or domain of influence, which was confined completely to the home.

A nineteenth century middle-class family did not have to make what it needed in order to survive. Men could work in jobs that produced goods or services while their wives and children stayed at home. When husbands went off to work, they helped to create the view that men alone should support the family. This belief held that the world of work, the public sphere, was a rough world, where a man did what he had to in order to succeed, that it was full of temptations, violence and trouble. A woman who ventured out into such a world could easily fall prey to it, for women were weak and delicate creatures.

A woman’s place was therefore in the private sphere, in the home, where she took charge of all that went on. While performing all their commitments they were not satisfied with the attitude men showed them. They are enraged and don’t want to keep their silence no longer. These very existing circumstances are vividly depicted in Mary Eleanor Wilkins Freeman’s short story “The Revolt of “Mother”, where the main idea is conveyed through the characterization of “Mother”, a humble woman, who stands up for herself, revolts against the patriarchal regime, against the injustice towards females, and thus proves to be heard not only by her husband and by the society as well.

The main hero in the “The Revolt of “Mother” is the typical woman of the 19th century, who was brought up to be subservient to men. America was a completely patriarchal society at the end of nineteenth century. The men represented the authority in the family and society and the female represented the domesticity, the gentleness and the loyalty to the husband. Women had always been perceived as lesser beings than men; women thought to be less intelligent, weaker, and generally less important than men. We clearly see these differences between sexes in “The Revolt of “Mother”, where Sarah asks her husband what a few men doing in the yard and Adoniram answers her: “I wish you’d go into the house, mother, and tend to your own affairs”. So Adoniram Penn represents this male dominance over the female. His ideas represent the typical role of a man of the 19th century, a man who occupies of the work and who believes he does not have to explain everything he makes to his wife who is supposed to attend to the home tasks and not to question what the husband makes. Adoniram experiments a

change in his behavior during the story. Sarah talks to him in order to expose the need of a new and better home for them and their children. During this discussion Adoniram hardly expresses his opinions and he behaves as if he didn’t care what his wife is claiming: “I’ve got to go off after that load of gravel, I can’t stand here talking all day”.

Sarah accepts her domestic role, but never permits her independent spirit to be stifled. Sarah tells her daughter Nanny that women must accept their fate. Nanny her daughter is engaged and consequently worried about having a wedding at their house and she wishes about a better one. The author presents Nanny as a delicate, and beautiful girl, whose most prominent trait is naivety. She knows nothing about life and men: “You ain’t found out yet we’re women – folks Nanny Penn You ain’t seen enough of men – folks yet to”. When Nanny realizes her mother’s plan she gets surprised but she helps Sarah without any complain. Nanny also fears her father’s reaction ... “Nanny was full of nervous tremors”. But both daughter and son confine in their mother “An inborn confidence in their mother over their father asserted itself”. Sarah’s son Sammy is the only boy in the family knows about the building of the barn. He is little but sly boy, who always tries to look as if he were a man. He always imitates his father’s voice, gestures.

The conflict reaches its peak in the exposition where Sarah’s heart-rending speech takes place. She claims the need of having a decent house to live in. while Adoniram is gone on a trip, Sarah understood that it was her chance to change. Thus, she decides to move the household into the new barn with her children’s help. The biggest change we see in Adoniram’s behavior, seeing the changes his wife has stipulated with the home, in spite of being rude and aggressive he accepts his wife’s decision.

Searching woman’s identity in “the Revolt of “Mother”, we clearly see how Sarah tries to solve her problem. In the story it is a matter of dignity, and Sarah becomes aware that she has the right to decide for herself. Moreover, domestic tasks are emphasized and seen as a part of a woman’s identity.

Mr. Hersey is the village minister that represents the moral establishment. He makes a brief appearance in the story, where he visits Sarah Penn to the new barn to convince her that maybe she is doing wrong and that her behavior is



inappropriate for a woman. But he has no arguments to refute hers. He is described as a pathetic sickly man who can only talk about the Scriptures but not about things that are beyond religion.

The author is a regionalist writer, she puts emphasis on local color settings and characters. In order to depict all features she uses detailed descriptions. The description of characters involves not only in their appearance, but their psycho, and customs, features that present them objectively and truthfully. The landscape is also described to make the sense of place an important element to the story. Barn and its environment represents men's world, the world of work. Penn's yard is littered with farm wagons, pile of wood, and there are only noises of men working. This environment represents the dominance of technology and man over nature (identified with women). The dry and arid landscape can be compared to Adoniram's character, serious, and rasped.

Concluding the article we can say that women in the nineteen century were subservient and ladylike to a fault. Instead of the calm that

characterized Sarah Penn's personality is marked by the surprising independent and rebellious spirit she shows when she rejects to keep on living in a poor house and decides to move the house into the new barn his husband has built, against the opinion of the last one. Sarah's rebellion is not only against her husband, she is also showing her own character and she is reacting against the role she is supposed to play in a society which has always treated women as secondary and submissive people.

As a woman Mary Eleanor Wilkins Freeman accurately shows the struggle that woman encounter in her short story "The Revolt of "Mother". In order to avoid censorship, the author shows the rebellious content of her story disguised as acceptable, domestic scenes of female submission. In her story Mary Eleanor Wilkins deals with questions as female subordination and lack of power and offers a subtle way to face up to these problems. So in "The Revolt of "Mother" Wilkins is setting a norm for women in being decisive, independent, intelligent and ambitious, all characteristics traditionally thought to be male.

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УДК: 372.881.111.1 (575.2)(04)

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ANALYZING BELIEFS AND VALUES OF AMERICANS THROUGH THEIR WRITING

In this analysis we use a worldview framework advance by Sire, Hofstede (wikipedia), and a schema analysis approach to identifying these from behavior.

Key words: Analysis Assignment, Comparison of Values, Value: Universalism.

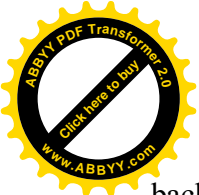
В этом анализе были использованы мировоззрения Сира, Хофстед (Википедия), и их анализ методики, и схемы для выявления поведения людей.

Ключевые слова: анализ присваивания, сравнения ценностей, универсализм.

Abstract

British and American Studies (BAS) is course

for 2nd year TFL and 3rd year TRS students at our university. The goal of the course is to give



background information that will help them to better understand cultural references in literature and while translating for British or American speakers. The course is based around tracing worldviews throughout history and showing how these views changed due to external factors, and that parts of these earlier views still influence the behavior of Brits and Americans.

Introduction

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

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

Thus area studies for language students should focus on those aspects which will provide context for the texts that they may need to teach, criticize or translate. Typically British and American studies focus on geography and/or cultural studies,

Language is a part of culture, therefore it makes sense that students of foreign languages should learn something of the culture of native speakers, particularly in area studies courses. If the language is used purely as a lingua franca, perhaps that might not be the case, but the influence of native-English speakers in the world suggests that understanding them would be helpful.

At the heart of culture is the worldview of a member of a particular culture. We should realize that concretely each individual's behavior and mental processes are unique, but for communication to occur there must be some commonality. When actions are interpreted by the actor and the observer in the same way, to that extent a worldview is shared (or at least understood which is the goal of the BAS course).

Worldviews consist of basic beliefs and core values. Sire (2004, 122) defines it this way:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously,

consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being.

These beliefs and values are often revealed in written accounts such as autobiographies, biographies and literary works, through explicit statements in them and through analyzing actions and decisions taken in narrative texts. These texts are presentations of individuals to an audience, and the authors may slant an individual's statements or behavior to evoke a particular reaction to the individual. Thus, these text can not be taken as absolute guides to individual worldviews, but by looking at the text and its situation we can understand something of the worldview of the individual in society.

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

The Worldview Analysis Assignment

At the beginning of the course, students are introduced to the concept of worldviews and a set of values which have been used in cross-cultural studies. Part of the assignment is to compare values with those in the student's culture so using a standard framework makes this easier. This imposed framework probably introduces some distortion in representing the worldviews in the text, but again with the goal of preparing students for analyzing behavior and literature it seems justified to me. A description of the values is in Appendix I (excerpted from the student handout).

The assignment is to read a biography of autobiography (a few involving authors also include some literary works) of an influential British or American personage. The goal is to identify some core beliefs and values based on 1) explicit statements and 2) an analysis of an event where the individual was faced with a decision. An example of the first is this statement of Benjamin Franklin:

Principles. I never doubted, for instance, the existence of the Deity; that he made the world, and govern'd it by his Providence; that the most



acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter.

An example of the second may be found in Appendix II where John Woolman faced a decision about writing a will for a slave-owner, and declined due to his valuing the freedom of every person which falls under the value of universalism (see Appendix I).

The assignment also includes listing basic biographical information such as date of birth, and concludes with the student making a comparison of the worldview of the person in the text with his or her own worldview. A general course evaluation is also added to the assignment. A sample of a student paper is found in Appendix III.

Comparison of Values

Here are comparisons of values in the students' own words:

On Thomas Jefferson: Credit is the one of the notable values that Thomas Jefferson appreciated most of all. Respect, trust and reliability are the components of credit. Jefferson always thought about his people. The opinion of his people was very important. In spite the fact that he was slave owner in the Declaration of Independence he wrote that everyone is equal. Unfortunately the rest of his life he forgot about it and kept silent concerning this theme. Perhaps it happened because of absence of support.

As for us we strongly admire this political person. His values are the example which should be followed. Credit is the most important value for us as well. Without it we can achieve nothing.

Wilberforce: First of all, I had no idea who William Wilberforce was prior to reading this book, nor did I realize how great person he was or how big of a figure he was in British politics. This book and William Wilberforce's life resonate with me deeply. His awakening was evangelical Christianity, mine is Muslim. He endeavored to do as much as possible to better the world. Even we are different in religion, but we have almost the same view about the universe. We both believe that there is only one God in the whole world; we know that trade slavery is one of the absurd action ever took place in our life, yet we cannot deny a fact that there is no longer trade of slaves, still it exists. Besides that, he loves his fellow creatures and wants them to be free and get all comforts of life even it is limited for human being. Thus, we

have a full right to say that he was an abolitionist and a philanthropist. As an example I can represent the following statement (taken from "The life of William Wilberforce") that proves his feelings to a man.

"May every Sabbath be to me, and to those I love, a renewal of these feelings, of which the small tastes we have in, this life should make us look forward to that eternal rest, which awaits the people of God, when the whole will be a never-ending enjoyment of those feelings of love and joy and admiration and gratitude, which are even in the limited degree we here experience them, the truest source of comfort".

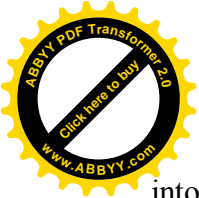
Value: Universalism

....When we born, we do not have any values, but values begin to appear as we grow older. I mean everyone becomes conscious what he needs to appreciate and what he finds trivial for him. As for me, parents and relatives are the most important people who I consider my main values. It sounds too simple and obvious to say that parents are people who you value. It can be interesting and surprising to tell you that such abstract thing like friendship can be regarded my personal value. This is true feeling for me. I cannot live without my friends. It is unbearable to stay alone, to spend your free time with your shadow. Even a dog might become closer friend than a man. Because I want to have true friends and dog can be your eternal supporter.

Another thing I eager to rich is my goal. This can also be considered as one of my values. I am aware that my environment and almost everything that surrounds me are illusion. As I mentioned above, this is imperfect world, however mankind is able to progress and perfect himself. This is the main point why we were created. Money, poverty, go clubbing are not the idea I am talking about. By evolving I mean to understand yourself, to find yourself, finally, to develop your spiritual values. We must discover ourselves. These are my values and how I get this mysterious world.

As we can see the students made some comparison and evaluation of the persons they read about. This helps to develop their critical thinking skills, and gives the students an opportunity to develop their own voices. Finally, the students developed skills in working as a group. Again, I will let the students speak as the conclusion of this article:

"We have learned that in our world there are many values and peculiarities that we have to take



into consideration. We can point out one of his somebody couldn't understand something we tried values, unity. Working together on that project we to help and explain incomprehensible things. To understand the meaning of term "unity". We be united to be one cohesive team." worked in team and helped each other, when

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УДК: 327 (575.2)(04)

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FULBRIGHT PROGRAM ALUMNI SCHOLARS FROM KYRGYZSTAN (1993-2006)

Fulbright program expands the horizons of human conditions of life in America, about American universities, learning environments of students, about the life and daily activities of the faculty of U.S. universities, and also get a lot of information about ordinary Americans. This paper contains information about Fulbright program participants from Kyrgyzstan during 1993-2006.

Key words: Fulbright program, Kyrgyzstan, program participants, Fulbright alumni.

Программа Фулбрайт расширяет кругозор человека об условиях жизни в Америке, об американских университетах, учебной среде студентов, о жизни и повседневной деятельности профессорско-преподавательского состава университетов США, а также позволяет получить много информации о рядовых американцах. В данной статье приведены сведения об участниках программы Фулбрайт из Кыргызстана в период с 1993 по 2006 год.

Ключевые слова: программа Фулбрайт, Кыргызстан, участник (выпускник) программы.

During my stay in the University of Michigan (2006/2007 school year), I was interested in the question, how many people from Kyrgyzstan participated in the Fulbright Program, which universities and other institutions of Kyrgyzstan they represented, in which universities and other organizations of America they held this program, in what area were their projects (research), etc.

I held an exploratory research on the Internet and this article provides the information that I could find there. The main sources of information were, of course, sites devoted to Fulbright participants (see reference below), but some of the information was found on other websites.

Studies have shown that only from 1993 to the first half of 2007, 60 people from Kyrgyzstan took part in the Fulbright Program. Full list of Kyrgyz participants from 1993 to 2006 is given in Table 1 (see below).

Analysis of the Table 1 shows that of the 60 Fulbright participants the "lion's share (most part)" (52 people) were from educational institutions, and only 8 of other organizations, including the Kyrgyz Republic National Academy of Sciences (2).

As for the host universities in the U.S., in the first place is Indiana University - Bloomington (8 participants), followed by the University of



Washington - Seattle (7), University of Michigan -Ann Arbor (6), University of Kansas and at Johns Hopkins University 4 participants, the rest of the list of universities were interested in 3 or fewer people.

If to analyze the positions that the participants of the program from Kyrgyzstan occupied, there were almost all representatives of university positions: rectors (4), Vice Presidents (4), deans (8), Director of autonomous subdivisions under the universities (5), heads of departments (12) and, of course, the greatest number of the members are University teachers and professors staff of the universities (19).

Projects of Fulbright scholars from Kyrgyzstan were in 15 research areas (see below). The greatest number of projects were in the field of Education - 21, followed by the Law projects - 7, in Political Science – 6, Economics - 5, history -4, Environmental Science - 3, Public Administration - 2. For other areas there was only one project.

Here is given just a very brief analysis of the Table 1. Interested reader may conduct additional analyzes on the basis of the Table 1 and the information below.

Maybe this information will help potential future program participants when choosing universities, project areas, etc.

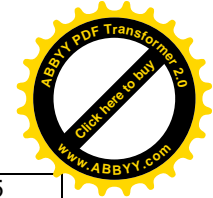
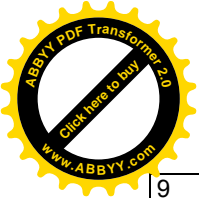
In general, it should be noted that participation in the Fulbright program dramatically expands the horizons of human conditions of life in America, about American universities, learning environments of students, about the life and daily activities of the faculty of U.S. universities, and also get a lot of information about ordinary Americans, which useful things from American life could be used in our community (respect for the laws, simplicity, etc.).

Kyrgyzstan Fulbright Scholars' Project Areas (16)

1. Education (21)
2. Law (7)
3. Political Sciences (6)
4. Economics (5)
5. History (4)
6. Environmental Science (3)
7. Public Administration (2)
8. Business Administration (1)
9. Journalism (1)
10. Philosophy (1)
11. Urban Planning (1)
12. Mathematics (1)
13. Engineering (1)
14. Linguistics-Education (1)
15. Law-Education (1)
16. Unknown (4)

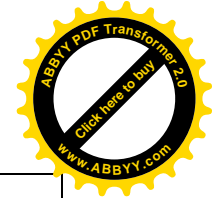
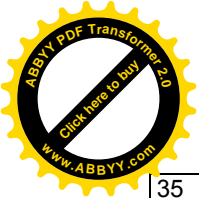
Table 1. LIST OF KYRGYZ FULBRIGHT SCHOLARS (1993-2006)

No	First and Last Name	Project Area	Kyrgyz University or Institution, Position	US Home University or Institution	Dates and Duration (Month)
1993-1994					
1	Narynkul Irsalieva	Education	Bishkek Humanitarian University, Dean	University of Michigan-Ann Arbor	08.1993 03.1994
2	Boubouira Akmoldoeva	History	Kyrgyz National University	University of Washington-Seattle	01.1994 05.1994
1994-1995					
3	Tatiana V. Kabanova	Education	Kyrgyz National Conservatory, prof.	Yale University	09.1994
4	Djarkyn Ryskulova		American University in Kyrgyzstan	Indiana University-Bloomington	09.1994
5	Guljan Tolbaeva	Education	Kyrgyz State Pedagogical University, Vice-Director of Institute	Indiana University-Bloomington	09.1994
6	Svetlana Musaeva	History	Kyrgyz State Pedagogical University, Director of Institute		09.1994
7	Natalya Pozdniakova	Education	Kyrgyz State Pedagogical University	University of Illinois	01.1995
1995-1996					
8	Raihan Jeenbaeva	Political Science	Germany Technical Center (Kyrgyzstan), Programs Coordinator	University of Washington-Seattle	05.1995



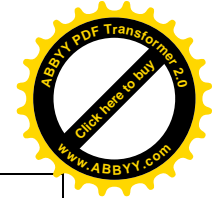
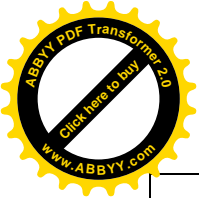
ВЕСТНИК МЕЖДУНАРОДНОГО УНИВЕРСИТЕТА КЫРГЫЗСТАНА

9	Umut Asanova	Political Science	Academy of Science, Head of Department	University of Washington-Seattle	09.1995
10	Jarkinai Musaeva		Kyrgyz National University, prof.	University of Kansas	08.1995
11	Azamat Tynybekov		Institute of Tourism, Business and Management, vice-rector	University of Michigan	09.1995
12	Farid Yusupov	History	Kyrgyz Technical University – Higher College of English, Director	Indiana University	
1996-1997					
13	Elmira Musuralieva	Mathematics	Kyrgyz Technical University, associate prof.	University of Kansas	08.1996
14	Akinai Satarova	Education	International University of Kyrgyzstan, Head of Department	University of Washington-Seattle	09.1996
15	Yury Diakov	Engineering	Kyrgyz Technical University, Lecturer	Texas A&M University	09.1996
16	Raushan Sharshenova	Linguistics	Kyrgyz National University, Head of Department		08.1994
17	Gulnara Djamasheva		Academy of Science, Researcher	University of Kansas	09.1996
18	Asylbek Aidaraliev	Public Administr.	International University of Kyrgyzstan, Rector	San-Francisco University	11.1996
1997-1998					
19	Rysbybyu Beybutova	Education	IIMOP Kyrgyz National University, Dean	University of Washington-Seattle	09.1997
20	Aigul Chokubaeva	Linguistics Education	Bishkek Humanitarian University, Head of Department	University of Illinois – Urbana-Champaign	09.1997
21	Gulnara Iskakova	Law	American University in Kyrgyzstan, Head of programs	Indiana University - Bloomington	09.1997
22	Cholpon Naimanova	Law, Education	Kyrgyz National University, Head of Department	University of Washington-Seattle	09.1997
1998-1999					
23	Anarkan Akerova	Law	American University in Kyrgyzstan, associate prof.	American University in Washington, DC	10.1998 08.1999
24	Nurgul Djanaeva	Education	International University of Kyrgyzstan,	University of Michigan-Ann Arbor	09.1998 06.1999
25	Zamira Djaparkulova	Economics	International University of Kyrgyzstan, prof.	University of Nebraska-Omaha	09.1998 03.1999
26	Cholpon Alieva	Philosophy	Kyrgyz Technical University, associate prof., Lecturer	University of Minnesota-Twin Cities	09.1998 06.1999
1999-2000					
27	Raissa Abdyrakhmanova	Education	Bishkek Humanitarian University, Director of Center	Pennsylvania State University-University Park	08.1999 12.1999
28	Ainura Orozbaeva	Law	Kyrgyz State Pedagogical University, Head of Department	Indiana University-Bloomington	08.1999 05.2000
29	Asia Shamenova	Education	Kyrgyz National University, Dean	University of Minnesota-Twin Cities	09.1999 03.2000
30	Edil Dushenaliev	Business Administr.	Kyrgyz National University, associated prof.	Harvard University, Cambridge	01.2000 09.2000
31	Askar Kutanov	Education	Academy of Management, Rector	University of Scranton	01.2000 03.2000
2000-2001					
32	Kunduz Asanova	Law	Kyrgyz National University, Head of Department	University of Iowa	09.2000 02.2001
33	Guldana Alybaeva	Education	Osh Higher College, vice- Rector	University of Minnesota, Twin Cities	09.2000 01.2001
34	Djalalidin Djanbaev	Economics	Osh Technological University, Head of Department	Sunny College at old Westbury	10.2000 02.2001



ВЕСТНИК МЕЖДУНАРОДНОГО УНИВЕРСИТЕТА КЫРГЫЗСТАНА

35	Baktybek Urmanbetov	Economics	IIMOP Kyrgyz National University, Associate Prof.	Indiana University-Bloomington	01.2001 06.2001
2001-2002					
36	Ruslan Murzalimov	Law	Legislative Assembly of Kyrgyz Parliament, Counselor	George Washington University, Washington, DC	08.2001 07.2002
37	Chinara Sadykova	Environment Sciences	Bishkek Humanitarian University, Associate Prof.	Florida International University, Miami	09.2001 06.2002
38	Anara Tabysheva	Political Sciences	Institute for Regional Studies, Director	Johns Hopkins University, Washington,	09.2001 06.2002
2002-2003					
39	Jyldyz Aknazarova	Economics	Osh State University, Dean	Philadelphia University	09.2002 06.2003
40	Temirbek Bobushev	Economics	American University in Kyrgyzstan, Associate Prof.	Indiana University - Bloomington	09.2002 05.2003
41	Zina Karaeva	Education	International University of Kyrgyzstan, Director of Institute	University of Michigan, CSHPE – Ann Arbor	09.2002 01.2003
42	Karabek Uzakbaev	Education	Academy of Management, Associate Prof.	University of Michigan, CSHPE, Ann Arbor	01.2003 06.2003
2003-2004					
43	Almazbek Akmataliev	Education	Naryn State University, Rector	University of Montana, Missoula	10.2003 03.2004
44	Ainura Cholponkulova	Law	Kyrgyz National University, Associate Prof.	Johns Hopkins University, Washington,	11.2003 10.2004
45	Kuban Ibraev	Environment Sciences	Osh Technological University, Vice-Dean	US Environment Protection Agency, Washington	10.2003 07.2004
2004-2005					
46	Bumairam Ismailova	Education	Osh State University, Associate Prof.	Indiana University-Bloomington	09.2004 02.2005
47	Arstan Kulnazarov	Political Sciences	Kyrgyz-Uzbek University, Osh, Head of Department	Southwest Missouri State University	09.2004 06.2005
48	Svetlana Kydykbaeva	Education	Kyrgyz State Pedagogical University,	University of Maine, Orion	09.2004 05.2005
49	Gulnara Musuralieva	Environment Sciences	State Agency of Science and Intellectual Property, Chief of Division	Florida International University, Miami	01.2005 10.2005
50	Cholpon Turdalieva	History	Kyrgyz State Pedagogical University, Head of Department	University of Washington, Seattle	09.2004 06.2005
51	Sultanbek Usenov	Urban Planning	State Agency for Registration of Rights to Real Estate, Deputy Chief	Columbia University, NY	08.2004 06.2005
2005-2006					
52	Narynkul Chorobaeva	Education	Naryn State University, Dean	University of Kansas	09.2005 05.2006
53	Zairash Galieva	Political Sciences	Kyrgyz National University, Associate Prof.	Missouri State University, Springfield	09.2005 05.2006
54	Sabyrkul Kalygulova	Education	Osh State University, Head of Department	University of North Dakota, Grand Forks	09.2005 05.2006
55	Taalaibek Koichumanov	Public Administr.	Academy of Management, Professor	Johns Hopkins University of DC	09.2005 03.2006
56	Anvarbek Mokeev	History	Vice-Rector	Wisconsin-Madison	09.2005 05.2006



2006-2007					
57	Kuban Amanaliev	Political Sciences	International University of Kyrgyzstan	Johns Hopkins	09.2006 06.2007
58	Ulan Brimkulov	EDucation	Kyrgyz National University – IIMOP, Dean	University of Michigan, Ann Arbor, CSHPE	10.2006 03.2007
59	Abdyrakhman Mavlianov	Education	Bishkek Academy of Finance and Economics, Rector	New Jersey Institute of Technology, Newark	10.2006 05.2007
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УДК: 372.881.111.1 (575.2)(04)

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CULTURE AND LANGUAGE**

Researching American Studies through American arts and culture gives an opportunity to learn about America deeper. Works of arts are valuable records of revealing nation's history and culture. American culture-literature, music, dance, art shave deep roots.

Keywords: valuablerecords, art, culture, language.

Исследование “Американоведение” через американское искусство и культуру дает возможность узнать об Америке больше. Произведения искусства являются ценными записями выявления истории и культуры страны. Американская культура, литература, музыка, танцы, искусство имеют глубокие корни.

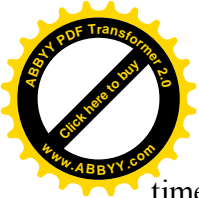
Ключевые слова: ценные записи, искусство, культура, язык.

To understand any country one should know its works of art, culture and language. Researching American Studies through American works of art, culture and language gives an opportunity to become acquainted with this country.

First, studying and researching American works of art are valuable records of revealing important aspects of nation's history and culture. American art – literature, music, dance, and fine arts have deep roots. Most initial elements of American folk-lore were brought from Old World, others arose in New World, but even a combination of old elements, their development and modification gave a specific American product. The English and Scottish national ballads – song-stories, song-legends that spread widely in the US narrated not frequently about real events

and were direct part of a nation's life. As usual in a national art dance was often combined with music and a word. One of the main elements of a national music became Puritan choir hymns sung in churches. Oral folk – lore – stories, legends were spread widely in the western border of settlements. The heroes in these national stories were endowed with supernatural power, bravery and wit and unusual adventures happened with them.

American literature having a national creativity as one of its essential source was connected with the European, mainly with the English artistic tradition and in the early period this connection was close. In the beginning of the 19th century literature fiction stood largely out of divinity and publicity. The first half of this century was the



time of domination of Romanticism both in America and in Europe. The best representatives of this time one may consider Washington Irving and James Fenimore Cooper. Washington Irving is best known for his short stories "The Legend of Sleepy Hollow" and "Rip Van Winkle", both of which appear in his book "The Sketch Book of Geoffrey Crayon, Gent". His historical works include biographies of George Washington, Oliver Goldsmith and Muhammad, and several histories of 15-century Spain dealing with subjects such as "Christopher Columbus", the Moors and the "Alhambra". Irving was also admired by some European writers, including Charles Dickens, Lord Byron, Walter Scott, Francis Jeffrey. Another American writer James Fenimore Cooper was a prolific and popular writer who is famous for his historical romances of frontier and Indian life in the early American days created a unique form of American literature. He is best remembered as a novelist who wrote numerous sea-stories and the historical novels known as the "Leatherstocking Tales". Among his most famous works is the romantic novel "The last of Mohicans" often regarded as a masterpiece. Contemporary to Irving and Cooper was also Edgar Allan Poe belonging to the romantic direction as well, notable American poet of the half of the 19th century and a master of short stories. Poe is considered to be a "father" of detective genre in the world literature. His verses are musical, and detective stories are logically refined, his plots are full of mysteries.

In the middle of the 19th century the poetry of Walt Whitman sang the story of America in beautiful lines. Although some of his poetry was controversial during Whitman's lifetime, he is now lauded as one of America's greatest modern poets, well known for "Leaves of Grass". Whitman expressed with astonishing power feelings of an ordinary man, the Man from a large letter, belief in true equal and democracy, in future of his country and the whole of mankind. The best verses of Civil War also belong to him. By adopted manner of versification by him Whitman forestalled far off his time - his free rhythm, his refusal from traditional rhymes and metres were appreciated and developed in poetry much later.

Herman Melville's is famous for his interesting short stories, novels. One of his novels is "Moby Dick", a philosophical allegory about kindness and evil, the short work "Bartleby, the Scrivener" about a clerk in a wall Street Office: the slave ship

narrative "Benito Cereno" and "Billy Budd, Saylor". Melville worked as a schoolteacher for a short of time, and then he became a seaman when his father met business reversals. On his first voyage he jumped ship in the "Marquesas Islands", where he lived for a time. His first book, on account of that time "Typee", became a bestseller and Melville became known as the "Man who lived among the Cannibals". When he died in 1891, he was almost completely forgotten. It was until the "Melville Revival" at the occasion of the centennial of his birth that his work won recognition.

More traditional poet Henry Sworth Longfellow got large popularity both in the USA and in abroad. He was a poet and educator whose works include "Paul Revere's Ride", "The Song of Hiawatha" and "Evangeline". He was also the first American to translate Dante Alighieris "The Divine Comedy". This poet wrote predominantly lyric poems known for their musicality and often presenting stories of mythology and legend.

By the end of the 19th century American literature attained a new maturity. Mark Twain (pen name of Samuel Langhorne Clemens), a master of short humorous stories, traditional genre of American prose of the 19th century became famous for "The Adventures of Tom Sawyer" and "The Adventures of Huckleberry Finn". During his life Mark Twain was a friend with presidents, artists, industrialists, and European royalty. When American President William Howard Taft heard that Mark Twain was dead, he said: "Mark Twain gave pleasure - real intellectual enjoyment - to millions and his works will continue to give such pleasure to millions yet to become... His humor was American, but he was nearly as much appreciated by Englishmen and people of other countries as by his own".

In the 20th century there shone a new star of Jack London. His life way is shown in his autobiographical novel "Martin Iden". He expressed romances of people's fight with severe northern nature in his most stories.

The World War I put indelible imprint on generation of people who endured it. Ernest Hemingway belonged to this generation, a participant of almost all wars occurring in his lifetime. One of his first novels "Farewell to Arms" is dedicated to the war. Another novel "For Whom the Bell Tolls" tells about Civil War in Spain. Hemingway is a master of short stories. His dialogue is terse built on a deep subtext and



psychologically meaning. Creative idea shown through his works is the idea of unity of the truth and beauty. Hemingway sings the praises of courage and dignity of a man in his life and death. An evidence to it, in particular, is one of his famous works-narrative “The Old Man and the Sea”, the novel for which he received a Nobel Prize in literature.

William Faulkner was one of the great writers of the southern school. He is primarily known and acclaimed for his novels and short stories, many of which are set in the fictional “Yoknapatawpha County”, a setting Faulkner created based on Lafayette County where he spent most of his life, and “Holly Springs/Marshall County”. Faulkner’s books are outstanding with their large social-psychological deep and peculiar style.

G. Salinger is a very popular both in America and in other countries, a master of modern story. One of his characters is young Holden Kolfild – who is looking for sense of life and his place in the world. Salinger Also embodied struggle, search and alienation of young people in his other works as well.

One of the great writers of contemporary America one may call Norman Kingsley Mailer, he belongs to a generation of participants of World War II. His first novel “The Naked and the Dead” published in 1948. His best work was widely considered to be “The Executioner’s Song” for which he won one of his two “Pulitzer Prize”. In addition to it, his book “Armies of the Night” was awarded the “National Book Award”. Mailer is considered an innovator of creative nonfiction, a genre sometimes called “New Journalism” which superimposes the style and the devices of literary fiction onto fact-based journalism.

American music is more connected with folklore than other kind of art. In the 19th century there arose a row of symphonic orchestra to which creation and activity German musicians -immigrants played not little parts. By the end of this century the first opera-theatre “Metropolitan-Opera” was opened in New York where famous singers sang. But authentically popular genre of musical theatre became a musical comedy combining American musical traditions with the devices of European operetta. In the 19th century a composer S. Foster wrote most lyrical songs on his own words in the national taste. His songs had a great success; most became authentically national and are still sung.

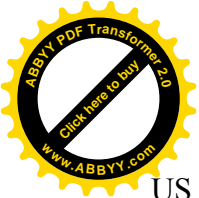
In the second decade of the 19th century jazz

music became to spread fast in the US. Cradle of jazz is New Orleans, a famous jazz composer L. Armstrong was from there. Jazz is a mixture of different kinds of music. It is made up of the music of Western Africa, the work songs of the slaves and religious music. Its rule was a musical improvisation. By the 1920s, jazz was popular all over the US and after in other countries. Now people from many different countries come to New Orleans to hear jazz. Jazz is also played all over the world. On every continent special festivals are held where jazz musicians from the US, Africa, South America and Europe meet and share their music.

National creativity played its part, though less than in music, in fine arts. Thus, primitives, pictures representing environment portrayed by amateur artists were spread until the 19th century. Professional artists portrayed at that time mainly portraits of statesmen, rich people and etc, and historical pictures representing, for instance, struggle of war for Independence. From the 20s of the 19th century landscapes and genre pictures, i.e., pictures of daily life, mode of life were prevailed in painting. Here only rural life, for instance, a farm family with some domestic animals was mainly represented. Mode of life and people were portrayed idealizelly. By the end of the 19th century urban theme began to take large place (like in literature) that time. For instance, T. Ikins portrayed such pictures. W. Homer represented people among nature pathetically. The 20th century became a witness of variety of American artists’ creative search. Amateur artists’ primitives had a great success for all these years. In the first decades of the 20th century artists-realists represented a city in all of its manifestations, including the most negative sides and paid more attention to industrial landscape. At the same time “artists-region” pictured farms and towns in the Middle West and South, emphasizing a national mode of life and local landscapes. R. Kent stood out among the artists of the 20th century by his strict style, picturesque painting skill as well as graphic works.

Theatre developed in difficult conditions, Puritanism either forbade theatre performances at all or did not encourage it, and even persecuted it. In the 19th century troupes often consisting of actors’ families who moved from place to place began to act on the stages.

By the end of this century there began to appear situational theaters. Theater center of the



US was a Broadway, street in New York, for a long time. Now there are many university and other amateur performance theatres with serious repertoire.

The US is the leader in the film industry with Universal, Paramount and MGM studios. Hollywood, California is the center of the American film industry. Independent filmmakers produce documentaries on serious social issues such as "Industrial Pollution". Some go far more lighthearted stories on skateboarding or disc jockeys. Besides, I want to note that American film industry makes excellent historical films, films about animals.

The evaluation of toys followed the development of science and technology in the US. In colonial days children played with wooden stick figures and corn cob dolls. In more recent times, Raggedy, Ann and Andy, Cabbage Patch Kids and Beanie Babies became popular dolls. The Teddy Bear was named after President Theodore Roosevelt.

Toys reflected what was going in American society. As railroads were being built across the country toy trains became popular. Some toys had an underlying serious purpose. Erector sets, Tinker toys allowed young engineers to build houses and bridges. Chemistry sets encouraged

budding scientists. Board game such as "Monopoly" developed business skill.

Secondly, learning and speaking English helps to study and research American Studies. A teacher may use various useful textbooks in his or her classrooms to teach information about the US. Such textbook is a textbook "Readings about the US" by Amanda Wetsel. In this book a teacher has the tools to make lessons interesting, useful and effective. The teacher can also use the articles of this book to give students information about America or use it as comparative materials about Kyrgyzstan and the US. For instance, if students have a theme about "Thanksgiving Day".

A teacher may conduct other themes in this way. Then the lessons become more enjoyable for SS and they broaden their outlooks as well.

In conclusion, works of art, culture and language help to learn about the US. From literature one may learn notable writers and their works and contributions to the world literature. Besides, literature fiction, music, dance, works of art reveal and tell us about important events that happened in history of America. Knowing and speaking the English language gives us an opportunity to read texts, stories, novels in origin. Studying and researching American Studies through art, culture and language gives information about America.

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УДК: 130.2 (575.2) (04)

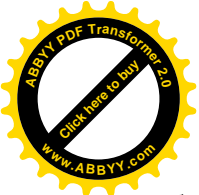
**Buranova Dilafruz Ph.D in
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UZBEKISTAN: PERSPECTIVES OF EDUCATION IN THE TEACHING TO FOREIGN LANGUAGES

The article shows the basic moments of the progress of education, particularly in the sphere of learning of foreign languages in the Republic of Uzbekistan. Reorganization of structure and contents of training process, as well as the impact of the reforms in legislative base of education on the status of the foreign languages learning is pointed out.

Key words: progress, education, foreign languages.

В статье приведены основные моменты прогресса образования, в частности, в сфере изучения иностранных языков в Республике Узбекистан. Реорганизация структуры и содержания



обучающего процесса, а также воздействие реформ на законодательную базу образования о состоянии иностранных языков. **Ключевые слова:** прогресс, образование, иностранные языки

The formation of the Republic of Uzbekistan as an independent state became the major stage in its historical development. That has turned to be a way of new transformations in all spheres such as education, public health services, sports, culture, social protection and others. The widespread reforms hold in the country have got the relevant vital topics of scientific researches. The analysis of the given process shows that huge changes have been taken place in the contents, structure, levels and purposes of educational system.

In 1992 the first Law of the Republic of Uzbekistan "About Education" has been adopted. Then in 1997 the Law "About Education" has been passed in new editing and at the same time the "National Program on Personnel Training" has been approved. [1]

Reforming of the legislative base in education sphere meant first of all the reorganization of structure as well as the contents of personnel training, and that has been proceeded from requirements of social and economic development of the country, needs of the society, achievements in science, culture, techniques and technologies. It has been declared that the person is the main subject and object of personnel training system, the consumer and the manufacturer of educational services. Realization of the National Program on Personnel Training has been directed on creation of conditions and effective mechanisms for person's harmonious development.

Also there has been worked up the Concept of development of Higher Education and there has been accepted the Program on Modernization of Material base of High Schools for the period 2011-2016.

There has been noticed that education's quality and efficiency are important condition for development of Uzbekistan, and undoubtedly these are the necessary conditions for the future economic development of all country. [2]

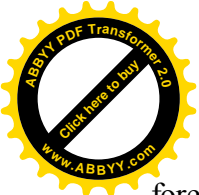
As it was noted in the Program, among the number of the most essential shortcomings of the past system there were pointed the following ones: old systems

discrepancy to requirements of the market transformations; insufficient material and information base of educational process; shortage of highly skilled pedagogical personnel; lack of

the qualitative educational – methodical and scientific literature as well as didactic materials; the absence of mutually advantageous integration between educational system, science and manufacture.

After breakup of the Soviet Union the disintegration of cultural and educational communications with Russia, first of all the unwillingness of Russia itself to support and encourage these communications have caused the fall of the status of Russian language. Economic decline and political instability has led to mass emigration of Russians from Uzbekistan in the beginning of 90-s. The amount of Russians in the population has considerably decreased: from 15 % in the early sixties to 2,5 % now. The Russian language, which was considered as one of state languages before, has got the foreign language status. The state has carried out a policy which was directed on support of national unity. The new era in international mutual relations in Uzbekistan has begun. The knowledge of Russian has lost necessity; the knowledge of English language has got an essential need. Knowledge of English language promised perspective employment and highly paid work; for entering to the majority of high schools entrants should pass tests on English (or another western) language that demanded certain language skills. Besides after independence many young people had possibility to be trained abroad that demanded passing examinations on the basis of new requirements, for instance the examinations like TOEFL and IELTS. All youth in the intensive way has started to study English language.

Within the limits of realization of the Law of Republic Uzbekistan «About Education» and the "National Program on Personnel Training" there has been created the complex system of teaching to the foreign languages, directed on bringing up of harmoniously developed, highly educated, contemporary intellectual rising generation. That fact had to be the guarantee to the further integration of the republic into the world community. After getting of independence the expansion of international contacts both in the state structures as well as in various enterprises and interpersonal relations has led to the growing demands for the experts with the knowledge of



foreign languages.

For today 9779 comprehensive schools, 1396 specialised colleges, 141 academic lycées, 59 HIGH SCHOOLS, 11 branches of the central high schools in various regions of the country, 6 branches of leading foreign educational institutions function in the country. During independence period there have been developed the State educational standards which include 86 educational directions, 225 professions and 578 specialties. [3]

The law «About Education» guarantees to everyone the equal rights for being educated independently from sex, age, racial and a national identity, belief, religion, social origin, residence, duration of residing in territory of the Republic of Uzbekistan. The problem of learning of foreign languages became a special direction of carrying out of the reforms. Teaching in the secondary educational institutions of Uzbekistan is conducted in seven languages: Uzbek, Russian, Karakalpak, Kazakh, Kirghiz, Tajik and Turkmen. In 88 % schools teaching is conducted in the Uzbek language, 5,5 % - in Russian, 2,5 % - in Karakalpak, 2 % - in Tajik, 0,4 – in Kirghiz, 0,2 % - in Turkmen languages. The concept of multilingual education, which has gradually been entered into educational institutions, has allowed pupils to know at least three (native, state and foreign) languages. Tolerance education became a key task of an education system of the country. [4]

Among the foreign languages which are available in Uzbekistan, two basic directions are traditionally divided: Training to the western languages; training to oriental languages. Among the western languages English, German, Spanish, Italian, Bulgarian, Polish, Czech, French and other languages are studied. As oriental languages there are conducted the training of such languages as Arabian, Persian, Japanese, Korean, Hindi, Bengali, Chinese, Urdu, Turkish, Vietnamese, etc.

As assistance to the education system various language learning structures are organized in the country. Those are the language courses which work at embassies - a wide network of an informal language courses and special training programs which are organized by embassies of foreign countries with the aim of preparation and training in many essential directions of national economy. Among them it is possible to note the language programs of embassies of the USA and Great Britain in Uzbekistan which organize training process to English language as in the country so in

abroad. Especially it is necessary to point to the activity of the embassy of Japan in the Republic Uzbekistan, with various programs and grants in the field of an intellectual exchange. These are scholarships, curriculums of the government of Japan, Japanese Fund, the Ministry of Education, culture, sports, science and techniques of Japan and others, supporting Uzbekistan in cultural and educational development.

Obviously in conditions of global information-communication relations the knowledge of foreign languages is the major mechanism of dialogue and development, as well as humanitarian transformation of a picture of the world, deepening of interaction of different cultures. In the modern societies the fluency in foreign language leads to teamwork under scientific, technical, cultural, social and other projects.

At the end of 2012 there was adopted the Resolution of the President of Republic Uzbekistan «About Measures on the Further Perfection of the System of Learning of Foreign Languages» which has defined new tasks in training to foreign languages. [5]

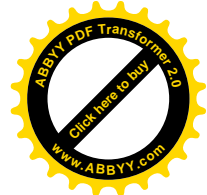
As it is marked in the Resolution «at the same time the analysis of acting system of the organization of foreign languages learning shows that educational standards, curriculums and textbooks do not fully correspond to modern requirements, especially regarding the use of leading information and media technologies. The training is conducted basically by traditional methods. It is required the further perfection of the organization of a continuity of learning of foreign languages at all levels of an education system, and also the work on improvement of professional skill of teachers and their supplying with modern educational-methodical materials».

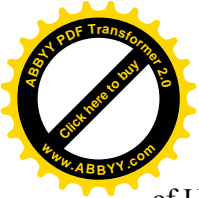
It has been established that since 2013/2014 academic years:

Learning of foreign languages, mainly English language, stage by stage in all territory of the country will be started from the first form of secondary schools as game lessons and informal conversation lessons, since the second form - with mastering of the alphabet, reading and grammar;

Teaching of definite special subjects in higher educational institutions, especially on technical and international specialties, will be conducted in foreign languages.

It was approved the proposal of the Ministry of public education, the Ministry of the higher and secondary education and the Ministry of Finance





of Uzbekistan on an establishment to teachers of foreign languages of monthly extra charges to Uzbekistan has adopted the Decision «About their tariff salaries at a rate of 30 percent s in the Measures on Perfection of Activity of the Uzbek educational institutions which are located in state university of world languages». According to countryside, and 15 percents - in other educational the adopted document the Uzbek state university institutions. of world languages is determined as basic

On May 23rd, 2013, the president of Republic

It was entrusted to all state mass-media of the republican educational and scientifically-country to provide preparation and translation on methodical institution for the system of television, including local TV channels, continuous education on foreign languages. At the broadcasting of the training programs on language university there will be created the Republican learning for children and teenagers, taking into scientific-practical Centre of development of account interests and hobbies of children and innovative system on training to foreign youth, realization of regular showing of popular languages. [6]

scientific and informative transmission on history Thus, in the perspective of teaching of foreign and culture of other people, development of a languages, the education system of Uzbekistan world science and techniques, foreign art and goes by the way of preparation of contemporary animated films with subtitles in the Uzbek educated experts with knowledge of several language. foreign languages.

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УДК: 372.881.111.1 (575.2) (04)

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“SAVAGERIES OF THE ACADEMY ABROAD: THE DEATH OF AMERICAN STUDIES AT THE AMERICAN UNIVERSITY OF CENTRAL ASIA AND THE PROBLEM OF GLOBAL REFORMS TO HIGHER EDUCATION”

This article deals with The Death of American Studies at the American University of Central Asia and the Problem of Global Reforms to Higher Education.

Keywords: American Studies, Higher Education, Global Reforms. В этой статье речь идет о крахе направления “Американоведение” в Американском университете в Центральной Азии и проблемах глобальных реформ в высшем образовании.

Ключевые слова: Американоведение, Высшее образование, Глобальные реформы.

“[American Studies] is dead, and we have killed him.” The aforementioned is taken from Friedrich Nietzsche’s famous denunciation of the state of contemporary German philosophy and the debilitating effects of liberal German theology. In their attempts to defend the faith, German liberal theologians managed somehow to destroy it. To what degree the same might be said of the death of American Studies at the American University of Central Asia as the handiwork of academicians bears mention. Coming to Kyrgyzstan in 2003 as a Visiting Faculty Fellow for the Civic Education Project (now the Open Society Institute) and to assist with the creation of new courses and to mentor local faculty, for me personally to return ten years later and witness first-hand a department and program of study that I helped to create as it were pack up shop is heartbreaking.

I can recall, and with a degree of pride, how important the department seemed to be to the American University of Central Asia and to people like Bill Hansen (M.A., London School of Economics) of the ICP Department and East-West Center, AUCA President Dr. David Huwiler, and AUCA Provost Dr. Camila Sharshkeeva. They were also instrumental in the creation of the American Studies Association of Central Asia (now Kyrgyzstan), as well. Their reasons for creating such a department were economic and ideological. The vast majority of AUCA students, as well as the administration and board of trustee at that time seemed to think that a program of American Studies ought to be an essential part of an American university’s course offerings. As the university moves toward adopting a liberal arts college model and thus a broadly based set of course offerings in the humanities, American Studies would appear to have outlived its purpose. The half dozen or so American Studies majors yet to matriculate, when they graduate (should they graduate) will have weathered a kind of educational perfect storm—as American Studies faculty either leave of their own accord or are not rehired, and despite significant professional training and experience in their field.

The official reason for the closing of American Studies is simple enough: not enough students. Despite a number of distinguished American Studies graduates over the years, parents seem concerned that a degree in American Studies *per se* amounts to a waste of their hard-earned money. The problem in this case can be seen as part and parcel of a crisis in education, exacerbated by a

downturn in the economy, pressure to economize from above and below, and other global reforms to higher education at home and abroad. Given the radical nature of the “economizing” of late, with fewer and fewer tenured faculty hires and part-time and/or non-tenure-track (adjunct) professors the norm, many university administrators have succumbed to (perhaps against their will) to a variety of autocratic necessary evils in order to expedite what they, rightly or wrong, consider to be inevitable.

To be clear, the death of American Studies at the American University of Central Asia is symptomatic of a much larger problem, that being, the slow and agonizing death of higher education around the globe, as universities here, there, and everyone put economics ahead of education. The original mission of the humanities, going back to the Renaissance and the birth of higher education so to speak, was the creation of a virtuous society vis-à-vis a curriculum and education intended for leaders—kings and queens, monarchists and republicans alike. When the subject of what one can do with a degree in the humanities came up in my European History course, for example, I told my freshman students simply this: “you can—and ought to—change the world.”

A few very basic facts concerning the state of universities in the West before turning to the East, and what has been termed the “corporatized college” and/or the “Wal-Martization” of education in America.¹ One may consider, too, the concluding address of the 2008 annual meeting of the College and University Professional Association for Human Resources, where University of Akron (Ohio) human resources executive A.G. Monaco suggested that Wal-Mart may well be “a more honest employer of part-time employees than are most colleges and universities,[and so] academics ‘have to stop lying’ about the way non-tenure-track professors are treated.”² No friend of non-tenure track faculty and a notorious “union buster,” Monaco went on to explain that “a highly educated working poor”

¹ See in this connection, Scott Jaschik, “Call to Arms for Adjuncts ... From an Administrator” *Inside Higher Ed.* 14 October 2008), <http://www.insidehighered.com/news/2008/10/14/adjunct#2s0t1h4ashC.DfDMUuXIO.jHKmrzpu.dpbs>, accessed 26 April 2014, <http://www.insidehighered.com/news/2008/10/14/adjunct#ixzz2zzen8xPt> *Inside Higher Ed.*

² Ibid.



is the present and future of higher education in America.³

The story of one PhD graduate in America, Victoria, albeit a construct based on countless such examples, drives home Monaco's point.⁴ Victoria is an adjunct (part-time) assistant professor at three different universities and despite twelve years of teaching experience, publications, and a stellar performance record, she has yet to be given a full-time and/or tenure-track appointment. As Jim Hightower and Phillip Frazer point out in their illuminating study of the treatment of adjunct professors across the United States:

None of her employers provide health coverage, pension, paid sick leave, paid vacation time, ladder of upward mobility, or respect. There's no job security--she can be fired on a boss's whim, with no notice and no severance pay. Also, Victoria's bosses keep shifting her work schedule at the last minute, forcing her to recalibrate on the fly. She gets no say in any of this.⁵

Victoria is a full-fledged member of the academic working poor in America. With one exception (paid vacation), her precarious employment situation is exactly that of nearly every full-time professor working at the American University of Central Asia—most especially now as it plans to move to a new campus in the near future and must continue to downsize. American Studies *per se* can be seen as but one casualty of the “corporate campus” abroad.

In fact, one can speak of a trend in higher education, going back now more than forty years, in which universities have opted to save money (at the expense of education) by hiring part-time instead of full-time faculty. At present, some 1.3 million adjunct assistant professors are scattered across American campuses. As the number of adjuncts increases, so has the cost of education and tuition fees, and so the savings are not passed along to the consumer it would seem. And finally, quoting Hightower and Frazer,

[m]ost schools are run by extravagantly paid CEOs (cloaked with the more benign title of ‘president’) . . . have no personal ties to the institution, feel no need to listen to the faculty, and are most eager to please corporate donors and wealthy benefactors. They tend to be climbers (always looking for a better paying/more prestigious school to jump to) and empire builders (enhancing their power with layers of vice-presidents, executive assistants, lawyers, lobbyists, PR flacks, alumni liaisons, et al.).⁶

One reason for so many cost-cutting measures, Hightower and Frazer contend is the preference of boards of trustees (and administrated by corporate executives in the main) is to fund their own salaries. The problem is not a lack of students, or even money, but a bottom line that favors a well-paid managerial class. In 1970, for example, tenured faculty constituted 77 percent of higher education professionals at America's universities, whereas today the average is less than 25 percent. The remaining 75 percent of university faculty are made up of adjuncts (more than 50 percent of the total), graduate students and full-time, non-tenured hires holding up the rear (and less than 25 percent of the total).⁷ Policies that are meant to deny adjuncts a full course load and thus access to benefits like healthcare is another way that many US colleges and universities avoid going into the red.⁸ From a purely managerial point of view, as

⁶Ibid.

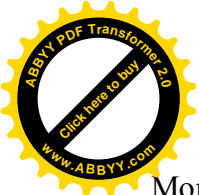
⁷ See in this connection, Patricia Sabga, “Adjunct professors in dire straits with low pay, lack of full-time jobs” *Real Money Matters* (15 October 2014), <http://america.aljazeera.com/watch/shows/real-money-wit-h-alivelshi/Real-Money-Blog/2013/10/15/poor-working-conditionsforadjunctprofessorsleavestudentsshortcha.html>, accessed 26 April 2014.

⁸ As an aside, the passage of the Affordable Care Act, also known as “Obamacare,” requires large corporations to offer healthcare coverage to its employees working thirty hours or more, many universities adroitly instituting new regulations and limiting the number of hours its adjuncts could work to under thirty to avoid having to pay. See in this connection, “Miller Announces eForum on Adjunct Faculty in Higher Education” Committee on Education and the Workforce, Democrats (19 Nov. 2013), <http://democrats.edworkforce.house.gov/press-release/miller-announces-eforum-adjunct-faculty-higher-education>, accessed 26 April 2014). Cf. Colleen Flaherty, “Caps Untouched” *Inside Higher Ed.* (25 February 2014), <http://www.insidehighered.com/news/2014/02/25/some-colleges-consider-changes-adjunct-caps-wake-irs>

³ Ibid.

⁴ She is a composite character it should be added, but making it all the more problematic.

⁵ Jim Hightower and Phillip Frazer, “Lessons from corporatized college: Even PhDs are being squeezed out of the middle class” *Hightower Lowdown* Volume 16, Number 4 (April 2014), <http://www.hightowerlowdown.org/node/3627#.U1sTtqK8r5O>, accessed 26 April 2014.



Monaco also points out, such cost-cutting stratagems are “doomed to create management problems and unfavorable scrutiny.”⁹

The problem is not that universities, as bastions of virtue, are guilty of unethical behavior, but that the quality of education is likely to suffer as a consequence of being penny wise and pound foolish. In the United States at least, the adjunct system does not work from either a managerial or educational viewpoint. Ironically, the present standoff at American universities that pits tenured faculty associations against adjunct unions also proves problematic, because this seems only to reinforce the *status quo*, that being, a two-tiered system in which the most qualified teachers do the least, and the least qualified teachers do the most *vis-à-vis* the actual work of teaching students and a variety of foundation course offerings. As one adjunct rights advocate at the State University of New York College (Buffalo) rightly observes, the “sudden espousal of the cause of contingent-faculty rights after 30 years of exploitation might just be a new face on the same old divide-and-conquer strategy that’s worked so well for . . . three decades.”¹⁰

The following real-life stories of adjunct faculty living and working in the United States suggest that “exploitation” is not too strong a word to describe what passes for a career in higher education, that is, being reduced to poverty in essence and a life of fear and uncertainty. English professor Maria Maisto was contracted by Cuyahoga Community College (Ohio) to offer an honors English course, which paid her only \$2,600 a semester. However, when enrollment fell below the minimum of ten students, the course was cancelled and she received a \$50 cancellation fee for her trouble. “This is the big dilemma that we (adjuncts) always have,” she explains. “How much of my unpaid time am I going to put into this preparation when I have no idea if the class is going to go or not?” Another problem is office space, or the lack thereof. “I rarely have the opportunity to meet with students in private, which is of huge concern to me because they have a federally mandated right to privacy.” One may compare her experience to that of Collin Community College (Texas) adjunct dance instructor Candace Bordelon. Hired in August, her

courses were reassigned to another teacher at the last minute. She was given three new courses, but at three different campuses. Darren Brown, a thirty-nine years old PhD graduate in American Studies and adjunct professor at San Francisco State University lives in his parents’ basement out of necessity. He is attempting to sell his library to raise money to pay his student debt—a cool one-hundred-thousand dollars. Among the best teachers at the university in the estimation of his students,¹¹ he was simply not given any courses to teach. The following student evaluation speaks volumes: “Darren Brown is the most awesome, down-to-earth professor I know. He has a passion for teaching. Too bad spring 2013 was his last semester at SFSU.”¹² Finally, Margaret Mary Vojtko taught French at Duquesne University in Pittsburgh for twenty-five years and loved dearly by her students. She was unsalaried, never informed of her teaching load until the very last minute, never made more than \$25,000 per annum, and never received any other benefits. For no reason that anyone could ascertain, her courses were simply reduced, causing her gross annual income to fall under \$10,000. Contracting cancer, a pauper without any savings or pension to fall back on, and unable to pay her electric bill one winter, she still managed not to miss a day’s work. She was fired by Duquesne for her trouble, later found dead of a massive heart attack—proud, but penniless.

The biggest losers in the whole affair, in fact, are the students themselves. The pioneering work of Adrianna Kezar and the University of Southern California’s Delphi Project sheds light on the impact of “shifting higher-education faculty dynamics on student success.” In short, students taught by non-tenured faculty are less successful. This is not to say that the quality of teaching offered by adjuncts is inferior, for many are better in the classroom than their so-called tenured betters. The problem, as Kezar explains, is that universities who dole out the bulk of their undergraduate courses to non-tenured and/or part-time faculty, set them up to fail:

They hire them at the very last moment, a day or two before class, so they can’t prepare for classes. They have no input into the curriculum, choosing textbooks, so they’re often teaching . . . resource[s] that they’re not familiar with. They also don’t know the broader learning objectives of

[guidance#sthash.zVs2DtWG.dpbs](#), accessed 26 April 2014.

⁹ Jaschik, “Call to Arms for Adjuncts.”

¹⁰ Ibid.

¹¹ 4.5 out of 5, the university average being 3.7. ¹² Both cited in Ibid.

the department or school, so they're not tying in, or helping students to connect their learning to their other courses or curriculum.

The present decline in the quality of life of educators and of higher education in the United States in general is due to a number of factors--the downturn in the economy (Great Recession), enrollment patterns, and a reliance on contingent labor to balance the books.

It does not help that too many university administrators in the United States remain unfamiliar with the issue, toeing the Wal-Mart line out of sheer ignorance rather than a lack of moral fervor necessarily. As Kezer explains, "very few administrators to know of the studies that demonstrate the negative impacts for students from this shift away from tenure-track faculty to largely part-time faculty." What is called for is a new economic model (a business model with an ethical dimension and worthy of Aristotle rather than Aristotle Onassis), wherein pedagogy not a penny-pinching drives growth and insures sustainability; that is, by hiring more full-time faculty, lowering the numbers of adjunct faculty, treating the latter fairly and humanely.

SFSU President Leslie Wong is one example of what is possible, a veritable Abraham Lincoln of American university presidents and intent upon ending academic slavery and the migrant labor practices of the last forty years. Importantly, his university lost a third of its operating budget in 2009 and left with the daunting task of offering *bona fide* master's level courses, regardless. Wong's expressed long-range goal is to hire more full-time, tenured faculty not less. Wong understands, and has stated in public that "the declining numbers of tenure-track, faculty could not continue." Last year, SUSU hired some forty-five new tenure-track faculty. And where did Wong get the money? His answer is educational: from grant money and by putting off physical campus improvements. As he has explained: "We're just going to delay those [physical improvements] even longer and apply that savings or money to the hiring of talented faculty." SFSU understands that teachers and students alike must come first and before the erecting of monuments of brick and steel and glass.

The American University of Central Asia is clearly an American university in its basic philosophy and as expounded by its current president in a 2013 paper for Nazarbayev University and its Eurasian Higher Education

Leaders Forum on "Global Trends in Higher Education and their Impact on the Region." Time does not permit a detailed discussion and/or criticism of its content vis-à-vis the aforementioned discussion of the "corporate campus" and "Wal-Martization of higher education" in Central Asia. However, let me tender a few observations and suggestions in order to better understand where the American University of Central Asia appears to be headed, who or what might be responsible for the closing of the American Studies Department, and ultimately whether this is a good thing or bad where students are concerned.

- Northwest University appears to be the model: "both must contend with resistance on the part of students and parents to continued tuition increases, both must rely on philanthropy to make up the difference between what students can pay and what they must charge, and both must run balanced budgets on an annual basis."

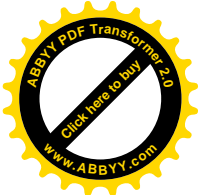
- Northwestern is adamantly opposed to the unionization of its non-tenured, part-time faculty, retaining the services of Jackson Lewis, a New York firm considered by many to be "the number one union-buster in America."

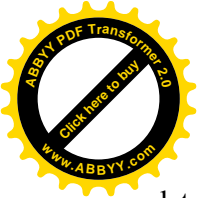
- Northwestern's public expressions of respect and treatment of its adjunct faculty appear not to accord with the reality. The average hourly wage for adjunct faculty at Northwestern, and other universities like it, is \$8.90 an hour.

- Northwestern is careful never to break the law in its anti-union efforts, but as Kate Bronfenbrenner at the Cornell School of Industrial and Labor Relations argues, in the case of Northwestern, "union avoidance" is now an industry and, increasingly, more punitive and illegal maneuvers such as retaliatory firings are employed.

- AUCA's budget is very much at the mercy of, and at the president's insistence, philanthropy and tuition: "we decided that an overreliance on the support of only two funders, generous as they might have been, was a mistake, and we recognized the need to find other sources of philanthropic support." The closure of American Studies seems a corollary of the university's decision to discontinue funding from either George Soros and USAID, its creation of the European Studies Department a corollary of its receipt of European Union funding.

- Several "unprecedented . . . fund-raising campaigns] [are] beginning to bear fruit," but, to





date, these are “long-term activity [which] is not merely a fund-raising but rather a conscious-raising campaign that may or may not lead to direct and immediate support for the university.”

- Some of the language of the (2003) report is telling and indicative of a kind of factory mentality—higher education *per se* an assembly line—students described as “cost[ing] us some \$22K a piece to produce and who pay us on average around \$10K

- Research institutes are praised, not because of the quality of their scholarship, but the likelihood of attracting outside, private funding.

- The high price of tuition and a student-loan program are defended, too, because the percentage of their tuition that Northwestern students is much higher—a comparison of apples and oranges (50 percent to 70 percent respectively). However, tuition fees at AUCA average \$3,000 a year on average and roughly three times the average Kyrgyz annual income per capita of \$1,000. If the average income per capita of Northwestern supporting family is \$100,000, then tuition at Northwestern would be \$300,000 instead of \$30,000 to equal that of AUCA students. In real monetary terms, AUCA students are expected to pay roughly ten times the tuition that their counterparts at Northwestern, an elite, ivy-league American university, are expected to pay or amortize over four years.

- What is described as “incredible care on the spending side” is coupled with hiring “strong (mostly local) faculty and a competent (mostly local) administrative staff.”

- Little or no money will be allocated to support local scholars and their research, as well as visiting foreign scholars of renown and who are said to “cost a lot and provide little in the way of education substance for our students.”

- Other cost-cutting measures in the works include the introduction of “open-source course material” (a form of intellectual theft) and, more importantly, to reduce personnel costs “in which faculty are not providing sufficient value added through their lecturing.”

- Finally, there is a tacit admission in the report of other policies and/or “experiments . . . that would be difficult or impossible in the States” and because, one assumes, that they would contravene labor relations and civil liberties.

In conclusion, as someone who played a role in the creation and development of American Studies at the American University of Central Asia in its early years, it is arresting to consider how the mission of the university has changed dramatically from one of “civil society” and “social justice,” the creation of a new generation of civic-minded and socially conscious graduates with a larger goal in sight than their own enlightened self-interest. Much of that original dream has been replaced by something purely economic in nature: “a first-class education for a good price.” And yet, the president of the most illustrious American University in Central Asia yet admits that “AUCA will probably never look like Yale.” Of course, on this point he is exactly right, at least as long as the mandate is an economic and corporate one. What made Yale was an undying devotion to the classics, in fact. In closing the American Studies Department, and simply in response to a particular shift in the market and in line with a corporate ethos that does not bode well for education in the United States and elsewhere, AUCA has unwittingly reduced its chances rather significantly of ever becoming a Yale and regardless of the money it may attract in the future; or, for that matter, a Macy’s, so long as it is a Wal-Mart.

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УДК: 327 (575.2)(04)

Charles F. Carlson,
KTMU

MORMON MYTHS

America is not only a country rich in cultural diversity; it is rich in religions as well. In fact, one of the three characteristics that distinguish America from the rest of the world is religiosity, the other two being the vast geographical expanse and ethnic diversity. But religiosity could not exist on its own; it must be interdependent on culture and ethnicity.

Key words: religion, cultural values, Mormonism.

Америка богата не только культурным разнообразием, но и религией. На самом деле, одно из трех свойств, отличающих Америку от остального мира - это религиозность, две другие - это широкое географическое пространство и этническое разнообразие. Но религиозность не может существовать сама по себе; она взаимосвязана с культурой и этнической принадлежностью.

Ключевые слова: религия, культурные ценности, мормоны.

Americans are a religious people who worship On June 27, 1844, Smith and his brother in churches, synagogues, temples, and mosques, Hyrum were murdered by a mob in Carthage,

but unlike the major religions of America that all originate outside the US, Mormonism, although being Christian, is a uniquely American religion and therefore intertwined with church doctrine, the cultural values of the American people and the thousands of Mormon converts who brought their traditions with them from so many corners of the earth.

Founded in up-state New York in 1830 by the Mormon prophet Joseph Smith, the Church of Jesus Christ of Latter-day Saints (the LDS Church), generally known as the Mormon Church, could now be called a global religion having now expanded to 176 nations with a membership of over 15 million. Missionaries serving the Mormon Church go on 2-year year missions throughout the world, proselytizing the principles and doctrines of the church in the respective languages, and adding to American cultural diversification through their missionary experiences abroad. I was a Mormon missionary in Finland; I could sing Finnish folk songs and recite verses from the Kalevala, the Finnish oral epic.

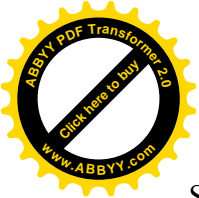
But the Mormon Church had a very rocky beginning with oftentimes unbearable hardships. In 1831, the church moved from Western New York to Kirtland, Ohio where despite some serious tensions with the local population, the church flourished for a time. But tensions soon escalated with the settlers of the region and the Saints were driven to a swampland on the banks of the Mississippi River which they converted into Nauvoo, Illinois, the church's new headquarters.

Illinois while being held on charges of treason. Brigham Young, a close associate of Joseph Smith then assumed leadership over the church.

For two years after Smith's death, conflicts escalated between Mormons and other Illinois residents. To prevent a possible war, Brigham Young led his followers, known in modern times as the Mormon pioneers, on a trek filled with hardships to Nebraska and then in 1847 to the "Promised Land" and what would later become Salt Lake City in the Utah Territory.

Since then a distinct culture has grown up around "the Joseph Smith story" and The Book of Mormon which became sources of traditions and folklore.

In Nauvoo Joseph Smith had introduced the church to a full accounting of his First Vision, in which two heavenly "personages" (God the Father and his Son, Jesus Christ) appeared to him at age 14. The two messengers told Joseph Smith about the golden plates hidden in the Hill Cumorah in upstate New York, which Smith later found with the help of the Angel Moroni, a Book of Mormon deity. Joseph Smith then translated the plates into the Book of Mormon with the aid of the Urim and Thummim, a special instrument used in Biblical times for translating. Regarded by Mormons to be "Another Testament of Jesus Christ", the Book of Mormon describes the religious, political and cultural traditions of two nations Mormons claim existed in ancient Central America, the Nephites and the Lamanites before the coming of Christ to the American continent.



Some LDS scholars claim that the forebears of the Nephites settled somewhere in present-day Central America after departing Jerusalem. However, both the Smithsonian Institution and the National Geographic Society have issued statements that they have seen no evidence to support these claims in the Book of Mormon and no secular archeologist or historian has supported their existence.

The Nephites of the Book of Mormon practiced Judaism before the coming of Christ on the American continent, and Christianity after his resurrection until the early 4th century. Throughout the Book of Mormon the term "Nephite" in the religious sense refers to a believer in Jesus Christ.

William A. Wilson, a folklorist at the Brigham Young University in Utah defines Mormon folklore as follows: "we consider folklore to be that part of our culture that we transmit through time (from age to age) and through space (from place to place), not by formal instruction or the written word, but in face-to-face encounters with other people through the process or oral transmission or customary example."

One piece of possible folklore involves the legend of the Three Nephites, a subject of an intensive investigation conducted by William Wilson.

LDS stories of the Three Nephites comprise one of the most striking religious legend cycles in the United States but are distinctly Mormon. These narratives are based on the Book of Mormon account of Christ's granting to three Nephite disciples during his visit to the New World. The Book of Mormon account states: "And they [the Three Nephites] are as the angels of God, and...can show themselves unto whatsoever man it seemeth them good. Therefore, great and marvelous works shall be wrought by them, before the great and coming day [of judgment]."

The number 3 is a very mystical and spiritual number featured in many folktales (three wishes, three guesses, three little pigs, three bears, three billy goats gruff). In Christianity there is the Trinity of God the Father, God the Son, and God the Holy Spirit. Plato saw 3 as being symbolic of the triangle, the simplest spatial shape, and considered the world to have been built from triangles. In German folklore a paper triangle with a cross in each corner and a prayer in the middle was thought to act as protection against gout, as

well as protecting a cradle from witches. Three black animals were often sacrificed when attempting to conjure up demons. On the other hand, a three-coloured cat was a protective spirit. In William Shakespeare's *Macbeth* (1606–07) there are three witches, and their spell begins, "Thrice the brindled cat hath mewed," reflecting such superstitions. Also, 3 is the dimension of the smallest magic square.

It certainly is the case that the number three has a special significance for Freemasonry, and is said that the Mormon prophet Joseph was a Freemason. This may account for some of the temple ceremonies that take place in the Mormon temples, where one has to knock three times to enter the various kingdoms. Also Beethoven's Fifth Symphony opens with three notes depicting "fate knocking on the door".

As the newly founded Church grew in numbers, an ever-increasing body of stories began circulating among the people, telling of kindly old men, usually thought to be these ancient Nephite disciples, who had appeared to individuals in physical or spiritual distress, helped them solve their problems, and then suddenly disappeared.

Because they span a century and a half of LDS history, these narratives mirror well the changing physical and social environments in which Latter-day Saints or Mormons have met their tests of faith. For example, in pre-World War II agrarian society, the stories told of Nephites guiding pioneer trains to water holes, saving a rancher from a blizzard, providing herbal remedies for illnesses, plowing a farmer's field, or delivering food to starving missionaries. In the contemporary world, the stories tell of Nephites pulling a young man from a lake after a canoeing accident and administering artificial respiration, stopping to fix a widow's furnace, guiding motorists lost in blizzards, comforting a woman who has lost her husband and daughter in an airplane crash, and pulling missionaries from a flaming freeway crash.

Even though the settings of the newer stories have moved from pioneer villages with a country road winding past to urban settings with freeways sounding noisily in the background, some circumstances have remained constant. In the stories, the Three Nephites continue to bless people and, in telling these stories, provide the faithful with a sense of security in an unsure world, persuading them that just as God helped righteous pioneers overcome a hostile physical



world, so will he help the faithful endure the evils of urban society. Taken as a whole, then, the stories continue to provide understanding of the hearts and minds of Latter-day Saints and of the beliefs that move them to action.

Consider the following narrative tied closely to the legend of the Three Nephites:

I am going to tell about an experience that my grandmother had and told my dad. It happened when she was crossing the plains, after coming from England. I believe she was a widow and she had a lot of children. She was alone at the this time with her family – a wheel broke and caused a delay in their progress. It looked for a while as though there was no way to mend the broken wheel. Then all of sudden, out of nowhere, came a man. He offered great assistance and finally, through his help, the wheel was fixed. When she turned around to thank this man he had disappeared – to where, she didn't know. For the land was flat and there was no place he could have gone without her seeing him for quite some time. So she has told my dad, her son, that she thought that this was one of the Three Nephites that came to help her during her trouble on the plains moving west.

Clearly, this is an older story, a story about the pioneer era that many Mormons believe to be the seat of most Mormon folklore.

Stories are often told among the Mormons about Mormon missionaries who experience difficulties and are helped by The Three Nephites.

There are other Mormon stories where people take pleasure from the discomfort of those who oppose them. The pleasure is evident in numerous folk narratives, like this one:

There was a preacher in Yakima, Washington, who hated Mormons and the Mormon Church. Because of his constant efforts the man became well known for his feelings. One Sunday he delivered an unusual fiery speech against the Mormon Church in which he denounced Joseph Smith as a liar and the Book of Mormon as a fraud. In his closing remarks he stated that if everything he said wasn't true the Lord should strike him dead. After the services he walked out of the church and fell dead upon the lawn.

Other legends and folklore connected to the Mormons include the miracle of the gulls, to which a monument was erected on Temple Square in Salt Lake City.

After Brigham Young led the Mormons or Latter-day Saints into what is now Salt Lake City,

Utah, the pioneers had the good fortune of a relatively mild winter. Although late frosts in April and May destroyed some of the crops, the pioneers seemed to be well on their way to self-sufficiency. Unfortunately, swarms of insects appeared in late May.

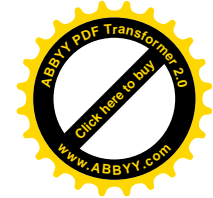
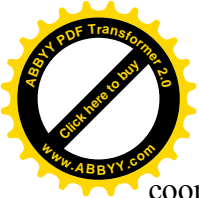
These insects threatened the livelihood of the Mormon pioneers; stomping on the pests did not dissuade them from entering farms as others would advance.

According to traditional accounts, legions of gulls appeared by June 9, 1848. It is said that these birds, native to the Great Salt Lake, ate mass quantities of crickets, drank some water, regurgitated, and continued eating more crickets over a two-week period. The pioneers saw the gulls' arrival as a miracle. The traditional story is that the seagulls annihilated the insects, ensuring the survival of some 4,000 Mormon pioneers who had traveled to Utah. For this reason, Seagull Monument was erected and the California gull is the state bird of Utah.

Due to the differences in lifestyle promoted by church doctrine and history, a distinct culture has grown up around members of the LDS Church. It is primarily concentrated in the Intermountain West, but as membership of the church spreads around the world, many of its more distinctive practices follow, such as adhering to the Word of Wisdom, a health law or code prohibiting the consumption of tobacco, alcohol, coffee, tea, and illegal drugs.

The culture has created substantial business opportunities for independent LDS media. Such communities include cinema, fiction, websites, and graphical art like photography and paintings. The church also produces six pageants annually depicting various events of the primitive and modern-day church. Its Easter pageant *Jesus the Christ* has been identified as the "largest annual outdoor Easter pageant in the world." The Mormon Tabernacle Choir has received a Grammy Award, two Emmy Awards, two Peabody Awards, and the National Medal of Arts.

Mormonism and Islam have been compared to one another ever since Mormonism was founded in the nineteenth century. For instance, the Mormon prophet Joseph Smith, Jr. was referred to as "the modern Mahomet" by the *New York Herald*, shortly after his murder in June 1844. Mormon-Muslim relations have been historically cordial; recent years have seen increasing dialogue between adherents of the two faiths, and



cooperation in charitable endeavors, especially in the Middle and Far East.

Among the many similarities are the following:

- . A founding prophet who received visits from an angel, leading to revelation of a book of scripture;
- . A founding prophet who practiced and preached polygamy;
- . A belief that theirs constitutes the one and only completely true religion on the earth today;
- . An active interest in proselytizing nonbelievers;
- . An emphasis upon family, and the family unit as the foundation for religious life and the transmission of values;
- . Insistence that their religion is a complete way of life, meant to directly influence every facet

of existence;

- . Emphasis upon charitable giving, and helping the downtrodden;
- . Strong emphasis upon chastity, including modesty in dress;
- . Belief in fasting during specified periods of time;
- . Prohibition of alcoholic beverages, gambling, and homosexual and bisexual practices;
- . Strong emphasis upon education, both in the secular and religious arenas;
- . Belief that one's marriage can potentially continue into the next life, if one is faithful to the religion; and
- . Belief in varying degrees of reward and punishment in the hereafter, depending upon one's performance in this life.

УДК: 372.881.111.1 (575.2)(04)

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DEPICTION OF THE CULT OF TRUE WOMANHOOD IN WOMEN AMERICAN LITERATURE OF THE XIX CENTURY

A characteristic feature of the last quarter of the XIX century is that the woman in the family sphere in the United States was still being exploited, and in addition she was also involved into professional work that doubled her workload, as that time the norms existing in family and at work place were based on patriarchal system.

Key words: women's value, equal right, function of women in the society. Характерной особенностью последней четверти XIX века в Соединенных Штатах было то, что женщина эксплуатировалась в семейной сфере, и кроме того, она участвовала в профессиональной деятельности, что в два раза увеличивало ее нагрузку. В то время нормы существующие в семье и на работе были основаны на патриархальной системе.

Ключевые слова: ценность женщин, равноправие, функции женщин в обществе. "Women issue" takes an important place in response to the changes in the morality of the

the literary works of American writers. As one of the dominant themes of American literature of the late XIX - early XX centuries, it gives a clue to the understanding of women place in the society, their role in the development of social development.

American writers, taking much interest in the fate of the American woman, exploring peculiarities of femininity, women view of the world, women's values, studying the role of women in different areas of society, wanted to depict the real American women life, the problem of women's emancipation and the feminist movement, as well as show the development of new priorities and societal values. This enables to consider their literary works as a kind of a

time.

A characteristic feature of the last quarter of the XIX century is that the woman in the family sphere in the United States was still being exploited, and in addition she was also involved into professional work that doubled her workload, as that time the norms existing in family and at work place were based on patriarchal system. Gradually, the most advanced and matured American women became determined to achieve equal rights with men to education, freedom of professional sphere, the right to manage the property, to bring up children, to freedom of divorce, right to vote.

The problem of women's place in society, and above all the issues of their rights and freedoms, is



clearly seen in the literature of many women writers. We are going to focus on the creative works of a well-known American writer Kate Chopin (1851-1904). Under the influence of the time (the struggle for equal rights with men, participation in strikes, women trade union activities, the organization of various kinds of associations and clubs), the main content of the works of the writer was a realistic depiction of life, acute vital problems related to women's issue. The author as well as other many writers expressed her position not only regretting the lack of rights of their heroines, but, for the most part, shows the ways to overcome narrow sociological opinion about women.

We are considering the time when there emerged the notion of a "New Woman" in the literature and history of which L. Wittmann, in particular, wrote: "this is a woman with unlimited individuality who tends to drop all restrictions imposed on her by society, and is in constant search of new opportunities. This took place somewhere between 1890 and 1918, and in all spheres of life - social, political, economic and scientific" (Wittmann, 49).

A considerable amount of works written in 1870-1910 's, suggests that American writers felt the need to show the process of becoming a "new woman", the evolution of her life position. They depict the way of life of heroines, focusing on the changing roles and functions of women in American society at the end of XIX - early XX centuries, because in this period we see the most clear manifestation of changes in different spheres of society: at cultural (changing norms and values associated with the image of women and her behavior), institutional (in family, work, education), interpersonal (in the field of male-female relationships) levels.

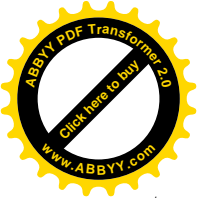
A special approach to literary interpretation of "women's issues" by women writers is that they are simpler and more natural than the male ones wrote what surrounded them in everyday life and in the family. As home life was for them the main are of habitation, and therefore their works contribute-directly or indirectly – to rethinking of values in favor of the private sphere of women and the changing role of women and functions primarily within the family.

In the works of Kate Chopin there are different types of heroines protesting against the enslavement of women both in the family and in society. All the stories showed different sides of

this protest, but they all have in common one thing - a woman should be asserted as a personality, as a representative of sex, be equal in rights with men, to play a significant role in the social, cultural and political life of the society.

From the first literary works Kate Chopin is questioned about the fate of a woman trying to find her place in life, to reconsider traditional values. Chopin presents the life of the American woman of the XIX century in her various guises: marriageable girl, young wife, spinster who met belated love, anemone, a wife not loving her husband, a woman who devoted her life to literature, a nun. Heroines in Kate Chopin's works, despite their differences, share one thing - more or less clear awareness of their own desires and needs. In her works, Chopin was not intended to justify the equality of rights of women or seeks to represent men as the main culprits of all the misfortunes of women, so she is unlikely to be considered as the conscious supporter of feminism. Rather, she truly represents public institutions and foundations that prevent women to find themselves, to find mental independence.

One of the controversial issues in Chopin's novel "Awakening" is the concept of motherhood that quite differed from the traditional understanding of the role of mother in the family. The protagonist Edna Pontellier rejects her role as a mother and wife. Edna's attitude to children is rather ambiguous. She sometimes plays with her kids with enthusiasm, and sometimes forgets about them. As her husband Leonce Pontellier says "she is not mother-woman". (Chopin) Once Edna while talking with Adele Ratignolle, who is, unlike Edna, very proud of her status of mother, and one might say motherhood is what she is fated for, says that she will never sacrifice herself for the sake of her children: «I would give up the unessential; I would give my money, I would give my life for my children; but I wouldn't give myself» (Chopin). Edna feels pity for Adele, and she is sure that she does not suit for the status of mother-woman the society of the time demands. "It was not a condition of life which fitted her, and she could see in it but an appalling and hopeless ennui. She was moved by a kind of commiseration for Madame Ratignolle" (Chopin). Adele represents all four attributes of True Womanhood as defined by the Cult of Domesticity. The "four cardinal virtues [were] piety, purity, submissiveness, and domesticity. Put them



together and they spelled mother, daughter, sister, wife—woman” (Papke, 11).

“The Cult of Domesticity or Cult of True Womanhood was a prevailing value system among the upper and middle classes during the nineteenth century in the United States and Great Britain. This value system emphasized new ideas of femininity, the woman's role within the home and the dynamics of work and family. “True women” were supposed to possess four cardinal virtues: piety, purity, domesticity, and submissiveness. The women and men who most actively promoted these standards were generally white, Protestant, and lived in New England and the Northeastern United States. The cult of domesticity revolved around the women being the center of the family; they were considered “The light of the home”.

Although all women were supposed to emulate this ideal of femininity, black, working class, and immigrant women did not fit the definition of “true women” because of social prejudice.

The Cult of Domesticity was designed for the wives and daughters of the men who made up the white upper class power structure in the United

States and Britain.” http://en.wikipedia.org/wiki/Cult_of_Domesticity

A woman's major job is to bring up her children, and this in turn will make the life of a woman significant in the society. But the protagonist does not want to live that way because that would mean that she rejects herself. “The children appeared before her like antagonists who had overcome her; who had overpowered and sought to drag her into the soul's slavery for the rest of her days” (Chopin). Edna is not willing to have that natural and societal status – to bring up children, to do household duties, to love her husband, to look pretty for her husband. That is why she commits suicide to get freedom, to escape her subservience to her husband and her children. That was probably the way of her self-assertion, her protest against societal and natural requirements. Edna was affected by the laws of the environment in which she lived. Heroine admits that her “awakening” has brought her not only a sense of the fullness of life, but also suffering: “Perhaps it is better to wake up after all, even to suffer, rather than to remain a dupe to illusions all one's life” (Chopin).

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УДК: 372.881.111.1 (575.2)(04)

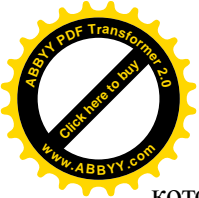
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AMERICAN MEDIA: THE MAIN SOURCE TO DISCOVER ABOUT THE US AND ITS CULTURE

The sophisticated technology of communication gives people an opportunity to open the door of American world and gain a lot of insight about this country, to be exactly Mass Media contains radio, television, music and movie industries, multimedia Web sites as well as newspapers and magazines. Discovering the US through Media.

Keywords: discovering, AmericanMedia, culture, challeng.

Усовершенствование технологий связи дает людям возможность открыть двери американского мира и получить много интересного об этой стране, в особенности это – СМИ,



которые включают в себя: радио, телевидение, музыку и фильмы, мультимедийные веб-сайты, а также газеты и журналы. Открытие США через СМИ. **Ключевые слова:** Открытие США через американские СМИ, культура, задачи.

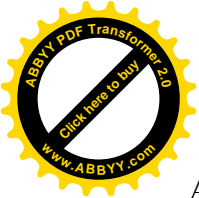
The United States of America is culturally and ethnically diverse country. This is why; sometimes America's culture, customs, language and history may seem quite complicated at the same time quite challenging to most people. However, with the help of today's sophisticated technology of communication or Mass Media, people can open the door of American world and gain a lot of insight about this country. Media is transmitting various messages through sophisticated technologies which include radio, television, music and movie industries, internet as well as newspapers and magazines. Nowadays, the technology has been developed to a great extent that every country has its own several means of media and every person in any part of the world has availability to it. This enables our huge world seem smaller at the same time it enables people to be globally aware of each part of the world.

The USA is one part of the earth. Therefore, the media has a significant role while discovering about this country, since American media conglomerates tend to be leading global players. The United States is by far the biggest producer of popular culture goods. Popular culture is manifested around the world through movies, music, television shows, satellite broadcasts and clothing. So, how and how much we can discover America via pop culture goods?

From school times we have a notion to think that, in order to know one country completely we should definitely visit it. Secondly, only through reading many books we can acquire sufficient knowledge about America's history and culture, cities, customs and English language. For this reason, we tried to read as many books as we could and tried to look at pictures of some important places, cities in order to know the US better. This is not wrong way of knowing about one country actually; however, I would argue that today not only by visiting and reading books, but also through movies we can learn about history, culture, way of life and language of one country faster and easier, as films depict their culture and way of life vividly. Especially, when it is concerned the US because the world movie capital Hollywood is situated there. Hollywood Cartoon character Mikey Mouse, which became the mascot of not only Walt Disney Company, but the mascot

of the US is recognized in many countries. It is an American mascot, because when people see Mikey mouse the image of the US also comes to their mind. In 1987, U.S. films held an imposing 56 percent of the European film market. Less than a decade later, that share had risen to over 90 percent. By 2009 though, US films had 67.1 percent market share. All American movies are best manifestations of their own culture, because they portray young and old, man and woman of America, about their attitudes, background and customs. Moreover, movies provide us with visual description of its places. So, after watching a film we will be able to imagine its land, know how this nation looks like, how they treat to each other and how they continue their way of life. For instance, I read the whole book on American history class, and after reading I received information that settlers came to undiscovered continent, industrialized the land and fought against Indians. However, after watching the film "Lone Ranger" I didn't only obtained knowledge, but I could also feel the mood of that period and people, better understood the state of Native Indians and how they fought against settlers. Finally, films give us better understanding both theoretically and visually, in other words we can get knowledge, consequently firm up that knowledge in motion.

Reality shows and TV serials are another popular medium for the broadcast of American culture. One of the most prominent examples is "Keeping up with the Kardashians" which follows the family life of the Kardashian family and has contributed to an idea of glamorous American lifestyle that is practiced by the family. Another example of TV serials is "Hannah Montana" which depicts American youths, their life and aspirations. At the same time "American Idol" that implies the idea of American Dream. All these shows have contributed to a rise of celebrities and obviously, to extending American culture. From TV serials, apart from learning American way of life, we can also acquire English language skills, because, its language is usually short, funny; keeps us to be more interested. In addition, we can observe language usage in dynamic and short settings, afterwards develop it in ourselves.



American company CNN exemplifies the global news network. Now CNN reaches over 200 million households in over 212 countries and territories. And its edition CNN Student News along with native students, it enables a lot of foreign students to expand and keep up their English language, as well as keep in touch with the issues happening around the world.

Music is a driving force in pop culture and in America. For the United States, this industry is one of the most important spheres of economic activity. In fact, the U.S. entertainment industry generates more revenue from overseas sales than any other industry. The king of pop music Michael Jackson, who is an American, is known throughout the world. Moreover, a lot of American singers as Lady Gaga, Beyoncé, Jay-Z,

Justin Bieber, One Republic and many others are widely known and listened in most countries as well as in Kyrgyzstan. Listening to songs and singing, help us to make our understanding better and chiefly, it may have a great influence on our pronunciation, just only through listening to music one can make his or her pronunciation perfect.

Overall, without Media we wouldn't know how New York or Washington D.C. or other cities of America look like until we visit them, therefore we would have limited knowledge on its culture, customs and people. After all, one should not use American Media; movies, TV series or music only as a means of entertainment, on the contrary one should be attentive to gain insight about the U.S. and be ready to discover this country.

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УДК: 372.881.111.1 (575.2)(04)

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FEMINISM VALUES IN AMERICAN AND KYRGYZ CULTURES AND THEIR DEPICTION IN THE LITERARY CREATIONS

The aim of my paper is to show the similarities and differences of the women's fighting for their civic and social rights from the point of their historical development and how they are depicted in the national literature.

Key words: feminism, fighting, right, power.

Целью работы является показ сходств и различий борьбы женщин за гражданское и социальное право с точки зрения исторического развития, и их изображение в национальной литературе.

Ключевые слова: феминизм, борьба, права, полномочия.

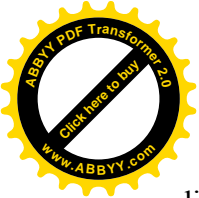
As we know that the women of the world had time and the system of the countries and nations

fought for their rights from the time immemorial in different ways in diverse cultures and they are depicted not only by the historical facts but also by the writers as well as by the poets.

The aim of my paper is to show the similarities and differences of the women's fighting for their civic and social rights from the point of their historical development and how they are depicted in the national literature. The roots of the feminism values were based on getting freedom from the men as well as from the society and having the equal rights together with men. But the

development was quite different.

In old times it was necessary for a Kyrgyz woman (specially for a lady) to follow such natural human being values like: a) to be the mother of the nation- like Kanykey, Saikal, and Janyl Myrza; b) to be a good wife includes such qualities as being faithful, hospitable, master of all trade, being open handed and open hearted, being flexible and tolerant and hard working. It was because of that they were nomadic people. In American culture it was the same but it was more socialized because of the social development. At first they have to win their human as well as



political rights. The first ladies like Abigail Adams, Jane Adams always supported the women protest against slavery as well as social and political freedom. Uncle Tom's cabin is a good example for it. When Harriet Beecher Stowe met the president Abraham Lincoln he said "This little lady made such a big war".

Feminism is a philosophical category where it is the belief and aim that women should have the same rights, power, and opportunities as men. Feminism may have liberated the feminists, but it has still to liberate the lives of the whole women of the world. While researching the in two different cultures as far as their geographical position we have found a lot of similarities and differences in the decision of the feminism problems. According to the history of the women's life we saw that it is always connected with the nations history. In the American culture as well as in Kyrgyz culture the life of the women depends on the social welfare and how much the society civilized. As the history of American women tells in the colonial period feminism values included more human values like :to be a good and a faithful spouse, to be a good, dutiful mother and an advisor for the husband at home, the best hostess of the household and an obedient wife. No woman was interested in their civic rights and they no rights even being a wife they had no rights to possess some wealth differently from her husband. With the development of the society the women began to realize that they could contribute to the community not only as the mother and a spouse but also as the community member. As to the slaves of that period they had no right to marry to her beloved person if the master didn't allow her.

In 1831 it was the period of Great Awakening for the women and African American woman Mary Steward began to make her first speeches against the slavery. In 1848 the first women's rights convention was adopted in New York. Two years later in 1850 Declaration of Independence was proclaimed in the history of the USA.

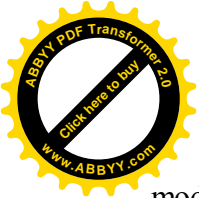
In 1854 Harriet Beecher Stow's novel "Uncle Tom's cabin" was published and it was a wonderful celebration of the women's voices against slavery. When the president of the US Abraham Lincoln met Harriet Beecher Stowe he said : " This little lady made such a big war in the society". After two years she published her next novel "Dred" in 1856.

The second progressive period began from the

1900 when the first ladies began to take an active part not only in the household but also in the in the political field of the society. For example, Jane Adams as the first lady became not only a wife of the president and a mother of the children but also she was busy with the philosophy, sociology, reforming of the society as the result of that she became the best spokesman and a wonderful leader. We can't help but admire with the social activities of the first lady of the US second president, mother of the 6-th president how she helped her husband. She was one of the best first lady who took care of the whole nation of the US. Her intellectual abilities were so high she understood political life of the US well and fought for the women's property rights, took part in different discussions and she was against slavery policy. In this period a lot reforms connected to gender problems were decided. Eleanor Roosevelt founded the UN department where some women took an active part in the development of it too.

Radical feminism movement began from the 1967-th to 1975 where the woman of the US founded "Red stockings". The women of the US fight against domestic violation and rape, and for the legalization of abortions.

When we talk about the Kyrgyz women's life the beginning of the history is the same. They had a lot of children, no birth control, they were awarded for their being good and faithful wives, for their taking care of the children, no social power. They were subordinate to men. But the social status of the daughters were quite from US girls. As the Kyrgyz people were nomadic they brought their daughters up like boys or even worriers. They were trained to ride horses, to fight in the battle like heroes. But anyway their social role was to be a mother, to be a devoted to their husband's wife. The Kyrgyz people valued such qualities as to be smart and wise, to respect the elder people was one of the main criteria not only of the women but also of the Kyrgyz nation. In our folk creations or epical janr like the epic "Manas" the main heroes Kanykey, Saikal, Aichyrok, Janyl- Myrza, Zulaika, Karlygach, Kurmanjan- Datka and many other heroes from small epics and historical creations are reflected not only as the best mothers and wives but also as the best worriers who defended their motherland from the enemies. This was the main difference. The Kyrgyz women became mother of the nation this way, a real leader of the community. Even in



modern times they took part in the horse races, in wrestling, and in other Kyrgyz sport games that are typical for the boys. It is depicted in Ch.Aitmatov's novel "Jamila", how she fight for her women rights and run away with her beloved person.

There is a table about the power of the genders

Masculine	Feminine
Dominant	dominated
Militaristic	peaceful
Production	reproduction
Capitalistic	care economy
Leader	follower
Active	passive
Hard politics	soft politics
Providers	dependent

If we analyze according to this table we see more masculine features in the Kyrgyz women that are depicted in the literary creations. They are that Kyrgyz women were dominant, militaristic,

leader, active, providers and independent. I would like to focus that all these abilities are used with the wisdom for the purpose to defend her nation, to help her husband and children.

Nowadays the feminine values became quite different from the old ones. Modern society had grown with different feminine values. We can evaluate the values depending on the criteria like : a)how she participates in the business or in the market economy; b)how much she is educated ; c) how she took part in the political life of the country d) what priorities she uses from the government as well as from the society (social and medical services) e) what position she occupies in the society; and so many other positions. I would like to tell that because of the market economy many women from Kyrgyzstan became slaves voluntarily. They left and even now they are leaving to different countries to earn money for the simple living.

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УДК: 372.881.111.1 (575.2)(04)

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COMPARATIVE ANALYSIS OF SHAMANISM AND TENGRISM IN THE US AND IN KYRGYZSTAN

The goal of my paper is to show the special peculiarities of the religious believe of the Native Americans and Kyrgyz nation. Everybody knows that they were shamans even till nowadays and some elements of shamanism are kept in Kyrgyz culture that is connected with the Tengism.

Key words: analysis, shamanism, religion, diversity.

Целью работы является необходимость показать особенности религии коренных американцев и кыргызского народа. Всем известно, что шаманы есть и в наше время, и отдельные элементы шаманизма хранятся в Кыргызской культуре, что связано с Тенгрианством.

Ключевые слова: анализ, шаманизм, религия, разнообразие.

In the Beginning was Tengri: "Grace is the (Tengir bless you) from grandmothers and heart of belief" grandfathers. At that time I had no idea of the one

The word "tengir" is primordially old Kyrgyz, who is Tenir and why they spoke so. Years later I consisting of two words: "Ten" — equal and had a representation that Kyrgyz admired "ири" — immense, boundless. So our ancestors KokoTengir.

read Supreme. Since the early childhood for gratitude for the help I heard "TenirJalgasyn"

For years of development of sovereignKyrgyzstan a free choice of religion for



citizens of the country were created. Thus it should be noted that the further development classical religions, and also it extended in a new way. One of such religions that have deep ancient roots is Tengrism in Kyrgyzstan. Tengrism, occasionally referred to as Tengrianism, is a modern term for a Central Asian religion characterized by features of shamanism, animism, totemism. Historically, it was the prevailing religion of the Turks, Mongols, Bulgars, and Hungarians, as well as the Xiongnu and the Huns. It was the state religion of the six ancient Turkic states: Göktürk Khaganate, Avar Khaganate, Western Turkic Khaganate, Great Bulgaria, Bulgarian Empire and Eastern Tourkia. The term is perceived among Turkic peoples as a national religion.

As a modern revival, Tengrism has been advocated among intellectual circles of the Turkic nations of Central Asia, including Tatarstan, Buryatia, Kyrgyzstan and Kazakhstan, in the years following the dissolution of the Soviet Union (1990s to present).

According to some observers, since Islam in Kyrgyzstan is generally moderate and the percentage of Muslims is low compared with neighboring Central Asian states, the principles of Tengrism might gain some popularity. Nowadays the term has gradually entered everyday use: it is discussed in the mass media and Internet forums.

In Tengrism, the meaning of life is seen as living in harmony with the surrounding world. Tengrist believers view their existence as sustained by the eternal blue Sky, Tengri, the fertile Mother-Earth, spirit Eje, and a ruler who is regarded as the holy spirit of the Sky. Heaven, Earth, the spirits of nature and the ancestors provide every need and protect all humans. By living an upright and respectable life, a human being will keep his world in balance and maximize his personal power. Belief that everything has a soul, or kut, even plants, animals and the natural environment.

In recent years everywhere increasing interest to a tengrism as to basic philosophy and a source of spiritual culture of many people of Siberia and Central Asia is noted. And in the light of the latest scientific data it is possible to claim safely that this doctrine is a spiritual basis of all civilization which is based upon pillars of Hebrew religion, Islam, Christianity, democracy and Buddhist philosophy. Life leads us to understanding that the new civilization can survive only on the basis of

outlook which would rely on the principles of a tengrism: this equality in aspirations and opportunities for achievement of perfection in planetary scale, ecocentrism philosophy, the statement of true national democracy and social equality. This most ancient monotheist miroucheniye appeared 10-12 thousand years ago, during disintegration of the Altai people, and became a spiritual basis and a core of modern religions.

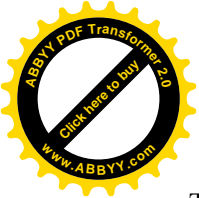
The key thesis of a tengrism that our ancient ancestors considered themselves created of light: "Our father — a beam, mother — the earth, blood — water, and soul — air". Unlike representations of other religions according to which the person was created from clay, and the woman — from his edge and is his assistant. On the representations of our ancestors based on a tengrism, the woman is equal to the man. Эркектин билеги кучтуу, аялдын тилеги кучтуу; man is strong with his power and woman is strong with her good wish, аял уйдун куту- women is the happiness of the home. All these national sayings only emphasize greatness of the woman.

In Kyrgyzstan, кез мончок (koz monchok) are extensively used by almost everyone in their houses, in/on vehicles, baby clothes and even on buildings. People observe traditions like hanging rags on trees; dropping water on someone who has arrived from far away (like saying, "go like water, come like water"); the importance of the number 40; doing special ceremonies for dead persons reading a prayer for the sake of the 40 days of death. This notion is connected with Tengrism.

For 40 days after birth of the child the mother are required to stay in the home. On the fortieth day, a special ceremony, to bathe the child should be done, that is called Kyrkynchygaruu. The child was bathed with the 40 spoon of water.

One of symbols of Tengrism is Umay -Umayene blesses the people nowadays as the Goddess of fertility and virginity. There are so many holy places that is connected with Tengrism like mountain chains of Tenir-Too and top of Khan Tengri.

A number of Kyrgyz politicians are actively pushing Tengrism, to fill the ideological void. Dastan Sarygulov, ex-secretary of state and formerly chair of the Kyrgyz state gold mining company, has established Tengir Ordo (Army of Tengri) which is a civic group that seeks to promote the values and traditions of the Tengrism.



There is a Tengrist society in Bishkek, which officially claims almost 500,000 followers and an international scientific center of Tengrist studies. Both institutions are run by DastanSarygulov, the main theorist of Tengrism in Kyrgyzstan and a member of the Parliament.

The mass media and newspaper coverage played a great role in announcing about this faith.

In a newspaper interview one of Kyrgyz politician of Kyrgyzstan D. Sarygulov said:

«We are people which received blessing of the Lord (or Neba-Tengir in the Kyrgyz understanding) more than 5 thousand years ago. Thanks to it, we created the history, the inner world, culture, customs, outlook. It provided Kyrgyz success and victories within 5 millennia. If we want to keep ourselves, we are simply obliged to return to sources, to know the history, to be ourselves. And then we will find the true way – means, we will keep ourselves in centuries»

The Kyrgyz Government is not recognizing tengrism as a religion. Tengrism in Kyrgyzstan is alike to the shamanism in the USA Native Americans as the first settlers had diverse religious beliefs and they were different from each other.

The term "shamanism" was first applied to the ancient religion of the Turks and Mongols, as well as those of the neighboring Tungusic and Samoyedic-speaking peoples. Upon learning more about religious traditions across the world, western scholars also described similar magic-religious practices found within the ethnic religions of other parts of Asia, Africa, Australasia and the Americas as shamanism.

Shamanism is not a religion but rather a way to be which can be practiced by people from all walks of life and from all backgrounds and belief systems.

Unfortunately, the term "shamanism" has been misused in popular culture for many years. The entertainment industry has used "medicine man" or "shaman". In Kyrgyz culture shaman was used in the meaning of "bakshy - like a medicine man. In the USA it is described as a holy men and a women of Native Americans.

There are hundreds of Indian Nations in North America, each of them have their own culture, language, and spiritual belief system and none of them describe their beliefs as shamanism.

The key goal of most American Indians was to

keep harmony with such holy natural power, to move with its cosmic pulse. Harmony was the way to fertility of both tribe and nature, to success in both gathering & hunting, to a full life. By contrast, disharmony led to disaster: ruined crops, no game or fish, sickness, etc.

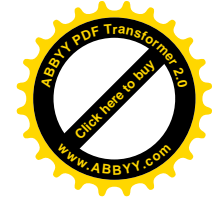
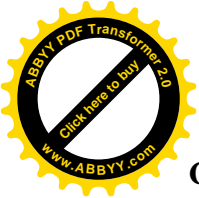
Most native Americans believe that they must have a close connection with nature because their guardian spirit usually is that of a plant or animal. Many people say the guardian spirit takes the Shaman to the other reality where he is given his needed knowledge and power through a hole in the world. The Shaman may also seek information to help his people and village. As a religion of nature, shamanism throughout Central Asia held particular reverence for the relations between sky, earth and water and believed in the mystical importance of trees and mountains. It should be noted that both Tengrism and Shamanism have beneficial impact on environment. Tengrism and Shamanism have similar ceremonies connected with nature.

If Tengrism has the ceremonies as Tengrian Epiphany (December 23), The Holiday of Life (select weekend around June 21), Kut - blessing Ceremony and in Shamanism there are such holidays as follows: Winter Solstice, Spring Equinox, Summer Solstice, Fall Equinox and etc.

The use of purification by fire is an important element of the shamanic tradition dating back as early as the 6th century. Shamans perform fire ceremonies for releasing, cleansing and balancing. Fire ceremonies are essential to purifying the body, spirit and heart, and can be used for healing and creating fruition in our lives. It was done in Kyrgyz culture too.

For a new family member (for example for the bride) Kyrgyz people have a tradition "Otko kirgisuu" that means welcome to the fire of the other family who invites them as guest. This person has to jump over the fire, because fire is a symbol of purification. Through a fire ceremony, energy bound in old ways can be freed to move in a new direction.

By the arrival of European settlers and colonial administration, the practice of Native American traditional beliefs was discouraged and Christianity was imposed upon the indigenous people. Despite that Shamanism continues to exist as a belief in America.



Conclusion

1. Kyrgyz Government didn't recognize Tengrism as a religion nowadays as they have no Bible or Kuran .
2. In Tengriism, the meaning of life is to live in harmony with the surroundings and to keep the environment from calamity.
3. Tengri constitutes the archetypal value system of human beings.. In this capacity, it can also serve as a benchmark for what was to follow.
4. Tengrism is connected with the space and space exploration. It will be developed together with the cosmos.
5. They are close connected by means of their philosophy and their background in the field of customs and traditions .

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УДК: 130.2 (575.2) (04)

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American Studies Alumni 2010

THE STYLE OF WRITING OF MARK TWAIN AND BRET HARTE: DIFFERENT BUT SIMILAR

The research contributes as well to the understanding of the culture and way of living of American people in the given period of time to which Harte and Twain refer in their works.

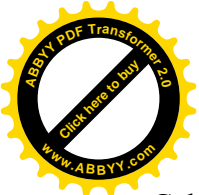
Key words: writing style, language of writing, comparative analysis.

Исследование включает в себя понимание культуры и образа жизни американского народа в определенный период времени, к которому Гарт и Твен ссылаются в своих работах.

Ключевые слова: стиль письма, язык написания, сравнительный анализ.

It is a well known statement that two people can look at the same thing but both see it in two different ways. The logic of the statement can be applied towards two prominent writers in American literature, in particular Mark Twain and Bret Harte. To note, in spite of different views and styles that can be even described as opposite Twain and Harte were friends with each other. Each of them possessed different style of expression in their works that added the uniqueness. Even though there are similarities the style of writing and language of both writers is not similar. Both writers exposed the nature of human beings and disadvantages of society but through different style and language of writing. This essay will review the similarities and differences of the style of writing through the comparative analysis of the early work of Mark Twain "The Notorious Jumping Frog of Calaveras County" and

"Adventures of Huckleberry Finn" and the work of Bret Harte "Outcasts of Poker Flat". The comparative analysis contributes as well to the understanding of the culture and way of living of American people in the given period of time to which Harte and Twain refer. The comparison will be made by looking at the different style of writing and language that both writers used to describe the way of living of American people. The comparison of the style of Twain and Harte reveals the period of time in which both writers produced their works. The works of Mark Twain and Bret Harte chosen for the comparison in this essay brought both writers the success. Two works of Twain are compared to one work of Bret Harte because the focus of the style of Twain in those works varied while Harte's style remained in general unchanged. Mark Twain in his works "The Notorious Jumping Frog of



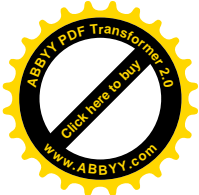
Calaveras County” and “Adventures of Huckleberry Finn” as well as Bret Harte in the work “Outcasts of Poker Flat” did not write about aristocracy. The unifying subject of both writers related to people who came from the lower levels of society. However writers made different emphasis while describing those people through different style including the way on how major heroes were introduced first in the stories.

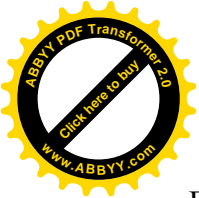
It can be viewed that Mark Twain in his works depicted people as they are with all of their problems in comparison with Bret Harte who tried to idealize common people. For instance, in “The Notorious Jumping Frog of Calaveras County” Twain describes Jim Smiley saying “if there was a dog-fight, he’d bet on it; if there was a cat-fight he’d bet on it; if there was two birds setting on a fence, he would bet which one would fly first”. Twain displays the characteristics of his hero through his actions at once without any intended omission so that readers can imagine the vivid picture of hero’s life. On the other side Bret Harte in “Outcasts of Poker Flat” did not provide the straight description of the type for each of the character in the novel. Thus, it can be seen that Mr. Oakhurst was “calm, handsome face”. However, that description does not allow understanding completely the inner world of the character. Later in the novel it is stated that “though of deserting his weaker companions never perhaps occurred to him” that describes the character as living according to the certain moral principles. Harte describes his character through the subtle implications that draw the whole nature of person through reading the novel from the beginning till the end.

Another technique that Harte uses in “Outcasts of Poker Flat” is a personification of nature through which he describes his heroes. For instance, Harte treats wind as an alive personage “who” “feared to waken them (outcasts)” as well as the sun “who” “saw the outcasts”. Bret Harte calls snow in the end of the story as “white-winged birds” that “settled about them (outcasts) as they slept”. Thus, the indirect indication at the change that occurred inside of the souls of outcasts, demonstrates, namely, their purification. On the contrary the “The Notorious Jumping Frog of Calaveras County” does not mention nature as an alive character. Twain does not pay attention to the nature because people are the main heroes in Mark Twain’s story. Twain calls frog as “modest and straightforward” that makes him to be similar

to Harte’s style of personification with the only difference in subjects. However, later Twain adds the description of nature in “Adventures of Huckleberry Finn”. For instance, in the Chapter XV Finn describes the fog that separated Jim and Huck. In my opinion, through the fog Twain wanted to symbolize the social gap between Finn and Jim. Even though Finn spend his time with Jim he still did not overcome the prejudices towards Jim as a former slave, telling sometimes such things as “humble myself to a nigger” or “can’t learn a nigger to argue”. I think, Twain used the fog as a technique to say that even though it’s hard to see through the fog, to overcome it one can appeal only to the inside feelings but not to the eyes. Therefore the description of nature is used by both writers to provide better understanding of the essence of their works, but Twain compared to Harte does not resort constantly to this technique.

The language by which Twain and Harte wrote their stories, in my opinion, is the key element to understand the style of writers. Twain is known for “his mastery at distilling the rhythms and metaphors of oral speech into written prose”. The use of colloquial speech helps Twain to recreate the life of common people making them lively and full of energy. Thus in “The Notorious Jumping Frog of Calaveras County” Twain denies the use of literary language calling Smiley as a “dangdest feller” who “cal’lated to educate” frog. In “Adventures of Huckleberry Finn” Twain’s personages cut the words and pronounce them in their own manner saying “govment” instead of “government”, “I am rotten glad”, “if I’d a knowed”, thus speaking not according to the grammar rules. Such a way of writing allow to imagine those people as not being invented but as people who exist in reality. In comparison with Twain, Bret Harte uses lofty language and a lot of metaphors. Thus, in “Outcasts of Poker Flat” the word “curse” is replaced by such phrases as “Partheian volley of expletives” or “vituperative attempt...invested with a certain degree of sublimity”. Harte does not mention the word “death” replacing it with “passed quietly away” or “slept”. Harte uses such phrases as “a Sabbath lull in the air” or “Poker Flat was ‘after somebody’” to indicate the hostile mood of dwellers of Poker Flat. If Twain name all things as they are Bret Harte conceals the rude expressions and phrases widely spread among common people by euphemisms.





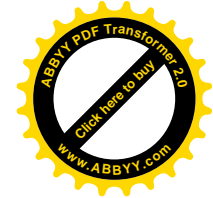
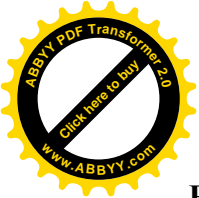
Furthermore through the language Harte and Twain depicted a certain kind of humor. Therefore Twain's work about frog is saturated with humor of people from the lower class. For instance, the major hero Smiley called his dog and frog by the names of well-known people, Daniel Webster and Andrew Jackson. Another example is an unceremonious way in which the narrator was met by Wheeler who just "blockaded him with his chair" and started his "monotonous narrative". According to some critics Twain used "the dry humor" that was "greedily consumed by his readers". However by age Twain gradually changed his style of narration and his latest work "The Letters from the Earth" reflects different style of writing of Twain related not to his "dry humor" but to satire. On the contrary, Bret Harte uses a subtle humor with delicate hints that is similar to irony. For instance, "Duchess.. declared her intention of going no further, and the party halted". Harte displays his character in this part as an aristocratic and capricious whom the Duchess was not in reality. The humor of Harte differed from Twain's in a way that it would combine "a sense of the absurdity with some sense of the sublimity and pathos of the theme".

While Twain's language is distinguished by its simplicity, Harte's language vice versa is too complicated. However this contrasting difference makes writers to be similar to each other. The "Outcasts of Poker Flat" as well as "The Notorious Jumping Frog of Calaveras County" and "Adventures of Huckleberry Finn" is difficult to read and translate. For instance, in the beginning of "Adventures of Huckleberry Finn" "a number of dialects" used in the book are enumerated by author. For instance, throughout the book it is hard to understand Jim who does not pronounce the whole words saying, "Den I reck'n'd I'd invest.." or "I warn't afeared; bekase I knowed ole missus en de wider..". Finn also pronounces some words in his own way of speaking, saying "afeard" instead of "afraid" or "le's" for "let's". The use of vernacular language and an attempt to depict the dialects by Mark Twain in his prose not only complicates the reading but also makes it almost impossible to provide proper translation. There is no use of dialects in "Outcasts of Poker Flat" but literary phrases and words that are not used in daily life. For instance, Harte uses such old English words as

"remonstrances", "ominous", "equanimity" as well as complicated phrases such as "haply the time was beguiled by an accordion". Therefore both Harte's language of writing and Mark Twain's language impede the reading and translation.

Also the style of narration of both writers differed from each other's as well. Harte uses the combination of a third person narration with the first side narration of a person who took part in the described events. For instance, in the beginning of the story Harte describes Oakhurst as an author but later uses the pronoun "I" therefore implying towards his involvement in the described events. Twain, conversely, uses the first person narration in both of his works "The Notorious Jumping Frog of Calaveras County" and "Adventures of Huckleberry Finn" where the narrators are participants who describe their feelings themselves, not through the author's vision.

To conclude, Harte and Twain through their works demonstrated the uniqueness of each style of writing. Even though the works of Harte and Twain denied the very principles of writing techniques of each other, both writers contributed to the diversity of American literature. Both Harte and Twain managed to achieve their objectives of recreation of the peculiar sides of American culture and American history through the distinctive language and style of expression. Bookish language of Harte helps to be imbued with the atmosphere of harsh West and see it in a romantic way. Such a representation, in my opinion, helps to make history of that period still remembered by modern people. The colloquial language of Twain on the other hand helps to reproduce the daily life of people with all of their difficulties and ridiculous situations. To accomplish these objectives, each of the writers had to write in their own original manner. The stories "The Notorious Jumping Frog of Calaveras County" and "Adventures of Huckleberry Finn" as well as Bret Harte's "Outcasts of Poker Flat" would lose their essence if writers tried to apply and imitate the manner of writing of each other. Me, personally, I would always laugh remembering the frog "full of quail shot" and Huckleberry Finn's statement to "take no stock in dead people" as well as feel sorrow reminiscing the "white-winged birds" flying over the outcasts of Poker Flat.



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УДК: 327 (575.2)(04)

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US FUNDED EDUCATION PROJECTS IN KYRGYZSTAN IN THE LAST 20 YEARS: CONTRIBUTION TO THE REFORMS, SUCSESSES AND CHALLENGES

"What are the main US funded education programs in Kyrgyzstan and how much they contribute to the education reforms in Kyrgyzstan in the last twenty years?" is the question that seeks the answer through this article.

Key words: US programs and projects, the reform in education, exchanging programmes, education development.

"Каковы основные финансируемые образовательные программы США в Кыргызстане и как они способствуют реформе образования в Кыргызстане в течение последних двадцати лет?" Ответ на этот вопрос в этой статье.

Ключевые слова: программы и проекты США, реформы в сфере образования, Программы по обмену, развитие образования.

After the gaining independence from Russia mainly focused on higher and vocational the Kyrgyz Republic chose its own way of education systems; e.g. projects as TACIS, development including the education system. The TEMPUS, and DAAD concentrated on higher previous Soviet Kyrgyzstani education system had education and GIZ on vocational education. Since reached lots of achievements, since the literacy this paper is focused on US projects, the EU rate in the country was very low under the Russian projects are not discussed in this article. Empire and was improved dramatically during the The USA funded education programs/projects Soviet Union; e.g. 3.1% vs. 99.7% . covered almost all levels of education system in

After the collapse of the USSR, the Kyrgyzstan. There are many different US funded independent Kyrgyz Republic had to form its own programs/projects that focused on education education system; since the country shifted from development support in Kyrgyzstan; this article is communist into the market economy. devoted to such programs/projects' achievements, Accordingly, the education system together with challenges, and prospective. The key question of the other sectors had to meet the market-oriented this article is, "the main US funded education system principles. Thus, newly founded programs in Kyrgyzstan and how much they independent country needed some support in contribute to the education reforms in Kyrgyzstan education system reforms from well-developed in the last twenty years." Relying on this research capitalist countries including the Western Europe question I seek to find the answers to the and United States of America. following questions:

The reform in education sector mostly funded 1.What are the main US funded and supported by the European Union (EU) and programs/projects on education reform in US programs and projects. The EU programs are Kyrgyzstan and their missions?

2. What are the major contribution and impact of the US funded education reform programs/projects to the Kyrgyz education? and

3. What is the prospective of the US initiated education programs/projects in Kyrgyzstan?

The responses to the above-mentioned questions are based on US funded education projects' reports, publications on US projects impact to the Kyrgyz education system, and my own experience of studying in two-year U.S. State Department Fellowship graduate program "Muskie" and working in six different US funded projects in Kyrgyzstan and Central Asia.

1. Main US funded projects on education reform in Kyrgyzstan and their missions

Since the early 1990s Kyrgyzstan had been benefitting from various US programs and projects that were targeted at education reforms in the country. The US funded projects covered almost all levels of the education system including; basic education, high school, undergraduate and graduate levels of universities, professional development in general, civic education, leadership programs, and other programs/projects that support the US values and democracy.

The US funded programs/projects in Kyrgyzstan pursue to support the better exchanging of the ideas and information between the two societies; the USA and Kyrgyzstan.

The key implementers of the US funded education programs are the American Councils for International Education, International Research and Exchange Board; Soros Foundation – Kyrgyzstan and Open Society Foundation; several international organizations of the USAID financed education projects' implementers; Peace Corps; and US Embassy in the KR.

American Councils for International Education ACTR/ACCELS: Currently the American Councils for International Education offers programs for high school students, for undergraduate students, and for professionals from different fields. For instance, FLEX (Future Leaders Exchange Program) for high school students; OW (Open World) for the professionals and leaders in different spheres; and U.S. – CAEF (U.S. Central Asian Education Foundation) for the AUCA (American University – Central Asia) students in Bishkek.

IREX (International Research and Exchange Board): IREX focuses on supporting scholars, researchers, professionals, and experts from

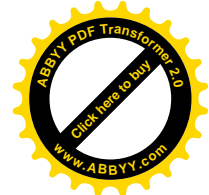
different fields through exchange programs. The following are the main programs of IREX: Global UGRAD (Undergraduate Exchange) exchange program for undergraduate students; TEA (Teaching Excellence and Achievement) Program for school English teachers; Community Solutions program for community leaders, Edmund S. Muskie Graduate Fellowship Program; and others.

Open Society Institute and Soros Foundation: The Open Society Institute and Soros Foundation support various programs as special education, multicultural education, Ministry of Education and Science to develop new generation standards of education, and other projects that support professionals and experts in Kyrgyzstan.

International Organizations that implement the USAID educational projects: There are many organizations that implement the USAID education projects. For instance, two main long-term projects on basic education were implemented by the Academy for Educational Development (AED) and Creative Associates International Inc. The AED implemented a project called, PEAKS or "Participation, Education, and Knowledge Strengthening" during 2003 – 2007. The PEAKS was mainly focused on teachers; however, the project evaluators recommended to work closer with the education system specialists and policy makers in the next similar project; e.g. the report (June 27, 2005) noted, "Building much stronger links between the project and the education establishments ..., especially the local district education departments and their urban counterparts and give them a real sense of ownership."

The next USAID financed basic education support project after the PEAKS was the Quality Learning Project (QLP) that was implemented by Creative Associates International Inc. during 2007 – 2012. The QLP continued to strengthen the students' critical thinking skills and student-centered teaching methods through targeting at capacity building of the education system organizations including District Education Departments, the Kyrgyz Academy of Education, Pre-Service Institutions (Pedagogical Universities) and Ministry of Education and Science as it was recommended by the PEAKS project evaluators.

Currently another basic education support of USAID funded projects has been implementing in Kyrgyzstan since 2013 which is focused on improving the pre-school and elementary grades students' reading skills. The project titled,



“Reading Together” is designed by taking into account the lessons learned from the previous projects, the PEAKS and QLP.

All three projects ultimate goals are to improve the students’ critical thinking, to decentralize the management system that will involve the communities, to change the teacher-centered teaching methods into the student-oriented approaches, and to make the teaching and management more democratic and transparent than before.

Peace Corps – Kyrgyz Republic: Peace Corps mainly supports the English language at village schools and regional universities. The TEFL (Teaching English as Foreign Language) program of Peace Corps gives opportunities for the remote schools students to improve their English language skills through communicating with English native speakers.

The US Embassy in the Kyrgyz Republic: The US Embassy in the KR has actively been either implementing or supporting various education programs/projects in Kyrgyzstan in the last 20 years. The US Embassy to the KR currently has three main education support programs; Exchange, Academic Year and for Educators, and for Professionals.

The first, Exchange Programs include three Fulbright programs that support the PhD level researchers, secondary school English teachers, and visiting graduate students. The main missions of these programs are to exchange the professionals in the university level research fields, English language teaching at school level, and Master’s degree programs. The programs’ terms vary from one semester up to two academic-year periods.

The second, Academic Year Programs and Programs for Educators includes high school and undergraduate students, and professional development of the university and school levels.

The last Programs for Professionals have targeted at professionals of different fields including the government, business, academia, and community. For example, the Hubert Humphrey Fellowship Program gives opportunities to improve the professionalism in the US universities through attending non-degree courses within one academic year and the Community Connections program gave opportunities for professionals of different areas to visit the US organizations and communities to

learn the principles of the US values and apply in Kyrgyzstan.

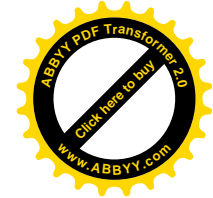
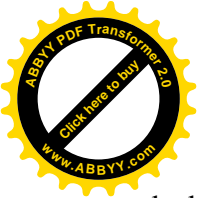
2. Main outcomes and impact of the US funded education reform projects

The outcomes of the projects that supported the education reform in Kyrgyzstan vary depending on each project’s specific plans and missions. For instance, the projects as PEAKS and QLP have left several innovative changes in teaching as introducing and encouraging the critical thinking of students, student-centered teaching methods; and in democratization and decentralization of school administration, introduced “Per Capita” financing system to the schools, introduced Board of Trustees, and Public Hearings. Another noteworthy achievement of the US funded projects is establishing the Kyrgyzstani National Testing Service that has been functioning since 2002 in Kyrgyzstan. Initially this project was implemented through the American Councils for International Education by the USAID financial support. Thanks to this project applicants have fair opportunities to enter the universities through the international standard testing principles.

The alumni of the US funded education programs are supported by different networking activities and alumni associations. For example, Fulbright program alumni have their own association that conducts various activities in the country, the US State Department program alumni have been receiving weekly career support information via e-listserv and organize Annual Meetings that support to strengthen the networking and joint activities. Also, the U.S. State Department Program Alumni have different small grant opportunities for conducting individual and group activities or researches. However, some US funded program alumni and involved people are not tracked by any programs or activities; the reasons may be different depending on program/project implementers’ initial program designs and strategies.

3. Prospective of the US initiated education projects in Kyrgyzstan

Despite the achievements of the US education programs/projects in Kyrgyzstan, the sustainability question is still open. First of all, the majority of the Kyrgyz education system specialists and policy makers have not been trained in the US initiated programs due to the projects’ limited sources and timeframes. Secondly, most of the alumni are not involved in the state educational organizations because of the



lack support and motivation; accordingly the advocacy of the US initiatives is not highly effective in the system as might be. Thirdly, the Kyrgyz national partnership strategy plays an important role for supporting the sustainability of the US funded programs and their participants. This factor is very critical especially, after the official Kremlin's behavior towards the former USSR countries in the last few years; e.g. to Georgia and Ukraine.

Thus, the US supported education projects involved parties should be supported further that

would motivate them despite the negative factors as the Russian influence. However, I am still an optimist to positive influence of the US values to the Kyrgyz education system. My optimism is based on the logic; the gained knowledge cannot be taken out from the humans brains by any regimes. At the same time, my optimism may be misled or changed essentially if the further support of the US education and other programs in Kyrgyzstan will be weakened and dominated by the other's ideologies or influence.

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УДК: 947.1.008 (575.2) (04)

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TEACHING SITUATIONAL GRAMMAR IN AMERICAN STUDIES

The purpose of this paper is to identify the role, importance and effectiveness of teaching situational grammar for the American Studies students.

Key words: grammar, the role, importance, effectiveness.

Целью статьи является определение роли, значения и эффективности преподавания ситуационной грамматики для студентов по направлению «Американистика».

Ключевые слова: грамматика, роли, значения, эффективность.

What is Grammar?

Oxford Advanced Learner's Dictionary.

Grammar is defined as “..... the rules in a Different dictionaries define 'grammar' in language for changing the form of words and for different ways, but they all effectively talk about combining them into sentences” according to the the 'rules of the language'. Grammar does not



equal only 'tenses' or verb forms. Grammar is language and how we use it. What is more important than a definition of the word 'grammar' in this paper is knowing that is there really any need to teach grammar?

First of all it would be relevant to point out what is Situational grammar teaching, according to one of the Internet sources on situational grammar "Situational grammar teaching is a contemporary way of teaching grammar points of a foreign language by presenting and practicing them in a context or a situation, instead of mechanical paradigms. as before. For example, for teaching and practicing the future tense, the teacher sets up the situation in which this structure is most commonly used, which provides lots of space for communicative (and fun!) practice of the specified grammar point. The situation for practicing going-to future is planning a party with your friends and arranging who is going to be in charge of what."

Nowadays when the world is changing every day, in every sphere of our life we can see some innovations. Though, the method of teaching situational grammar is not the invention of today, I can confidently say that it is comparatively new in our country.

First I had a chance to get acquainted with the different methods of teaching grammar was the Universities' Workshop Series 2008, About Teaching Grammar by Carol Marsh, English Language Fellow. That was interactive workshop which examined the place of grammar in the English classroom. We compared Prescriptive grammars and Descriptive grammars. We discussed the theory and did many activities for Deductive and Inductive grammar teaching. Also we were presented some elements of teaching situational grammar. From that time I began to reconsider my way of teaching grammar. Having implemented these "new methods" in my classes soon I have noticed the students' improvement and interest.

The next encounter with the Teaching Situational Grammar was at the Teachers Training Workshop on Communicative Methodology held by English Language School "Lingua", 2010.

Due to that workshop many language teachers learnt about teaching situational grammar. We reviewed and experimented with some samples of presenting situational grammar. I really became very interested in it more than in any other methods of teaching grammar and this fact had an

influence on writing this paper. In this paper I would like to give more detailed information about teaching situational grammar and share with my lesson plan on The Past Perfect Tense.

Teaching grammar via Situational Presentation
I. What do students need to know?

When presenting new language, the teacher must show following things very clearly:

MPF:

There are several aspects of a new item: that you need to know and learners need to learn.

1. What it means.

They need to understand meaning within the given context.

2. What it sounds like.

They need to know the natural pronunciation and spelling of the language.

(This is often referred to as, MPF.) As well as knowing the MPF, students need to use the language - practice.

Language needs context because context provides meaning. One way to illustrate meaning is via a situation. This can be done in a number of ways, including pictures. This situational presentation tends to be quite controlled by the teacher, at least initially, but with the students involved at all times.

Situational presentation refines the context and thus the meaning by building a situation around the presented grammar.

Let's take the Past Perfect Tense as an example of presenting grammar via situation. This is for pre-intermediate / intermediate class. As it is referred to the American Studies students I decided to present the situation of an American wedding.

Stage 1

Spend a few minutes on a class discussing about a big event in everyone's life. Try to elicit from the students the name of this event. The teacher asks questions and maximizes student talking time.

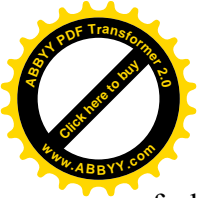
Stage 2

After the students have guessed the name of an event, the teacher revises some vocabulary about wedding which were covered before. In order to refresh the students' minds about learnt words, an activity "Back to the board" can be done. For example, these words can be following:

Wedding rings, bridegroom, bride, honeymoon, stag party, etc.

Stage 3

After the vocabulary been revised and students



feel more confident to speak on presented topic, the teacher hangs on a blackboard the picture a young man and woman. The teacher elicits the ideas about these people from the students asking some questions like: What do you think who are they? Are they a couple? Do they have any children? etc. This increases the students' talking time which is important in language lesson.

Stage 4

When the students are over with their suppositions about the picture, it is time for the teacher to present the picture. The teacher tells that these young man and woman are married, that they got married a month ago and they had their wedding party. Even it is good to give their names to seem the situation more realistic. Then your students should be asked questions about the wedding of this couple like: What did they do at the wedding? What did the guests do? It will help students much if the teacher presents another picture of a wedding party because students looking at it can easily get ideas. All the students' answers must be written on the board, below the picture of wedding and all the verbs in the sentences must be in past simple because all these happened "a month ago" this must be indicated on the board as well.

Stage 5

In this step the teacher asks questions about the things the couple did before their wedding. For example, what did they do before the wedding? Did they invite their guests before? etc. The teacher should record the students' answers on the board. So the board now is divided into two by the things done "a month ago at the wedding" and by the things done "before the wedding".

Stage 6

The teacher draws a time-line, after she asks students to combine two actions in the past into one sentence, pointing out that the first action happened before the second one.

Past ----- # ----- # ----- Now

1) They bought a wedding cake. 2) They ate a cake.

Surely if they are not aware with this grammar point, they cannot manage with this task. Maybe someone will know it or may say the sentence with mistakes. Or maybe no-one has any idea. This is not important; you are just seeing if anyone knows it. If no-one does, the teacher says the sentence to the class, making sure everyone is listening!!! The teacher names the grammar and writes a model sentence on the board. This is the

teacher's model sentence containing the language being targeted.

Model: They had bought a wedding cake and ate it at their wedding party.

The students must hear you say the model sentence several times naturally and then be given the chance to say it to themselves. At this stage of the lesson the main focus has been on the meaning. What the teacher has done is to illustrate meaning by means of a pictorial situation and introduced a model sentence containing the target language. The aim has been achieved, meaning has been illustrated. It is essential that the teacher checks that the students really have understood the meaning. By providing meaning in context teachers are providing their students with real language rather than abstract rules. But this is not enough. We have to make sure they have understood.

Teachers must employ effective and efficient methods for checking the students' understanding of the meaning which has been illustrated.

'Do you understand?' 'Yes'. Proves absolutely nothing.

The most effective method of checking understanding is concept checking questions.

We can now turn these statements into simple questions:

Are we talking about the past, the present or the future? (past)

Are they finished actions? (yes)

Did one action happen before another action in the past? (yes)

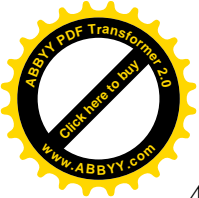
If the students give any answers different from the above, they have not understood everything and some further clarification will be required.

Concept questions are an effective and efficient way to genuinely check understanding. They should:

- focus on the essential meaning of the language in the context being provided
- be short and simple in nature
- avoid ambiguity
- require very short answers
- avoid the use of the grammatical form being tested

Tips to formulate concept questions

1. First analyze the language and its meaning within the given context.
2. Define the essential meaning in simple statements.
3. Turn these sentences into questions.



4. Keep the questions simple in terms of both language and length.
5. Avoid questions which are not relevant to the meaning of the language.
6. Avoid using the same grammatical forms in the questions that you are testing.
7. Ask questions which do not require a lot of language in the answer.
8. Make sure the answers are clear and unambiguous.
9. Plan them in advance – until you have more experience and confidence, they will not be easy to think of on the spot.

Form can be highlighted by using different color pens, if possible, and/or a substitution table.

Had+V3-ed After all let's review the main tips for planning and conducting Situational Grammar Presentations.

- The meaning, form and pronunciation of new language needs to be covered, and communicative practice should be given, too.
- Situational presentations are controlled and effective ways to introduce language at certain levels.

- They can be done via visuals as long as these are clear and appropriate.

- Teachers need to be clear in their own minds of the meaning of the target language, how it is formed, and how it is spoken.

- This type of presentation is teacher-led, but with student involvement throughout. Let them do as much of the 'storytelling' as possible.

- Have a model sentence to work towards – elicit it if you can, give it if you can't.

- Check they really have understood the meaning.

In conclusion I would like to emphasize that situational context permits presentation of a wide range of language items. The situation serves as a means of contextualizing the language and this helps clarify its meaning. At the same time the generated examples provide the learners with data for induction of the rules of form. Students can be involved in the development of the presentation as well as in solving the grammar 'problem': this makes it less dry than a traditional grammar explanation. Moreover, the situation, if well chosen, is likely to be more memorable than a simple explanation. All these factors suggest that this approach rates high in terms of efficacy.

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УДК: 947.1.008 (575.2)(04)

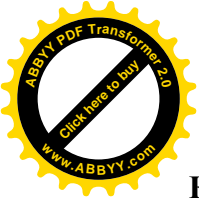
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CONTEMPORARY AMERICAN PERFORMANCE POETRY

The aim of this paper is to show the close interaction of poetry with real life, to categorize performance poetry exploring definitions given to this term, and to distinguish main forms of performance poetry that had emerged by the 1970s.

Key words: performance poetry, oral poetry, spoken-word poetry, talk poetry, sound or acoustic poetry.

Целью данной работы является показать тесное взаимодействие поэзии с реальной жизнью, классифицировать исполнение стихов, исследуя определения, приведенные к этому термину и выделить основные формы исполнения поэзии, которые возникли в 1970-х.



Ключевые слова: исполнение стихов, устная поэзия, разговорная поэзия, звуковая или

акустическая поэзия. “Performance” as employed in “performance poetry” in American poetry refers to the rich and complex poetic form in which words are used as script for spoken word performance, usually presented by the author or narrator. This genre includes the categories that have a much wider range of meanings, for example, returned poetry, oral poetry, or spoken-word poetry, talk poetry, sound or acoustic poetry. In this paper, concentrating upon the usage, interpretation and significance of performance poetry, I will outline briefly some of its major characteristics, like the usage of sound effects in performance poetry and its oral, aural and visual features. These features include the poet’s presence and the site of the performance, relationship of meaning with music, rhythm, and multimedia existence in poetry readings. Among these features the combination of multimedia existence: voice, presence, music, high-tech devices to create mood, tone and images, and meaning, phonetic intensifiers -rhyme, alliteration, assonance, repetition, as well as dialect, idiom, and slang in performance poetry will be discussed with examples.

In contemporary American poetry the late 20th century gives rise of the new forms of poetic readings using different features of performance and visual poetry, sound poetry, combining with sing-song poetry and rap culture. Performance poetry or “returned poetry” shows the close relationship with oral and ancient storytelling traditions and proves that poetry has always been interwoven into daily life. Therefore, the aim of this paper is to show the close interaction of poetry with real life, to categorize performance poetry exploring definitions given to this term, and to distinguish main forms of performance poetry that had emerged by the 1970s.

So what is performance poetry?

Poetry is seen as an art appealing only to the intellectual groups of people, poets, scholars, and, therefore, it seems to students far from their real life. They seldom believe that their own lives are the subject of poetry. Nevertheless, there are many reasons to integrate contemporary poetry in learning language and literature. The first reason is that poems deal with contemporary universal themes, such as love or hate, beauty, loneliness, depression, existence, etc., which are familiar to students. Secondly, poems bring contexts which provide students with cultural, linguistic and literary peculiarities of source language. Additionally, students learn more about the usage

ая поэзия, разговорная поэзия, звуковая или

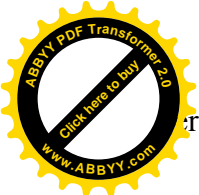
of modern language and style influenced by the new technological progress in the time of globalization. In poetry classes it is also important to study different types and forms of contemporary poetry. One more advantages of using contemporary poetry in our classes is that students are connected to poets who are currently living and which refer to topics relevant today, and with topics that currently take place. As an example I would like to use my Facebook conversation with American well known contemporary writer Rolf Ingve, who wrote following to me:

“Dear Kanye, I am both humbled and pleased that you liked that story. What a strange life it is that my stories I wrote so long ago and so far away from you should connect with you today. Thank you so much, Rolf Yngve”.

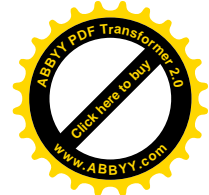
So, all of those reasons which connect us with American contemporary poets and writers are wholesome in understanding American literature, and creating our own imaginative works and connecting poetry with today’s real world.

In contemporary American literature Paul Hoover distinguishes two types of postmodern poetry: language poetry and performance poetry (Hoover, 1994). He explains that these two relatively marginal influences of seventies have become increasingly the dominant postmodern modes (Hoover, 1994 p.35). According to Lesley Wheeler performance poets relied more on the rhetorical and philosophical expression in their poetics than performance artists, who arose from the visual art genres of painting and sculpture (2008). Like in many Avant-garde movements, in Language poetry words more important than sounds or letters; the idea was that language should dictate meaning rather than the other way around, authority of the confessional voice, poem’s lyricism and grammar. The Language poets broke sentences into disjointed phrases and broke phrases into words in order to cleanse language of corruption and banality (Burger, 1984).

Mainly, postmodern free verse poetry includes performance poetry, language poetry and avant-garde forms of visual or concrete poetry, mass media poetry and prose poetry. Language poetry emphasizes textuality, and performance poetry is not interested “poem as poem,” but rather in using the words in script for spoken word performance (Hoover, 1994 p.35). This quality, using the words in script for spoken word



performance, may lead



to distinguish the various forms of performance poetry: experimental poetry, “returned poetry”, spoken word poetry, talk poetry, sound poetry and mass media poetry.

Performance poetry or “returned poetry” shows the close relationship with oral and ancient storytelling traditions. Experimental or postmodern poetry proves that poems are more than words. Mass media poetry shows the close interaction of poetry with real life, and proves that poetry has always been interwoven into daily life. Sound poetry is a subcategory of performance poetry that emphasizes the sounds that make up words rather than the actual words themselves.

As Hoover stated the growing importance of performance as an area of conceptual art, performance poetry appeared as a new form of conceptual art (Hoover 18). Conceptual art is art in which the concepts or ideas involved in the work take precedence over traditional aesthetic and material concerns. In conceptual art any of various art forms in which the idea for a work of art is considered more important than the finished product.

According to the studies performance poetry means reading or declaiming poetry in a way that acknowledges the presence of an audience. As A. F. Harold states performance poetry is “doing things with words for adults and children that are not normal (words)”. Harold has been working as a performance poet since the early years of his life. His work as a performance poet was reviewed by Jane Draycott, British poet with a particular interest in sound art and performance poetry. Over the past decades, the poetry performance has developed into an increasingly popular, diverse, and complex art form in Anglo-American literature. In theoretical and critical discourse, it is referred to as performance poetry or spoken word poetry. Some theorists argue that it is an independent poetic genre, but others treat it as a contemporary manifestation of oral poetry or of the poetry recital. According to Martina Pfeiler in the 1970s, performance art often used spoken word poetry as an integral part of avant-garde performances. Pfeiler states that feminist poetry in the 1970s used performances of poetry in order to achieve a visibility of their concerns in what they view as a patriarchal society, which continues to be an issue in the 21st century (2003).

Since there are many different definitions of performance poetry, I would like to point out Cornelia Grabner’s definition, who states that “performance poetry uses the stage as the page, transforming poetry readings into theatrical

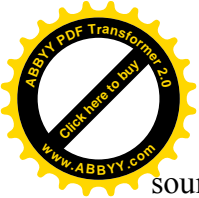
events” (Grabner 2008). According to her research performance poetry, as a reaction against mainstream, print-based poetry, developed mainly as a form of protest and rebellion. The main focus of performance poetry is to go back to the classic role of the poet, reciting notable happenings, emotions, and perceptions. But contemporary performance poetry uses experimental rhythms as a means to engage an audience in the listening experience.

American literary critic Richard Poirier states that performance is “an energy in motion, an energy which is its own shape” (Poirier 1992, xv). It means that in performance poetry this energy is made up of sounds, body movements, gesticulations, eye-contact, visual images (e.g. of the setting, graphics, videos, as well as of the poem itself in the mind of the performer and as the audience), and feelings occurred by the rhythm. However, in the performance poetry, as Poirier states, “the work, once performed, disappears forever.” (Poirier 1992). Theoretically this energy is in motion until the performance is over; yet even long after the performance has ended, this energy sticks in the minds of the audience and the poet in the form of memories.

The major characteristics of performance poetry

So, how is performance poetry different from other types of writing?

1. The first thing to emphasize is that, like all forms of poetry, performance poetry is written for its evocative qualities - those qualities that produce an emotional response in the reader, aesthetic effect or create an experience. The first feature of performance poetry is the use of the devices which produce sound effects. Sound is the major feature of performance poetry. Sound poems are written to sound beautifully, to tell a story or to share a message. They can have alternative meaning, and they can share a feeling or experience. But the main difference between sound poetry and other forms of poetry is the attention the poet pays to sound effects, including structure, form, tone, word choice and all of those things that create the sound effect the poet is trying to achieve. According to studies sound poetry is a form of poetry, related to visual poetry that emphasizes the sounds that make up words rather than the actual words themselves. A sound poem uses an arrangement of phonetic sounds to create a musical tone and rhythm. Although its text can be written, sound poems are meant to be “performed,” spoken publicly by the poet. In written form, sound poetry contains letters and



sounds that seem like words but are not. Like words, the sounds have consonants and vowels. The arrangement also uses poetic devices like alliteration, rhyme and repetition. Luke Wright, British poet, emphasizing acoustic quality of performance poetry, defines it as poetry that “mobilizes not a reading but a speaking voice, and which puts the word in contact with music, non-musical sounds, visual elements and theatrical devices” (Wright).

In performance poetry sound and other phonetic intensifiers function as part of the poem because they are important to the creation of meaning of the poem. From this perspective performance poetry is interactive and alive.

2. The second characteristic of performance poetry is using elements that appeal to the other types of poetry, like oral, aural and visual. This includes music, rhythm, recordings or imitations of nonverbal sounds, smells, and other perceptions of the senses. In poetry performance, the repetitiveness of the rhythm and rhyme allow improvisation, memorization, and impact on audience and also keeps from possible interjections from the audience. The emphasis on the voice encourages the listener to focus on the voice’s tone, intonation, inflection, timbre and tonality, volume and pause. These are the most common features of the voice of a speaking person; in poetry these features are created consciously to produce aesthetic and sound effect. Poets have many tools that they can use to create their sound effects. When we hear sound we associate different feelings and emotions with them. When words are spoken aloud, they have lots of great sound qualities that poets can incorporate into their poems.

We take the following extract as an example, an English version of the Senecan Indian ceremony poem called “The Animals are Coming” from his collection of Poems for the Mystic Animals, translated from Indian North Americans. Rothenberg used this poem for the performance, which is originally used as a ceremony by the medicine society for calling guardians of the Senecan people, mystical animals (Rothenberg 1982)

Basically, this is a translated poem, but Rothenberg explains that “translations themselves may create new forms and shapes-of-forms with their own energies and interests” (1982). This translation gives the root to the development of Rothenberg model of writing performance poetry, and it became “an expansion and invention for his own time and place” (Rothenberg 1972). This

implies that by translating the sounds of the original, Rothenberg creates a poem of his own, which requires the work of a poet in the first place, and only in the second place the skills of a translator. As Rothenberg puts it as, “all poetry, all poets’ work, where poetry and music haven’t been separated” (Rothenberg 1972).

3. The third feature of performance poetry is emphasizing the combination of multimedia existence: voice, presence, music, high-tech devices, and meaning. The most obvious feature of performance poetry is the poet’s presence on the site of the performance. It has a close relationship with audience and community. Usually the author knows his/her audience, the exact topic of discussion and community needs. One of the representatives of the American performance poetry which emphasized multimedia qualities is Laurie Anderson. The nature of her poetry, as Martina Pfeiler points out, is “in her ability of making use of various genres and blending them with various acoustic, visual and other expressive media of the performing arts” (135). What makes Laurie Anderson’s poems to be performance is her ability to use her multimedia background: using her own voice, using different objectives in the performance, as Laurie define own poems “high-tech opera”, in which she performs multicultural cast of several musicians and artists in front of a live audience. All these aspects may be discussed in her poem “White Lily”.

What Fassbinder is it?

The one-armed man walks into a flower shop and says:

What flower expresses days go by
And they just keep going by endlessly
Pulling you into the future.

Days go by

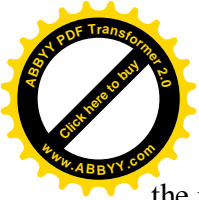
Endlessly

Endlessly pulling you into the future.

And the florist says:

White Lily.

The performance of this poems starts with a setting where electric sounds of a melody played on a keyboard, and strikes of a clock tower. The important elements of this poetry film production are its sound, color, moving images and light/shadows which help to produce its impact on the recipients and audience. The author, dressed in a white suit, but with black shadow (white versus black) walks backwards. This poem is created with the intention of a multimedia performance, achieves its full dramatic realization only in performance, which reveals the basic meaning of



the poem visually, verbally, and in action. Though the poem can exist on the written page, or as a sound file, the poem is complete only in its multimedia existence, voice, presence, music, and meaning.

4. The fourth feature of performance poetry is emphasizing on the meaning and using poetry as a tool in struggling of the people in society, for instance, struggling against political issues, injustice and discrimination. Performance poetry was used as a tool to reach more people and share experiences in the development of social and political changes. In performance poetry the combination of rhythm, rhyme, and cadence resonates well with the recipients, this quality makes performance poetry more than traditional poetry. Through the poem “Black Art” by Amiri Baraka we may define performance poetry as a movement that incorporates cultural identity. It shows that poetry should not only be an art-form, but be a weapon against the struggles of the people society, a protest poem:

“We want poems that kill Assassin poems,
Poems that shoot guns Poems that wrestle cops
into allies and take their weapons” (Black Art – Amiri Baraka, Performed in 1985)

5. The fifth feature is in its connection with oral poetry. Obviously, poetry is derived from oral traditions when poems were previously written for performance. As Hoover stated, “If language poetry seeks to invent a future through the written text, performance poetry bears nostalgia for a more perfect past when orality was primary” (38). This quality shows that performance poetry is not purely a postmodern phenomenon. It begins with the performance of oral poems in ancient times, especially in oral literature. John Holcombe describing its connection with oral poetry, states that sound-patterning is a feature of the great majority of poems, and only in the last few centuries have readers become accustomed to silently reading a printed text. Some of the great epic poems from around the world are written from oral narratives, for example, Kyrgyz epic “Manas”, which is performed by manaschy - narrator of the epic, was created only for performance. The combination of voice, timbre, gesticulations, mimics, diction, phonetic devices – alliterations, assonance, music and other sound effects make this genre unique and appealing. These epic poems were transmitted orally from performer to performer and were constructed using devices such as repetition, alliteration, rhyme, to make performance more powerful and

to facilitate recall and memorization. Usually the performer of a poem composes it from memory, using the version and changing or adding some other parts of the poem. All these qualities of oral poetry preserved in the new postmodern forms of performance but extending it with new technological or cultural peculiarities. What distinguishes sound poetry from oral poetry and epic narratives in a fundamental way is that usually its sounds have no meaning in any traditional sense. In most cases, the sounds in performance poetry are not always “words” but only sounds arranged in a pattern.

6. The sixth feature of performance poetry emphasizes the phonetic intensifiers as rhyme, alliteration, assonance, repetition, etc. These devices are very important in creating the impact on recipients and to produce emotional response. Explaining the purpose of using phonetic devices in a poem, like, “a sound poem uses an arrangement of phonetic sounds to create a musical tone and rhythm”, David Rothman states that,

“For the purest poetry the meaning of verse is the beauty of music, perceived through a pronunciation that requires no diacritical (and therefore graphic) artifice. The metaphorical ‘music’ of verse structure was once indeed music.” (Rothman)

Among these poetic devices rhyme is the most important in creating sound effects. Poets also use rhyme, internal rhymes, across a poem to give an impression of isolation or dissolution, depression or alienation.

When people aren’t asking questions
They’re making suggestions
And when they’re not doing one of those
They’re either looking over your shoulder or
stepping on your toes

And then as if that weren’t enough to annoy
you

They employ you. (from “More About People”
by Ogden Nash, 1941)

One more poetic device, repetition is often used in creating sound poems. For example, D.H. Lawrence uses repetitive sarcasm as a principle in his short poem “The English are So Nice.” His repetitions would become monotonous if not for their obvious intent. He beats the reader half to death by repeating the words nice, nicer, or nicest no fewer than 17 times in a mere 22 lines. We will consider the first six lines.

The English are so nice
So awfully nice
They are nicest people in the world



And what's more, they're very nice about being nice

About your being as well!

If you're not nice they soon make you feel it.

7. The seventh important characteristic of performance poems is the use of dialect, idiom, slang, a socio-critical content, a multimedia texture, musical rhythm, and clarity of diction.

These qualities were explored in Martina Pfeiler's research on sound poetry: of contemporary

American performance poets. According to Pfeiler the poet and the recipient may interact in many ways, for example, during the performance the poet may address audience personally and making

them co-creators of the poem, and participating in poetry slams that depends on direct audience reactions. This explains why slam poets perform entertaining, political or controversial texts or poems for specific events that are emotionally stirring.

Benjamin Zephaniah, English writer and poet using dialect, jargon and slang words like dis, de, dat, fe tries to show the close connection of everyday speech and poetry language and to make a deeper effect on the readers in his poem 'Dis poetry'. He describes performance poetry as "a poetry designed for ranting; needing ears for hearing it and eyes to look at it"

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УДК: 372.881.111.1 (575.2)(04)

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US AND KYRGYZ SCHOOLS IN THE PAST BACKGROUND INFORMATION

In the United States in the 19th century, one-room schools were common on the frontier. The country was expanding westward. The government encouraged adventurous people to settle new territories by offering them land ownership if they worked a plot of land for a number of years.

Key words: One-room schools, importance of education.

В Соединенных Штатах в 19 веке однокомнатные (карликовые) школы были распространены на границе. Страна расширяла западные районы. Правительство призвало предприимчивых людей поселиться на новых территориях, предлагая им право собственности на землю, если они брали участок земли на несколько лет.

Ключевые слова: однокомнатные школы, важность образования.

In the United States in the 19th century, one-room schools were common on the frontier. The country was expanding westward. The government encouraged adventurous people to settle new territories by offering them land ownership if they hope

worked a plot of land for a number of years. This offered poor immigrants hope for a better life for their children, even though clearing and cultivating the land could be back-breaking work.

One-room schools were another source of



for the settlers. Their children could learn skills their parents didn't have, thus increasing possibilities for their future success in the United States. To establish these schools, community members pooled their resources to build a school and hire a teacher. The community then took responsibility for maintaining the school and slowly updating the building and the teaching materials.

In the text a former schoolboy tells his fond memories of studying in a one-room schoolhouse. He is optimistic about his future and sees himself as being a productive citizen in his community on the new frontier.

Pre-reading

Before reading the text to the students, try to get them to speculate about what life in and around a one-room school might have been like.

1. What do you think a one-room school would look like (inside and outside)?
2. What kind of teacher worked in this type of school?
3. What kind of students studied in a one-room school?

THE LITTLE RED SCHOOLHOUSE

While growing up in Kentucky and Indiana, I went to several one-room schools because my family moved around in search of *fertile* land and a town with a good church and *honest* people.

Each schoolhouse looked pretty much the same inside and outside. We sat on backless *benches* and worked at tables placed along the walls of the room, while the teacher's desk sat at a little higher level at the front of the room. We heated the schoolhouse with a *stove* in the center of the room. We put whatever wood we could find into the fire to stay warm. The outside of the small wooden building was painted red, so everybody called it "the little red school-house." A bell hung above the *porch*, and the teacher rang that bell to tell the students it was time to come inside and get to work.

The teacher couldn't help all of us at the same time, sometimes the teacher had the younger students go to the front of the room, while the older students worked on assignments at their desks. All of the kids in my family made it through the eight-grade system. We worked together, taught one another, and this helped all of us *graduate*. There weren't enough books for all of us at school. We made up for this through *rote* memorization and reciting what we learned. I am still able to *recite* parts of some famous speeches we memorized. The teacher also had us act out plays and compete in *spelling bees*.

We called our teacher a schoolmarm. Besides teaching us, she took care of us like a nurse, gave advice like a *counselor*, and made us sit and stand straight like a *drill sergeant*. I really don't know how my teacher managed a large group of students, aged 5 to 20. Students didn't come to class everyday because most of us worked in the fields on our families' farms. When the teacher had trouble with loud and active boys, she always shook her head and said, "boys will be boys."

Getting an education is important. Our town just built a new church and *elected* a *sheriff*. And people say the railroad will build a train station here soon. I know that I can be more than a farmer. Honesty and hard work will bring you a long way in this land of opportunity. Our greatest president, Abraham Lincoln, studied in a one-room school-house just like me.

DUISHEN

Chinghiz Aitmatov described the first Kyrgyz school in his short novel "Duishen": Duishen is the main hero, who was demobilized from the Red Army, has come to a *remote* Kyrgyz village to organize its first school. He comes up against the *hostility* of those whose children he wants to teach, he is abused and threatened by the *bais*, the rich landowners who still consider themselves to be the rulers of life.

Duishen is *naive*, he is inexperienced and impulsive, but his *great assets* are his boundless enthusiasm, his nobility of purpose and the courage with which he *plunges* into the hazardous battle against his *foes*.

Duishen's pupil, Altynai, who became a doctor of philosophy, remembers him as follows:

"How courageous of that all but *illiterate* young fellow, who could hardly read and had no text-books, not even an elementary reader, to attempt that truly great job! It was no simple thing trying to teach children whose fathers and forefathers had all been illiterate. Duishen was, of course, completely *innocent* of method and had no kind of program. Rather, he never even suspected that such things existed.

He taught us as well as he could, he taught us what he thought we should know, guided by his instinct alone. But the sincere enthusiasm with which he *tackled* the job was not wasted on us, of that I am sure.

He accomplished more than he realized. Yes, he did, because in that school of his, in that old mud stable with *gaping* holes in the walls through which we could see the snow-clad mountain tops, we Kyrgyz children, who had never left the *confines* of our village, suddenly glimpsed a new



3. An _____ person tells the truth and expects and wonderful world. We learnt that kerosene, which people brought from market, came from the depths of the earth. We came to believe that when our people became a little better off our school would move into a big white building with large windows, and the pupils would have desks.”

Post-reading:

I. Additional Vocabulary Practice

1. Every year, students in the United States compete in a national _____, a contest in which participants must spell difficult words.

2. The farmer bought the land because of the Earth.

others to do the same.

4. The population of a country _____ a leader in a democratic process.

5. The soldiers knew that at 5:00 a.m. the _____ would be ready to make them exercise.

6. When someone commits a crime, it is the job of the _____ to catch him.

7. On summer evenings, my family sits on the _____ and watches the sunset.

8. In the park, the two lovers were sitting on a _____ and talking about their future together.

9. When I come home from school, something tasty is cooking on the _____.

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УДК: 947.1.008 (575.2)(04)

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DEVELOPMENT OF THE AMERICAN STUDIES PROGRAM IN IUK

This article deals with the development of the American Studies program in IUK and curriculum development project.

Key words: curriculum development projects, relations, gain the knowledge.

В этой статье речь идет о развитии программы Американоведение в МУКе и о проекте разработки учебных планов.

Ключевые слова: проект разработки учебных планов, отношения, получать знания.

It was in 2001-2002 when I went to the the University curriculum activities and how they University of Michigan as a Fulbright scholar developed depending on the majors and a minors. with my curriculum development project. I saw At that time Kyrgyzstan developed the relations

10. When the student needed advice about how to apply for university, she asked a _____ at school.

11. Someday I will _____ from a university and find a good job.

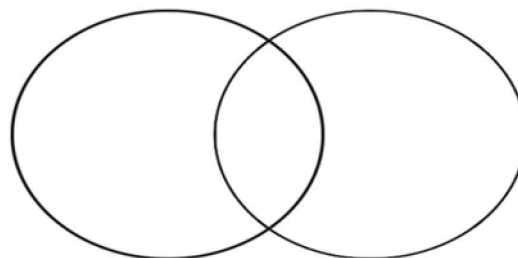
12. I am still able to _____ poems that I learned years ago.

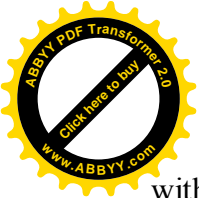
II. Who, What, Where, When, How?

Divide the class into groups and ask each group to make a chart with 5 columns. Each column represents information about the text on One-Room Schools (American and Kyrgyz). Then, as a class, share the information that they have.

III. Venn Diagram

(Similarities and Differences of US and





with USA and there were a lot of exchange programs between two countries that brought to complete understanding and friendship. In spite of the differences in the curriculum development (ups and downs) in Kyrgyzstan as well as in the USA the quality of education in the universities of the US were high and flexible and available for those who would like to gain the knowledge. As

soon as I came to Kyrgyzstan we applied to the new program that is titled “American Study” as the part of Regional study and it was not so well developed and it was supported by the staff of that time in the Ministry of Education and by our president as well as the vice presidents and it began to work in 2001-2002 in IUK. WE began to submit the students in 2003.

table 1. Dynamics of the number of the students on American study program .
International University of Kyrgyzstan

Y - s	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013
№ of students	17	19	37	56	30	54	77	104	101	125	153
graduated	-	-	-	16	-	-	-	24	-	-	20
freshmen				30	24	23	27	21	24	28	36
Total				44	54	77	104	101	125	153	169
Distedu.	-	-	-								38 for 3d course
grad											21
total											228

After some years the US government opened different programs for the teachers as well as for the students.

Our teachers and students were in the US with IREX, ACCELS, summer schools, Flex, programs and they also began to understand that to see and to learn other cultures will bring to the understanding between the nations.

They were grateful for the supporters like Fulbright program, specially to the (US Education Department) where all the English teachers gained a lot of theoretical and practical knowledge. Besides they learned that all the people want peace and collaboration for the sake of the friendship. We began to invite scholars from the USA who came with the definite program to Kyrgyzstan, and students began to overcome their psychological barriers quickly and it helped a lot to master the language. I won't give the list of the teachers who are our close friends of the students as well as my own family , just look at website: www.kiide.kg

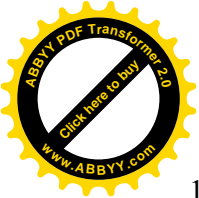
Some years later the US government developed the program “Work and Travel” . It was an other good opportunity for our students to go and work and even to study there. Of there is a great danger for the US as well as for Kyrgyzstan that young

people are fond of new cases and they wanted to stay and to work there. WE also meet such cases too. But when I was in Chicago last year I met my students who were alumni of our IUK they explained me that they won't like to stay there, they would like to come back and to serve their own country that was a great news for me , II didn't expect from them, they building houses in Bishkek ,helping their parents as soon as they graduate from their higher education they will come to Kyrgyzstan.

I researched the colleges and universities where they study and I was so glad they they are not only working but studying too. I would like to

US and they are about more than 10 ten students. I would like to express my gratitude to those students who are studying abroad and who are ready to come back after the graduation from the higher education. We have a lot of students in Germany, Italy, France, United Arabic Emirates, in China because of American Study programs. It will forward to the success of young generation in Kyrgyzstan. I would like to tell that American Study program was very useful and helpful for the Kyrgystan students.

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УДК: 372.881.111.1 (575.2)(04)

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PECULIARITIES OF THE KYRGYZ COMMUNICATION CULTURE IN COMPARISON TO AMERICAN COMMUNICATION CULTURE

The aim of my paper is to show the main differences and similarities between two different cultures like Kyrgyz and American. The main issues that are to be researched include: Socialization, openness to the world, value of kinship relations.

Key words: comparison, behavioral norms, cultural communication skills.

Целью этой работы является показать основные сходства и различия между двумя культурами: кыргызской и американской. Основные вопросы, которые должны быть освещены включают: социализация, открытость к миру, ценность родственных отношений.

Ключевые слова: сравнение, поведенческие нормы, культурные навыки общения.

Every country has their own style of communication, without communication there is no society, without society there is no human being. Communication is inseparable part of the people's life In the century of globalization we need to be tolerant to each other as well as to the foreign cultured peoples too. Communication as a social phenomenon is researched by different scholars abroad as well as in our cultures. A special group from Voronedz University such scholars like Sternin, Popova, and famous scholars as TerMinasova ,Karassik,Issers were very interested in this theme and they did researched well. E Sapir, Van Dijk, Polish scholar Anna Wierbiskaya were very interested in communication of the different cultured people.

The aim of my paper is to show the main differences and similarities between two different cultures like Kyrgyz and American. The main issues that are to be researched include :1)Socialization, openness to the world, value of kinship relations, hospitality , special respect to the elderly people- not to tell by their names-fathers and mothers, elder generation like "aksakals", usage of the taboo for the in law's families, to support financially as well as spiritually the relatives in case when somebody dies among the tribes or if there is a great celebration like wedding parties, flexibility in

time, never smile in pictures, special forms of greeting- Kyrgyz people don't greet all people, development of the public speech as an art, knowledge of genealogy, easy acceptance of the foreign culture in Kyrgyz culture; In American culture they are individualism, individual freedom, self reliance, hard work, competition and success, absence of authority timidity, to be busy with the work without paying any attention to other activities, to use the tactics of indirect questioning, punctuality in time, smile in greetings and in the pictures, general forms of greetings-Americans may greet all people, as a dominant feature of the American culture. There are not only differences in communication, but there are also similarities between these two cultures. I would like to focus on behavioral norms of the US culture and Kyrgyz people.

USA

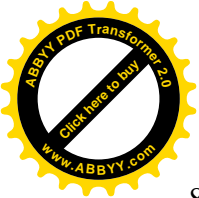
1.Work hard 2.To be thankful 3.Not lose the time 4.Keep clean

5.Hope for the better 6.Not to be arrogant- to make panic 7.Be honest

Kyrgyz culture.

1. Not so much 2. Very thankful 3. No punctuality 4. Depends on the situation 5.Very optimistic 6. Very tolerant

7.Depends on



8.Be attentive 8.Very hospitable
9.Correct your mistakes 9. Age specific
10.Not to be curious 10.Depends on the situation
11.Sociability 11. Open. Age specific.
12.Understanding reality 12.National- (international) traditional.
13.Communication 13. Very specific.
Ideal - not specific
14.Politeness— together 14. Age specific. with superiority These categories are analyzed while interviewing with the peoples from different parts of Kyrgyzstan. I asked 100 people for every question and if it is more than 50% than it is considered to be typical for the definite culture . Communicative behavior may be of these types : a)general cultural; b)group; c) individual; d) situational.
What items are considered to be the best qualities of the communicative skills in different cultures.

USA. Kyrgyz.
1.No pressure 1. Sometimes commanding is the best
2.Communicative 2. Not specific inviolability
3.Taboo-not specific 3. Specific 4. Good speech –specific 4.very specific Kyrgyzes are very keen minded for each word that are spoken not only in public places but also at home. Besides the communication process may be verbal-by means of the language-words, and by non verbal- by means of the mimics and gestures or other semiotic means. I would like to focus on non verbal categories of the communication, how they are realized in different cultures.

In USA culture in Kyrgyz culture
1.personal space is 1. It is so very

very important important 2. Very
2.Posture is not so important
3.Gestures are often used
4.eye contact is always allowed
Prohibited .
5.Pacing-is prohibited

much.
4. It depends (sometimes)
5. Depends on the situation

6.Touch is allowed 6. friends are allowed Prohibited
7.adornment- modest 7. allowed. Adorn

8.Endearing is allowed in both cultures but there so many endearment words for women in English and for the child in Kyrgyz .

9.expression of the face, 9.They show look,are active means their emotions
In American communication by their expressions seldom. 10. Locomotion-is 10. It is not so flexible.

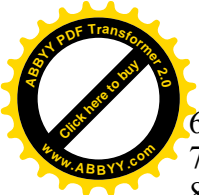
flexible 11.Context – is open 11. It is not so open,

The principles of the contrastive approach help us to research in detail. And as the result of our research we are able to inform that all the cultural communication includes : spiritual culture, material culture, and cultural communication skills . As the result of some analyses we come to the conclusion that cultural communication skills are a consequence of the national character, i.e. basic elements of the national character are reflected in cultural communication skills .In Kyrgyz culture communicant – recipient – companion is always in the center of the attention and communication and communication flows with account to the reaction of the companion. One of the peculiarities of the Kyrgyz culture they pay a lot of attention to the speaker, how she or he explains his or her thoughts.

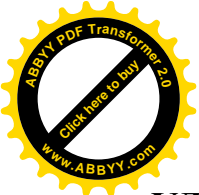
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УДК: 947.1.008 (575.2) (04)

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THE DIFFERENCES BETWEEN AMERICAN AND BRITISH ENGLISH GRAMMAR AND SPELLING.

The purpose of writing this paper is to describe specially grammar, the usage of some tenses, articles, and spelling differences between British and American English. **Key words:** grammar, spelling, comparison, differences, similarities. Целью написания этой статьи является описание специальной грамматики, использование некоторых времен, артиклей и орфографических различий между британским и американским английским. **Ключевые слова:** грамматика, правописание, сравнение, различия, сходства.

*England and America are two countries
divided by a common language. George
Bernard Shaw*

Language is the specifically human capacity. The British use the present perfect to talk about a for acquiring and using complex systems of past action which has an effect on the present acoustic as well as kinesic signals to express moment. In American English both simple past and thoughts and feelings and language is used for the present perfect are possible in such situations. I *have* exchange of knowledge and experiences. The *lost* my money. Can you lend me some money? problem on this planet is the language systems (BE)

vary greatly from region to region. The variety I *lost* my money. OR I *have lost* my money. (AE) may be so different that one individual does not. He *has gone* home. (BE) He *went* home. OR He has understand the language of a member from gone home. (AE) Other differences include the use another region or country. of already, just and yet. The British use the present

English, as we all know, is considered as the perfect with these adverbs of indefinite time. In universal language for all the English speaking American English simple past and present perfect countries. It is spoken all over the world. are both possible. He *has just* gone home. (BE) He However, you will also notice that people all over *just* went home. OR He *has just* gone home. (AE) I the world are using different types of English. *have already* seen this movie. (BE) I *have already* Let's take a closer look at these two popular types: seen this movie. OR I *already* saw this movie. UK and US English. (AE) She *hasn't come yet*. (BE) She *hasn't come*

Even if both types of English are widely used, *yet*. OR She *didn't come yet*. (AE)

there are some differences will be worth to **Possession**

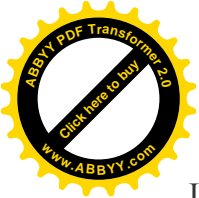
identify the type of English that you are using. The British normally use "have got" to show US English is what we know as the American possession. In American English have (in the English which is widely used in the United States. structure do you have) and have got are both UK English, on the other hand, is known as the possible. Have you got a book? (BE) Do you have British English. a book? OR Have you got a book? (AE)

These two varieties of English are very similar **Use of the verb Get**

that most American and British speakers can understand each other without great difficulties. **got**. In American English the past participle of **get** is There are, however, a few differences of grammar, **gotten**, except when have got means have.

vocabulary and spelling. The following guide is meant to point out the principal differences between American English (AE) and British English (BE). There are not very many differences in grammar. Rather more when it comes to vocabulary. Many of the differences in grammar is related to the choice of verb or verb form.

Use of the Present Perfect



In British English, 'have got' is often used for the possessive sense of 'have' and 'have got to' is informally used for 'have to'. This is much less common in American English.

He **has got** a prize. (BE)

He **has gotten** a prize. (AE)

I **have got** two sisters. (BE)

I **have got** two sisters. (=I **have two** sisters.)(AE)

I **have got** to go now. (BE) I **have** to go now. (AE)

Will/Shall

In British English it is fairly common to use shall with the first person to talk about the future. Americans rarely use shall.

I shall/will never forget this girl. (BE)

I will never forget this girl. (AE)

In offers the British use *shall*. Americans use *should*.

Shall I help you with your work? (BE)

Should I help you with your work? (AE)

Americans use the present perfect tense less than speakers of British English and a British teacher might mark wrong some things that an American teacher would say are correct. Did you do your homework yet? (AE)

Have you done your homework yet? (BE) I have already ate. (AE) I've already eaten. (BE)

The special vocabularies are used in AE and BE.

There are a lot of examples of different words being used in British and American English. Here are a few of the commonest. angry (BE) = mad (US) autumn = fall

boot (of a car) = trunk chemist's = drug store
cupboard = closet flat = apartment lift = elevator
appy = diaper pavement = sidewalk petrol = gas/gasoline rubbish = trash tap = faucet
trousers = pants There are British words which many Americans will not understand and vice versa. There are also words which exist in both British and American English but have very different meanings.

Spelling

There are other minor spelling differences between British and American English. There are several rules relating to spelling that are significant to note. First, words that end in -er in American English typically end in -re in British English (theater vs. theatre). Additionally, words that end in -or in American English typically end in -our in British English (honor vs. honour). Finally, one of the most common differences in spelling is with American English words that contain the suffixes -ize or -yze (also -ization). Such words are generally spelled with -ise or -yse (or -isation) in British English. As with any grammar rule, there are exceptions, and any writer or editor who often switches between American English and British English would benefit from studying these instances in depth.

Also, one of the little-known rules regarding discrepancies between American and British grammar is with verbs that end in a vowel plus 'l'. In British English, the 'l' in such verbs is doubled before the addition of a suffix that begins with a vowel (travel = traveller). In American English, this is not the case, and the 'l' remains a single letter (travel = traveler). This is an issue that many spell-checker programs will not catch, especially if the program is created within the US.

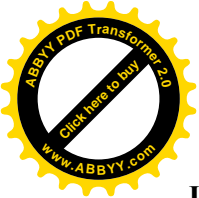
Some words, however, are spelled differently within British English and American English, depending on their usage. For example, while American English uses 'practice' to denote both the noun and verb form of the word ("She practiced piano often" and "The doctor's practice was busy"), British English uses 'practice' as the noun form and 'practise' as the verb form ("She practised piano often" and "The doctor's practice was busy"). Similarly, while American English uses 'license' as both a noun and verb, British English spells the noun form as 'licence' and the verb form as 'license'.

In many cases with these particular words, the American English version of spelling is acceptable in the UK, as likewise the British English version is acceptable in the US. Most seasoned readers have seen the words spelled in both the British English and American English form, and understand them regardless of which continent they consider as home.

Use of prepositions

In British English, at is used with many time expressions, e.g.:

at Christmas/five 'o' clock
at the weekend



In American English, on is always used when talking about the weekend, not at, e.g.:

Will they still be there on the weekend? She'll be coming home on weekends.

In British English, at is often used when talking about universities or other institutions, e.g.:

She studied chemistry at university.

In American English, in is often used, e.g.:

She studied French in high school.

In British English, to and from are used with the adjective different, e.g.:

This place is different from/to anything I've seen before.

In American English from and than are used with different, e.g.:

This place is different from/than anything I've seen before.

The omitting of articles

Most phrases of British English have articles, while those of American English do not have. The "the" in the standard expressions in British English "all the afternoon", "all the winter", "all the week", "this time of the year", ect. are usually omitted in American English. For example:

The swimming pools are open all summer.

I'll be here all afternoon.

He has been gone all week.

British English will use articles in front of "sickness", "river" and etc., while American English does not. For example, British English expresses in the form of "the measles", "the mumps", "the flu", "the Niagara Falls" and "the Black Creek", while American English says "measles", "mumps", "flu", "Niagara Falls" and "Black Creek".

However, there are exceptions. In some expressions, British English does not use articles, while American English does

BrE	AmE
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Go into hospital	Go into the hospital	In the
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In hospital	At hospital	At the university
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university	Sentences are as follows:
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Next day, the rain began. (BE)

The next day, the rain began. (AE)

In future, I'd like you to pay more attention to detail. (BE)

In the future, I'd like you to pay more attention to detail. (AE)

Words Commonly Confused

In addition to punctuation and spelling, there are words that are commonly confused between British English and American English. The list below is from the Oxford Dictionary:

American / British

Jumper/Pinafore Dress

Sweater/Jumper

Eraser / Rubber

Pants/Trousers

Panties / Pants

Chips/Crisps

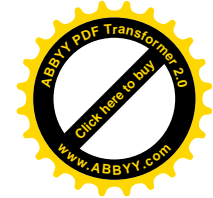
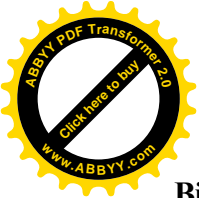
French Fries / Chips

A "garden" in the UK is the same thing as a "yard" in the US, and a "lounge" in Britain is the same as a "living room" in America. Such discrepancies as these abound between the two, and complete lists can be found online.

Words Not Used

There are many words commonly used in American English that are not used in British English, and vice versa. Words such as "burglarize" and "co-ed" are not standard in British English writing, and could confuse audiences when used without contextual clarification. Conversely, some commonly used words in British English can lose their meaning for American audiences (for example, "lorry" and "loo"). Anyone who writes or edits for both British and American audiences should study the extensive lists of words that hold different meanings between the two forms of English language usage.

An important point to make is that different doesn't mean wrong. Comments such as "American English is inferior to British English", or "American English is better than British English" have no solid basis other than the speaker's opinion. The truth is that no language or regional variety of language is inherently better or worse than another. They are just different. Students will often have very firm beliefs on which English they think is better/easier to understand/clearer etc. While it may be true for that particular individual, there is no evidence to suggest that one variety is easier to learn or understand than the others.



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УДК: 130.2 (575.2) (04)

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STUDYING AMERICAN CULTURE AND EVERYDAY LIFE THROUGH ART

Studying the paintings of the artists from different centuries can give us a vivid picture of the life style of people: what they were wearing, what they were busy with, their concerns and problems.

Key words: paintings, critical and creative thinking, historical events.

Изучение картин художников разных веков может дать нам яркое представление о стиле жизни людей: то, что они носили, чем они занимались, их заботы и проблемы.

Ключевые слова: картины, критическое и творческое мышления, исторические события.

If we ask our students how often they visit art galleries, the answer will probably be 'not often' or even 'two or three times' throughout their life. But why not to bring art to our classes and use it for studying American culture. Unlike reading materials, the pieces of art have visual images which can give a vivid picture of history and people's lifestyle.

Being a creative form of expression paintings may provoke critical and creative thinking. As every person percepts art in his own way, the same painting may be interpreted differently by different people. Even a simple question "What do you see?" can be answered in many different ways.

One more reason for using paintings during English language lessons is that paintings are authentic materials. Students may have the feeling that they are taken out of the classroom. This feeling can help students not to think about accuracy but develop fluency of speaking.

For my lesson I selected nine paintings of American painters from different centuries; starting from the 17th century and finishing with the 21st century. The criteria for the paintings selection were the following: in the paintings there must be people in their common environment

leading their usual way of life, or people shown during some big historical events.

Here are the paintings and photos that were selected:

1. 'Pilgrims Going to Church' by George Henry Boughton
2. 'Rapa Nui Children' by John Durand
3. 'Home in the Woods' by T. Cole
4. 'Tenement Room' by Jacob Riis
5. 'The Picnic Grounds' by John Sloan
6. 'Freedom From Want' by Norman Rockwell
7. 'School's Out' by Allan Rohan Crite
8. 'Flag-raising' Photo by Thomas E. Franklin
9. 'The Game' by Deborah Hamon

The following activities may help learners to explore American culture, history, and everyday life of people.

Activity 1

In groups of four students put the paintings and photos in chronological order. While doing this activity students use their background knowledge about the US history. After they finish doing it, one member of each group stays near the pictures; all the rest go around the classroom to see the results of the other groups. The student that stays

near his group's pictures should explain the reason for having this chronological order of the paintings when the representatives from the other groups come up to him. This activity gives the opportunity for discussion. After students have compared their results with the results of the other groups, teacher can tell what chronological order is correct.

Activity 2

Students are given a Handout 1 with the brief historical background of each painting but without the names of the painters. The information about the paintings and photos is given in a random order. The task for this activity is to match the pictures and the background information about the pictures. (The handouts 1 and 2 are attached at the end of the article). After students have finished doing this task and compared their result with the other groups they get a Handout 2 with the correct answers and the names of the painters.

Activity 3

Students work in pairs. They are asked to choose one of the paintings and discuss the following questions:

- What do you see?
- What are the people doing?
- How are they dressed?
- What was their everyday life like? While

doing this activity students pay closer attention to the details. The knowledge of the historical background helps them to imagine how people were living at a definite period of time. Art gives a great opportunity for discussion here.

Activity 4

Students work in pairs. They are to choose one of the characters from any of the paintings and to tell about his/her usual day from the point of view of this character.

The final question to discuss during this lesson may be the following: If you were to live in one of the previous centuries, which one would you prefer to live in? Why?

These creative and critical thinking activities involve students' imagination.

As a follow up activity students are suggested to find in the Internet and print out a painting that they like and write down brief background information about it to share with their classmates.

Conclusion

The preparation for this lesson, I mean the selection process of the paintings, may be time-consuming for a teacher, but there are many student benefits to using art in the English

language classroom. Some of these benefits may be the following: development of students' creativity, imagination, and critical thinking; increased motivation to speak fluently; increased confidence during discussion. The benefit in language studying is that all four skills (speaking, listening, reading, and writing) are developed. One more advantage of using paintings in the classroom is that students can experience the pleasure of art perception which may develop their inquisitiveness and desire to see some more pieces of art.

Handout 1

This image looks like a contemporary view of an athletic girl living in a middle class suburb. She is not practicing basketball with friends, she is alone. It could possibly represent the interpersonal skills that young people lack today because they are addicted to their phones and computers.

This artist was one of the most prolific artists in early American history. His work represents the concept of manifest destiny and Americans' desire to conquer the "wild" west of North America. Throughout the 19th century Americans ventured west in search of wealth and land.

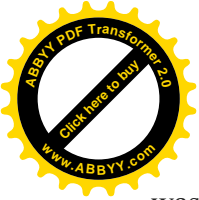
The Pilgrims were devoted to their church and attended every week, no matter the weather, in North America. Despite their unshakable faith, they were always wary of unfriendly Native Americans who also resided in the area. The Pilgrims were considered a strongly paternalistic society.

This image represents the lower and middle classes celebrating over Memorial Day. This was a time when these classes did not benefit from unions and worked 6 to 7 days per week, 12-16 hours per day, to make ends meet. Thus, any holiday was cause for a major celebration.

An American photographer best known for his photograph 'Raising the Flag at Ground Zero', which depicts firefighters raising the American flag at the World Trade Center after the September 11, 2001 attacks.

The flag-raising photo was made shortly after 5 p.m. on September 11, 2001. He was standing under a pedestrian walkway across the West Side Highway, which connected the World Trade Center to the World Financial Center at the northwest corner.

This image was created by a Massachusetts artist who wanted to tell the story of the African American during segregated times. Although the American Civil War ended slavery in the 1860s, it



wasn't until the 1954 Supreme Court *Brown v. Board of Education* decision that public schools were desegregated.

This artist is one of the key figures in the Progressive Era at the turn of the 20th century. His photographs in his book, How the Other Half Lives, influenced politicians to provide more programs for immigrants and the poverty-stricken.

This image from the 1700s exhibits the early wealth in the British colonies. These children were born to a wealthy merchant from New York. The wealth in the northern colonies developed the modern cities like Boston, New York and Philadelphia. The southern colonies' wealth were much different; mostly from large plantations.

This image is one in a series of four that this artist produced in 1943. This particular painting represents "Freedom From Want." The other three are freedom from fear, freedom of speech and freedom of religion. The concepts were taken from President Franklin Delano Roosevelt's State of the Union address in 1941, the year the U.S. got involved in World War II.

Handout 2

Pilgrims Going to Church, George Henry Boughton

The Pilgrims were devoted to their church and attended every week, no matter the weather, in North America. Despite their unshakable faith, they were always wary of unfriendly Native Americans who also resided in the area. The Pilgrims were considered a strongly paternalistic society.

Four Freedoms, Norman Rockwell, *Freedom From Want*

This image is one in a series of four that Rockwell produced in 1943. This particular painting represents "Freedom From Want." The other three are freedom from fear, freedom of speech and freedom of religion. The concepts were taken from President Franklin Delano Roosevelt's State of the Union address in 1941, the year the U.S. got involved in World War II.

School's out, 1936, Allan Rohan Crite

This image was created by a Massachusetts artist who wanted to tell the story of the African American during segregated times. Although the American Civil War ended slavery in the 1860s, it wasn't until the 1954 Supreme Court *Brown v. Board of Education* decision that public schools were desegregated.

The Game, 2008, Deborah Hamon

This image looks like a contemporary view of an athletic girl living in a middle class suburb. She is not practicing basketball with friends, she is alone. It could possibly represent the interpersonal skills that young people lack today because they are addicted to their phones and computers.

Raising the Flag at Ground Zero, Thomas E. Franklin (born 1966)

An American photographer best known for his photograph *Raising the Flag at Ground Zero*, which depicts firefighters raising the American flag at the World Trade Center after the September 11, 2001 attacks.

The flag-raising photo was made shortly after 5 p.m. on September 11, 2001. He was standing under a pedestrian walkway across the West Side Highway, which connected the World Trade Center to the World Financial Center at the northwest corner.

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УДК: 130.2 (575.2) (04

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THE ENGLISH LANGUAGE IS VITAL RESOURCE IN TEACHING AMERICAN STUDIES

The paper emphasizes teaching American Studies through English language enhance and reinforce the students' awareness and outlook.

Key words: vital resource, innovative teaching techniques, awareness and outlook.

В работе подчеркивается значение преподавания Американоведения на английском языке для улучшения понимания и мировоззрения студентов.

Ключевые слова: жизненно важные ресурсы, инновационные методы обучения, мировоззрение.

The role of English language is very important necessary resource in realizing American Studies among people, where it gives great opportunities them an increased desire to learn much information about America and opens the way to global world. This article deals with the role of English language in teaching and spreading American Studies and the innovative teaching techniques used for that with the few examples. The use of innovative teaching methods helps to sustain student's interest and make the learning process more productive and interesting in teaching American Studies. The instructors realize American Studies through English language where is used modern effective methods, activities and exercises that students can be involved through learner-centered process on language materials (topics: culture, art, literature, economy, policy, education) and linguistic materials (phonetics, vocabulary, grammar).

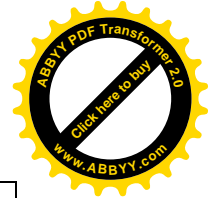
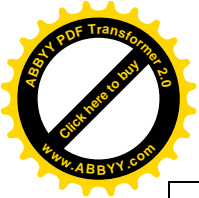
Furthermore, this article touches upon the author's helpful materials on language instructions. The content in each material related to an aspect of building or maintaining American Studies. And the English language is as a language of globalization and as a language of International communication, enhances and reinforces relations between countries in the sphere of culture education, economics and politics. People make friends, learn better

communications that leads to mutual understanding respect and further development of intercultural relation in future.

Language instructors are asked to teach their students how to communicate in a new language also, to use authentic material and to create environment for using the language that is as realistic as possible. Language teachers consider that the content of their lessons must be meaningful and accessible for students.

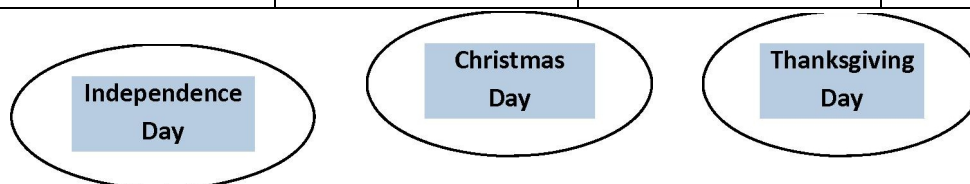
In order to confirm above mentioned ideas, I give useful activities on the following topics: culture, art and literature of America.

Activity 1. Celebration of American holidays is one of the big points of American culture. Having learnt American holidays as Christmas Day, The Independence Day and Thanksgiving Day, the instructor has to summarize this unit with the activity «synthesis», where students can apply what they have learnt during the lessons. Here instructor sticks the ready poster with chart to the blackboard and asks her students to write information about holidays incoherent way (mixed). Students are asked to write key words about 3 holidays in “synthesizing” column. In the second stage the instructor divides the class into 3 groups as they write about 3 holidays (Christmas Day, The Independence Day, Thanksgiving Day) here students' task is to work on the activity “Analyzing”.



1. <i>Synthesizing</i> (Key words)	2. <i>Analyzing</i>		
Santa Claus, Thanksgiving Day, Decorate Fir Tree Fried Turkey, 1776, 25 th of December, July 4, Fourth Thursday of November, America got it's Independence, Stockings, Declaration.	The Independence Day is celebrated on the 4 th of July. America got it's Independence on this day. On July 4 1776 the Declaration of Independence was signed.	Christmas Day is celebrated on the 25 th of December. Santa Claus comes at night and leaves presents in stockings for small children.	Thanksgiving Day is celebrated on the fourth Thursday of November. The main traditional foods are turkey, corn dishes and pumpkin pie.

3.



Here students should analyze the holidays and write necessary words and phrases separately to Thanksgiving day, Christmas day, and The Independence day to the next chart where shown the column “Analyzing”. After finishing it, every group speaks on this 3 holidays. The advantages of this activity is at the end of the lesson students will be able to:

- Enhance vocabulary and reinforce background knowledge
- Improve reading, writing, speaking skills
- Enlarge students outlook
- Get much information about culture of America
- How to make friends with Americans Make them to be interested in learning English language

Activity 2. Another activity is «MIXED-Chain» that students train on it. The advantages of this activity is to improve the students logical, creative thinking and enhance vocabulary, reinforce background knowledge and 4 skills. Teacher divides the class into two groups and sticks ready cards about two writers - Jack London, Mark Twain to the blackboard. One group will work on Jack London, second group will work on Mark Twain. They should make up a story with the helping of those cards which contain key words about writers. After 10-12 minutes students should

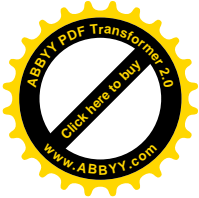
be ready. Every group will read their stories. Then the instructor gives the original text and students should complete their stories according to it. At the end they will speak on it. This activity is used in the point of practice of the lesson. In this way students will be able to get much information about American writers, their life, books and work widely.

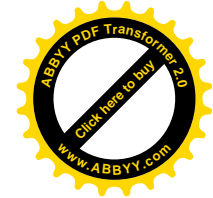
In conclusion, I want to summarize that American Studies is very important in Central Asia. It gives chances for teachers, researchers and other professionals to learn much and to exchange ideas, cultural experiences and reinforces relations between countries. Thanks to American studies, we can learn about America a lot and we can get necessary information that we need to use in our life.

Many countries of the world consider that teaching American studies is an important educational priority. Researching and learning about American Studies is promoted, spread and developed only through the English language with its effective innovative methods, techniques and modern technologies as computer, internet and the Web skills that open the way where the American Studies play a very vital role in creating a good atmosphere for influencing a better sense of learning, understanding and responsibility, which is necessary for rapid improvement in Kyrgyzstan.

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УДК: 947.1.008 (575.2) (04)

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INTENSIVE WRITING CURRICULAR APPROACH: EFFECTIVE STRATEGIES OF WRITING ASSIGNMENTS DESIGN

The article focuses on effective assignment design strategies and shares some classroom activities aimed at generating ideas for assignment development.

Key words: Curricular Approach, Writing Assignments Design, intensive writing methodology, important principles.

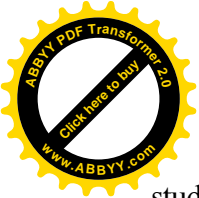
В статье рассматриваются эффективные стратегии разработки заданий и некоторых классных упражнений, направленных на генерирование идей для развития мышления студентов.

Ключевые слова: каррикулярный подход, дизайн письменных заданий, интенсивная методология письма, важные принципы.

For the past 4 to 5 years one of the core curricular approaches to teaching courses in American Studies, as well as any other courses at AUCA, has become an intensive writing approach. AUCA started redesigning its Curriculum in accordance with Liberal Arts Education tradition in 2010. The intensive writing approach became the foundation of an innovative interdisciplinary course for AUCA freshmen (First Year Seminar) which was first included in AUCA Curriculum in Fall 2010. Earlier, in the Spring Semester 2010 a team of AUCA professors taught a pilot course of Introduction to Liberal Arts which was an experimental project aimed at exposing both AUCA professors and students to the challenges of Liberal Arts Education tradition with a focus on the intensive writing course component. All AUCA degree granting departments, including the American Studies Department, were strongly encouraged to develop and introduce intensive writing courses or incorporate the writing component into the existing courses of AUCA Curriculum. In addition, a team of AUCA professors selected to teach First Year Seminar and other courses with the writing component went through a series of extensive trainings in terms of intensive writing methodology which is widely practiced at Bard College, AUCA official partner. The trainings

were arranged by Bard College visiting scholars who traveled to Bishkek annually in fall and in summer. Many AUCA professors, including the author of this publication, traveled to Bard to attend Professional Development Summer Workshop to acquire innovative writing approaches, methods and techniques. As a result, the author of the article introduced the intensive writing component in the required course of Early American Literature and the elective course of Native American Literature both of which were offered in American Studies Department.

The goal of this publication is to share practical experience of developing writing assignments based on the principles of the intensive writing methodology acquired at Bard College. The methodology reflects the intensive writing curricular approach used at AUCA. The article focuses on effective assignment design strategies and shares some classroom activities aimed at generating ideas for assignment development. It provides assignments' samples for required and elective courses in Early American Literature and Native American Literature. The assignment development process includes important steps which can help organize the structure of assignments logically and coherently. The article lists the steps and comments on each of them. Assignments' wording is also very crucial for



students, so the article provides some vocabulary (a brief list of key verbs) to be used in the assignments. Finally, the article recommends some on-line resources to be used in the classroom. The resources enable the students to understand the assignments and to follow the assignments' steps by means of assignment interpretation guidelines.

Intensive Writing approach based on Bard College writing methodology is one of the core approaches to various students' skills development at AUCA. It creates a transition for American Studies students from the basic writing skills developed in Freshmen Seminar to advanced writing skills with emphasis on research. Writing is a really effective learning tool. If used on a regular basis, it stimulates the development of holistic, creative, analytical and critical thinking skills. Classroom writing activities teach students to arrange their thoughts in a logical and coherent manner, which leads to proper organization and structure of their papers. In addition, writing is a process. If professors arrange it properly and guide students through all its challenges, students easily acquire good time-management, decision-making and problem-solving skills and become efficient learners.

Writing assignment design should follow very simple, yet really important principles. First, it is necessary *to write out the assignments and provide students with handouts*. Thus, the assignment becomes "visible to the students"; they do not have to worry about forgetting it. It is also good if the handout provides students with choices. They usually choose what they feel more comfortable with. Secondly, it is important *to clearly name what students should do*. They have to know the exact steps to follow. The third thing to mention is that there *should be key words (preferably verbs)* in the assignment. They will make the assignment explicit and focus-oriented and urge students to act. The brief list of the key words is comprised of the following action verbs: *analyze, explain the significance of, express your view on, critique, explore, support, reflect on, define/identify, outline, argue, focus on, discuss, compare/contrast, and develop a clear set of arguments*. The next principle is *to take some time in the classroom to prepare students to succeed at the paper*. Ultimately, it makes sense *to develop smaller assignments first to prepare students for larger assignments* later. Actually, smaller assignments can and should be incorporated in the larger papers. If professors follow this principle,

they help their students to manage time efficiently and motivate them to treat the writing process as a one-step-at-a-time slow process.

The process of assignment development is comprised of three major stages: 1. assignment predevelopment activities and strategies; 2. assignment development process; 3. in-class assignment analysis.

The first stage is based on in-class activities and is aimed at preparation for the actual assignment development process. The following is a list of possible in-class activities:

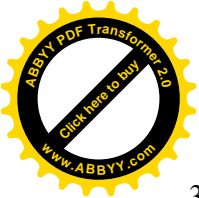
1. Generating ideas for paper topics in the classroom:
 - a. Have your students read significant passage/s from the text.
 - b. Expose your students to the writing prompt: What is/are the most significant point/s or issues in the passage? List them and briefly explain what makes you think so.
2. Brainstorming for potential topic ideas and making up a list of them on the board.
3. Sorting out the best ideas (creativity and originality are the most important criteria).
4. Helping students formulate the ideas (appoint 2 or 3 students who will be writing down all the topics).
5. Require the students who were taking notes in class to type them and send them to you by email.

The second stage of assignment development process is done by the professor outside the classroom. The recommendations below focus on how it can be arranged:

1. Make a shortlist of ideas (limit them to 3 or 4) (Is the idea original/creative? Is it narrow enough?).
2. Develop a brief set of questions about the idea.
3. Clearly describe your expectations about the paper content.
4. Describe structural and technical paper requirements.

In-class assignment analysis should follow the guidelines below:

1. Read the assignment prompt the entire way through once. This gives you an overall view of what is going on.
2. Underline or circle the portions that you absolutely must know. This information may include due date, research (source) requirements, page length, and format (MLA, APA, CMS).



3. Underline or circle important phrases. You should know your professor at least a little by now - what phrases does he/she use in class? Does he/she repeatedly say a specific word? If these are in the prompt, you know the instructor wants you to use them in the assignment.

4. Think about how you will address the prompt. The prompt contains clues on how to write the assignment. Your instructor will often describe the ideas she wants discussed either in questions, in bullet points, or in the text of the prompt. Think about each of these sentences and number them so that you can write a paragraph or section of your essay on that portion if necessary.

5. Rank ideas in descending order, from most important to least important. Instructors may include more questions or talking points than you can cover in your assignment, so rank them in the order you think is more important. One area of the prompt may be more interesting to you than another.

6. Ask your instructor questions if you have any.¹³

The samples of assignments for Early American Literature and Native American Literature Courses were developed based on the principles and procedures described above.

SAMPLE 1. Persuasive Essay Assignment for Early American Literature.

Write a *well-organized argumentative* essay on one of the topics below. The essay should *contain a clear thesis statement* and *express your own opinion* on the topic. You should *use quotes* from the texts we read *to support your points* (MLA style).

1. Frederic Douglas is a champion of human rights. *Persuade* the reader that his life has become the heroic paradigm for all oppressed people in the US. Your *logical arguments* should *be based on/or supported by* examples from either his life or his narrative.

2. Emily Dickinson is/is not a unique American poet. *Persuade* the reader that it is/is not so. *Develop a set of strong arguments* focusing on the *most important features* of her poetry, such as *style, rhyme, form and subject matter*.

3. From the list of authors that you read throughout the course choose one that you find most (least) outstanding and *persuade* the reader that he/she is really worth (not worth) reading.

Please, *appeal to logic*, not emotions and *support your logical arguments with quotes* from the texts of the author.

SAMPLE 2. Research Paper Assignment for Native American Literature.

You are required to write 2 short papers for this course.

The first paper should *focus on oral tradition* literature. I expect you to either *choose two versions of the same tale* coming from different tribes and *describe their similarities and differences* or *compare some tale (or a character) from American Indian literature* with a *tale (a character) from the Kyrgyz folklore* or the *folklore of the culture that you represent*. You should *identify the topic early* in the semester. September 30 is the deadline for submission of your first paper topic proposal to be approved by the instructor. The deadline for your first paper is October 10.

The second paper should *be based on one of the novels' excerpts* which you will read during the course. It can be a *reaction paper* expressing *your impressions* of the reading. You can also *focus on a Native American tradition, custom, ritual or ceremony* described in some of the novels and *compare or contrast it with a similar tradition, custom, ceremony or ritual in Kyrgyz culture*. The second *paper topic proposal* is due on November 28 and the paper itself is due on December 12.

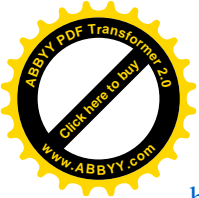
Length: minimum 5 pages double spaced, Times New Roman, 12.

Structure: the paper must have an introduction, a clear thesis statement well developed and supported by sufficient evidence, and a thorough conclusion.

Content: papers must *analyze* tales and novels, not summarize them. Plot summaries, quotations and paraphrases should be kept to a minimum. The text of the paper *must consist* mainly of *your own writing and thinking*. The deadlines for the papers are indicated in the daily schedule of the syllabus. Each of the papers is worth 15%.

Finally, there are some useful on-line resources the author of the article uses on a regular basis to enhance students' writing skills. The resources contain useful tools to help professors with assignments design. These links have thorough and helpful information about virtually every part of the academic writing process:

¹³The guidelines for in-class assignment analysis were borrowed from
<https://owl.english.purdue.edu/owl/resource/688/01/>



<http://www.dartmouth.edu/~writing/materials/student/toc.shtml>
<https://owl.english.purdue.edu/>
<http://www8.georgetown.edu/departments/english/writing/esl.htm>
www.cob.sjsu.edu/facstaff/nellen_a/time_management.htm
www.d.umn.edu/student/loon/acad/strat/
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[www.clt.cornell.edu/campus/learn/LSC Resources/cornellsystem.pdf](http://www.clt.cornell.edu/campus/learn/LSC_Resources/cornellsystem.pdf)
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<http://cstw.osu.edu/writingcenter/handouts/MLA>
<http://cstw.osu.edu/writingcenter/handouts/chicagostyle>

УДК: 372.881.111.1 (575.2)(04)

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SIMILARITIES IN THE CULTURE OF KYRGYZ AND TRIBAL PEOPLE OF THE USA (NATIVE AMERICANS)

In this article I will try to show some results of my research, which includes the similarity of culture and traditions in the family of two quite diverse people's living in different parts of the world but keeping very similar customs and traditions in their families, clans and tribes.

Key words: tribal people, cultural presuppositions, similarity of culture and traditions.

В этой статье я попытаюсь показать некоторые результаты моих исследований, которые включают схожесть культур и традиций в семейной жизни совершенно разных людей, живущих в разных частях мира, но сохраняющих очень похожие обычаи и традиции своих семей, кланов и племен.

Ключевые слова: племена, культурные предпосылки, сходство культуры и традиций.

"Before learning to understand the culture of the other, I must become aware of my own culture, of my cultural presuppositions, of the implicit premises that inform my interpretation, of my verities. Only after taking this step, which is in fact the most difficult one, can I begin to understand the cultural presuppositions of the other, the implicit premises which inform a formerly opaque text".

R.Carroll, 1988

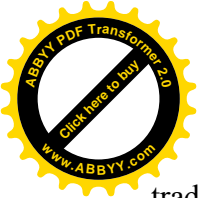
"Communication is unique within each culture, and the same time, there are systematic similarities and differences across cultures".

W.Gudukunst

As far as we learn about different cultures living nowadays on the Earth, so more we see that there are close to each other. Different cultures being kept for many centuries try to keep only the most valuable, and sometimes may be not so valuable but peculiar and interesting only for one cultured group of people.

2. an aspect or feature like or resembling another: similarities in their behavior.
n. pl. sim-i-lar-i-ties
1. The quality or condition of being similar; resemblance. See Synonyms at likeness.
2. A corresponding aspect or feature; equivalence: a similarity of writing styles.

So what does it mean similarity at all: (From Webster Dictionary)
Sim-i-lar-i-ty n., pl. -ties.
1. the state of being similar; likeness; diverse people's living in different parts of the world but keeping very similar customs and



traditions in their families, clans and tribes. They are the Kyrgyz people and the indigenous Native American tribal peoples.

At a time when civilization is taking away the traditions and cultures of many nations and nationalities, and at a time when people are lost in the web net, internet and other bio-technological achievements, achievements which surely improve the search for information but damage the real value of communication, people are obtaining information not from simple ordinary books but the different media; and being involved in all this, people have forgotten about the other more valuable and real things such as the family, family relationships, family customs and traditions, family culture and cultural values. And this loss has resulted in a huge gap between us and our parents, grandparents and ancestors.

Our ancestors cared about the future of their generation, they cared about keeping the concept of their understanding of the family, tribal, kinship, and family values, and they tried to bring us the things which have now developed into huge techno values. The tribal peoples living in Eurasia and Central Asia are not called indigenous people, but ethno-national groups and nationalities. The tribal systems of these peoples were studied, but these peoples were mostly grouped into one or more groups, maintaining one type of relationship. For example, Kyrgyz tribal life was not studied separately, but as part of a group of Kazakhs, Turkmen, Uzbeks and Uyghur, and they were considered to have one and the same type of relationship in families, tribes and nations. The reason for this, I think, lies in the lack of information about the ethnic identity of each group; there does not seem to be any in-depth study of each group separately.

When I started my research on similarities between above mentioned group of people, I was concerned with the transformation of family values in my own culture and among the Kyrgyz people. This required me to explore our Kyrgyz traditional cultural values and compare them with the other Eurasian and Central Asian nomadic peoples, particularly the Kazakhs, Mongols and other peoples from the Siberian part of Russia.

At the very beginning of my research I have found out that the Kyrgyz tribal concept of family clan is connected with its gender roles; child rearing; the sharing of wealth, government and nature which are all quite different from the other peoples' lives, living side by side with the

Kyrgyz, such as Kazakhs, Uyghur and Uzbeks. And I put forward the following question: are there any other cultures and peoples who have the same values as my people, the same family concepts, similar customs and traditions?

As I can use English, I found the following quote in one of the sources about tribal life of the American Indians: *"For all the diversity of the first Americans, they inherited certain common traits from their Old World ancestors. Reflecting their Asiatic heritage, they were generally of short to medium stature, with straight black hair, light brown skin, and prominent cheekbones - features that in 1492 reinforced Columbus's mistaken conviction that he had reached the East Indies and prompted him to assign to the inhabitants the inaccurate yet enduring title of Indians"*¹⁴.

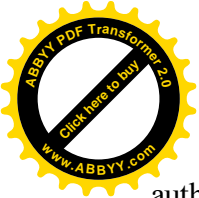
It was like a push for me, why not compare two quite different and, quite far apart cultures? The other thing which was really interesting for me was language. Could the hunters who had crossed over the Bering Straits keep even a tiny part of their ancestral language? Some American scholars try to deny this (e.g., Vine Deloria: *"Scientists, (and I use this word loosely) are committed to the view that Indians migrated to this country over an imaginary Bering Straits bridge, which comes and goes at the convenience of the scholar requiring it to complete his or her theory. Initially, at least, Indians are [said to be] homogenous. But there are also eight major language families within the western Hemisphere, indicating to some scholars that if Indians followed the trend the migration went from the east to west; tourists along the Bering straits were going to Asia, not migrating from it"*¹⁵. May Vine Deloria may be right in his own way.

The second point is the emergence of a people who are quite similar in appearance to our people, also the relation of the Kyrgyz and Native Americans to nature, to women, to domestic animals and their customs and traditions.

Perhaps I am idealizing the culture of tribal peoples, but in comparison with the western cultures which conceptualize they are quite different from ours (for example, the concept of the nuclear family, male domination (among the English, Spanish and others, not only Islamic countries), breaking the will of the child,

¹⁴The First Americans. Time Life Books. Editor: Thomas H. Flaherty. Library of Congress cataloging in Publication Data, Washington DC., VA. 1992

¹⁵Vine Deloria Jr., Red Earth, White Lies: Native Americans and the Myth of Scientific Fact., New York: Scribner, 1995.



authoritarian government, and the most dangerous thing for me was the belief that nature was created for the benefit of humans.

As Kyrgyz people lived in their own world before the Russian brought the “civilized world to them”, the same has lived the American Indians before the arrival of the Europeans onto the American continent.

Scholars studying clans and tribes have observed multiple faces of culture existing within a society. One face is ethno-nationality - the common cultural and linguistic traits and shared history or heritage. During Soviet times the nationalities policy specifically linked ethnics to politically recognized and territorially defined groups. Religious identity, a second face of culture, is an ideological or civilization identity based on doctrinal affiliation.

Family for tribal people such as Kyrgyz is sacred - they worship their family, family relationships, and their family history. The family is the reality; the society is changeable as is the policy and the state. For most tribal people the new type of family is quite tough to accept, the nuclear family is nothing. Ethno-national and religious identity have been highlighted as a causal variable in the protracted conflicts of the last decade in the former Soviet Union and Eastern Europe. However, it has not led to conflict in post-Soviet Central Asia. To explain its absence, it is necessary to focus on the *clan* as the critical unit of analysis in Central Asia. Studies of conflict and transition have ignored the clan¹⁶.

Kyrgyz people got used to living in clans – a word which was usually not mentioned and omitted when identifying Central Asian peoples and which only appeared after WWII. Clan identity is a face of culture in many semi-modern societies in Asia, Africa, and the Middle East. The clan is a unit of analysis addressed by neither contrastive nor international relations hypotheses on identity and conflict. Clans have often been entirely ignored or dismissed as primordial. However, the clan can be approached conceptually and theoretically as a collective identity network.

Measuring identity, especially collective identity, is a challenge. Clans are informal social organizations in which kinship or "fictive" kinship is the core, a unifying bond among group

members. Clans are identity networks consisting of an extensive web of horizontal and vertical kin-based relations. Clans are rooted in a culture of kin-based norms and trust, but also serve rational purposes. A clan is an organized group of people distinguished by a single blood family and including all siblings.

The Kyrgyz family at present revolve around one type of relationship - *patrilineal*, meaning kinship was determined along male line. But during the shamanism period Kyrgyz people kept *matrilineal* relationship in the tribes and clans (Umai Ene, Bugu Ene). Tribes – *uruu* - are associations of clans - *tykym*. The Kyrgyz now have more than 40 well-known tribes, including Solto, Sayak, Kushchy (among Native Americans-Eagle), Bugu, Bory (Wolf), Mongy (Hill), Sarybagysh - names of tribes of different origin, but there are many animal and birds names.

The Native American tribes until now keep matrilineal type of relationship, as they are keeping shamanism, for example *Clan mother*, *Mother of the Earth* etc.

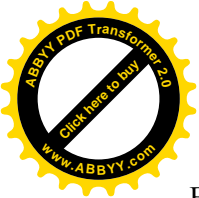
Of course, among the Kyrgyz tribes before the Russian came, Muslim missionaries tried to suppress the role of leading women, but anyway, in larger Kyrgyz tribes the role of women is still very high. And child rearing is quite different from westerner practices. For example, the Kyrgyz very seldom oppose the will of their children; and if this is connected with the adult, the tribal elders usually solve the problem of whether to allow the wish of the man or the woman to be take precedence.

If a child is being raised by a single parent, like a mother, usually the mother's male-relatives from the clan help her to communicate with a grown-up young man.

So the Kyrgyz trust women more than men, especially in child rearing. In the case of the Native Americans, the Europeans were greatly surprised by the role of the father – “*the (clan) system that takes from the father his proper place at the head of his family and leaves him comparatively little control of his children. Christianity had to contend with that, and is gradually overcoming it*”¹⁷. As for the Kyrgyz family clan, it is a supportive system which worked and still works among modern Kyrgyz families too.

The same things we can observe among Native American tribes, especially the role of a woman is the most interesting even nowadays.

¹⁶Collins Kathleen, *Clan Politics and Regime Transition in Central Asia*, University of Notre Dame, Indiana ISBN: 9780521839501., April 2006



Because of family structure similarities we have so many similar traditions:

- ◆ the way to respect the elderly person, house;
- ◆ bring to the pregnant woman all food she
- ◆ do not greet entering the house people
- ◆ raise the only daughter as a boy, being
- ◆ remember the seventh parent of the clan;
- ◆ nicknaming relatives and famous people

Toktodul, Chiuke - Chingiz Aitmatov;

Native Americans - Sitting Bull, Crazy

Horse, Standing Bear - Chiefs of the Indian tribes);

- ◆ putting the butter into the newly born child's mouth- that his/her life would be smooth satiated (Kyrgyz do the same, mostly the grandmother from husband's side do it);

- ◆ putting the knife under the baby's pillow;

- ◆ smoking the house or the cradle of a baby with juniper (for the New year, or after settling to a new place) when greeting outside and inside of the

would wish during her pregnancy; sitting or laying;

adaptable to any situation;

- ◆ putting the ribbons onto the tree branches (Toko - near water springs (Mazar baktar - among among Kyrgyzs);

There are a lot of other similarities among the Kyrgyz and tribal people of the USA, in this article I have mentioned only a few traditional and in detailed try to speak about the family structure and tribal structure among Kyrgyz and American Indians. More similarities in the language I have already published.

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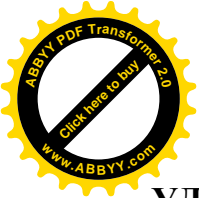
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¹⁷Collins Kathleen, *Clan Politics and Regime Transition in Central Asia*, University of Notre Dame, Indiana ISBN: 9780521839501., April 2006



УДК:327 (575.2)(04)

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IMAGERY IN ANN BEATTIE'S "SNOW"

Ann Beattie (born in September 8, 1947) is an American short story writer and novelist. Her characters are mostly from middle and upper-middle classes and usually they are unhappy and frustrated in love, work and family.

Key words: symbols, snow, chipmunk, Allen's pool, spring,

Энн Битти (родилась 8 сентября 1947) американская писательница-романистка. Ее герои в основном из средних и выше среднего классов и, как правило, они недовольны и разочарованы в любви, работе и семье.

Ключевые слова: символы, снег, бурундук, бассейн Аллена, весна

Ann Beattie (born in September 8, 1947 in significant time in her life, though short. This

Washington D.S.) is an American short story writer and novelist. Her writing has been compared to that of John Cheever, John Updike, and J. D. Salinger. As it is stated in the book "The Facts on File Companion to the American Short Story": *"The hallmarks of Ann Beattie's fiction include emphatically realistic dialogue and the physical details as well as the specter of spiritual emptiness in contemporary life. Headlines, current soap operas, popular music, and even accurate depictions of weather contribute to the realism of her fiction, and she acknowledges a debt to Ernest Hemingway for the laconic exchanges between and among her characters"*. [1, p. 49]. Her characters are mostly from middle and upper-middle classes and usually they are unhappy and frustrated in love, work and family.

Ann Beattie's "Snow" is very short, only a few pages long, but it is full of meaning. The story is about a woman who recollects happy wintertime spent together with her beloved in the country and analyzes what was wrong in their relations, since she and her beloved have broken up, and she has gone on with her life.

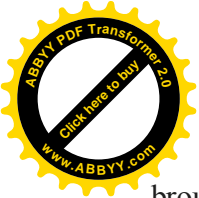
"Snow" is narrated in the first-person point of view, which means that the story is told by the narrator using pronoun "I". The tone of the story is warm, and at the same time longing and pessimistic. We can feel the atmosphere of sadness and despair. This atmosphere helps to define the plot of the story. To show this sad atmosphere Ann Beattie uses imagery. The story is full of symbols, metaphors and similes that reveal those happy and joyful days spent together with her beloved and at the same time sad, unhappy feelings and coming to an end love...

The narrator spent one winter with her beloved in a country house and through the imagery used in the story a reader feels that this was the most

imagery is revealed by symbols, metaphors, weather depiction, color representation, etc. The most important symbols used in the story are as follows: *snow, chipmunk, Allen's pool, Queen Anne's lace, frozen ground, etc.* The story consists of two paragraphs that differ through the images presented in them. There is the image of snow in the first paragraph. In the second paragraph, the attention is concentrated on the image of darkness and night.

The core symbol in the story is *snow*. Snow can be white and cold, but at the same time, it can be warm. Using the image of snow as a symbol the author shows that love as snow can be white, i.e. pure love; it can be warm, i.e. warm relations between people. The woman talks about her love affair as something "fertile to discuss"; this could have happened with anyone, nothing out of this world. While describing how great her love to her beloved was the author used a number of metaphors. Using the image of snow and its whiteness as the symbol of purity, innocence and love the author uses the following phrases: *"the day of big snow", "in white towel turban", "a crazy king of snow", "knee-deep in snow", "and all that whiteness", "the newly fallen snow"*... These metaphors and phrases were used to describe the way they were feeling at that particular moment: happy and joyful. However, like snow, some love stories have an ending; like snow, love is not always forever.

The second symbol used in the story is the *chipmunk*. The chipmunk symbolizes peace and harmonic space. It also reveals a comfortable kind of positive feelings to the spirit. Like the chipmunk she felt at ease, comfortable being together with her beloved. The chipmunk stands for comfortableness, happiness that love has



brought. The chipmunk did not stay at their house for a long time as love in their hearts.

One memory edges in her mind when they painted the walls yellow. The woman imagines the bizarre wallpaper they are painting yellow could pop through the paint like some stubborn plants that can grow anywhere. After the breakup, she sees some plants that she placed in the yard where they once lived have doggedly grown up in the yard. This too reminds her of this special time. *When I left that day, I drove past what had been our house. Three or four crocuses were blooming in the front—...just a few dots of white, no field of snow. I felt embarrassed for them. They couldn't compete.* By depicting the spring flowers in front of their old house the author wanted to show how their love was shrunken.

As it was mentioned before, like the snow, love is not always forever. "People fall in love, then it's time to say good-bye, and this happens even with married people". In contrast to the purity, innocence and love Ann Beattie uses different symbols to accent on darkness and night which give a feeling of sadness and tense: "*a small curve of light was shaved from the moon night after night*", "*the sky was black*", "*the chipmunk ran to hide in the dark*", "*one night*", "*frozen ground*", "*yellow paint*", etc. According to the story spring has come. As a universal symbol, spring is something new: new life, new love. Usually in spring, the Nature awakens from its long winter sleep. The trees are in blossom. Countless sparrows start twittering in the eaves. The tops of trees are aquiver with the new spring life. The delicious breath of the spring is in the air. The ground is covered with beautiful flowers. It looks like a Persian carpet: white, brown, red, purple, yellow colors. However, in this particular story, spring represents a different symbol; it is a symbol of the end of their fascinating love. With years passed away, the sense of respect remains, but Love is gone. Nevertheless, our character does not want to become reconciled with this fact and she arranges flashback to her past, even driving back to the place that was their house. She definitely still loves him and wants him back. "*Even now, saying "snow", my lips move so that they kiss the air*". The author describes spring when the snow starts melting as their love that is ending.

To show the ending of their love, one more symbol is used in the story: Allen's pool. Allen, in spite of all visitors, was their good friend. In spring, in April, he died. His death symbolizes

that time when she was so happy and yet it did not last. The friend had covered his pool with a black tarp. It had sunk down into the pool. "*... and there was Allen's pool, still covered with black plastic that had been stretched across it for winter. It had rained, and as the rain fell, the cover collected more and more water until it finally spilled onto the concrete*". **Metaphorically, a black shroud represented a person who knew her when she was in love. Now like her love, he too is gone.**

Using one more metaphor, the narrator recalls there was a snow plow around. It was always scraping off the snow on their road...clearing a symbolic artery...was it the pathway to the highway or was it the road to the heart which was lost that winter.

As for her beloved, probably his feelings were a bit different. It may be because a man's perception of love is different. As the narrator writes in the second paragraph, "*You remember it differently*". Realizing it, this narrator characterizes the story: "*Somebody grew up, fell in love, and spent a winter with her lover in the country*". In this paragraph, the attention is concentrated on the image of darkness and night. In contrast to the purity, innocence and love Ann Beattie uses different symbols to accent on darkness and night which give a feeling of sadness and tense: "*a small curve of light was shaved from the moon night after night*", "*the sky was black*", "*the chipmunk ran to hide in the dark*", "*one night*". Another interpretation of this paragraph starting with "*You remember it differently*" might be that they do not belong to each other. In addition, by depicting the chipmunk and the wallpaper which were not the only things that were not native to the time or the country house the narrator wanted to show that the lovers did not belong there either.

The vocabulary of the story is highly poetic. The author uses a number of alliterations in "Snow": *in the white towel turban; like a crazy king of snow, sand sparkling in the sun, wind whirled, etc.* The alliteration creates cold effect, winter atmosphere.

We cannot but mention syntactic structure of the story. There are a lot of verb ellipsis and usage of nouns by detached attributes ("*headlights off, our car*", "*you, in white towel turban*"), attributes in post-position, such as "*king of snow*", "*the day of big snow*", "*the idea of our being together*"; participles in attributive



function: “*the man standing on the beach*”, “*sand sparkling in the sun*”, “*one bit glinting*”. All this structures make a certain effect; it strengthens the emotions of the character.

Thus resuming the study of imagery in Ann Beattie’s “Snow”, we can see that the story is full of opposition images that are revealed through the usage of symbols, weather depiction, color

representation, metaphors and similes, etc. They all are used to depict the image of purity, innocence and love, i.e., those happy and joyful days spent together with her beloved and at the same time the image of darkness and night, i.e. sad, unhappy feelings and coming to an end love...

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УДК: 327 (575.2)(04)

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TRENDS IN AMERICAN DRAMA

American drama has always mirrored the country’s social, political, and historical issues in traditional as well as challenging forms and experimental styles. Like a reflexive cultural barometer, it has been the forum for a plurality of American voices.

Key words: milieu, experimental styles, American Dream, failures.

Американская драма всегда отражает социальные, политические и исторические вопросы страны в традиционных, а также сложных формах и экспериментальных стилях. Рефлексивно культурный барометр служил форумом для множества американских голосов.

Ключевые слова: среды, экспериментальные стили, американская мечта, неудачи.

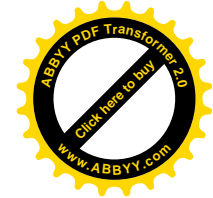
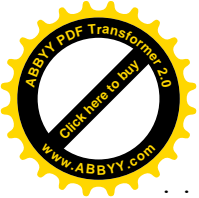
Introduction: Main

Paper:

The dramatic history of the United States is in many respects, even briefer than the history of the youthful nation itself. With appropriate respect for the few significant plays produced between the late 18th and early 20th centuries, American Drama can accurately be said to have originated with the emergence of Eugene O’Neill, less than ninety years ago. The twentieth-century American dramatic canon begins with Eugene O’Neill and continues as a straight line through his ‘heirs’, including Clifford Odets, Arthur Miller, Lillian Hellman, etc. Despite the enormous number of plays, pageants, burlesques, theatrical entertainments, and minstrel shows that have enlivened the American stage from the beginning, the traditionally constituted canon of American drama, a very small body of plays, proves to be a perpetually shifting conflation of American essentialism and an accurate reflector of what was transpiring in dramatic literature

Different Phases:

To understand the evolution of American Drama, it is essential to divide it into different phases. In the years before World War-I the Little Theatre Movement gave rise to a generation of American playwrights who experimented with European regionalism showing resistance to new forms and literary culture. Clyde Fitch was one of the most popular playwrights in American history who experimented on Comedy of Manners. His plays like ‘The Girl with the Green Eyes’ (1902) and ‘The Woman in Case’ (1905) were episodic dramas of vice, blackmail and violence with happy endings. His plays explored the urban life, the pathologies of modern culture and the new social structure of the industrializing age. The melodramas of Edward Sheldon are more explicitly ideological, exploring urban life, corruption and racism. His famous plays are ‘Salvation Nell’ and ‘The Nigger’ that combine melodrama and social critique. ‘The Boss’ is Sheldon’s realistic melodrama portraying the



rising power of ethnic ‘bosses’ in Eastern cities and recalls the period of widespread labor movement that happened during the turn of the century.. David Belasco was an innovative dramatist of the nineties who’s ‘Madame Butterfly’ and ‘The Darling of the Gods’ are romantic melodramas. Rachel Crothers’s ‘First success’ was the frontier melodrama. His other plays were ‘A Man’s World’ and ‘He and She’. ‘He and She’ is a realist drama of the middle-class life in the U.S, is similar to the work of Ibsen and Chekhov, however the play was not very popular as during the 1920s a new form of drama had emerged in the US.

Expressionism:

The modern drama was ushered in, by Eugene O’ Nell’s Expressionist phenomenon, ‘The Hairy Ape’ the exemplar of American expressionism and the country’s first modern drama. Expressionism in the theatre or visual art is generally defined as the external manifestation of an internal condition. It was derived from the German Playwright who borrowed it from painting. American playwrights working in the expressionistic mode were largely responsible for establishing a space in America for dramatic modernism. . These playwrights attempted to reject representation of the surface reality in favour of a depiction of inner, subjective states of emotion and experience. Music and sound effects helped communicate the varying emotional states of the plays’ characters. In the field of expressionistic drama, O’Neill became the representative of almost all of the European trends like the domesticated Greek classical tragedies, Strindbergan domestic dramas, Ibsenesque social plays, Irish dramatic tone poems and expressionist melodramas. O’Neill’s ‘Emperor Jones’, ‘The Hairy Ape’, ‘All God’s Chillun Got Wings’ and ‘Desire Under the Elms’ are some of his famous American tragedies exemplifying the way in which theatre so often is invoked by characters both as an image and as a fact from reality. Everything about the ‘The Hairy Ape’- the heavy dialects, the filth of the stokehold, the whiteness of Mildred’s dress, the brutal strength of the gorilla , support Yank’s subjective view of the world as a dangerous place. Through the contrast of Mildred and Yank, O’Neill demonstrated the problems created by the class system in the lives of both the working class and the leisure class. O’Neill’s interests are emotional, even spiritual and less political. ‘The Hairy Ape’ combines

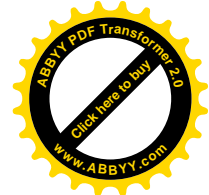
social problems, recognizable human beings, a search for truth and theatrical poetry. The basic formula for American expressionism was then explored successfully by other plays like ‘The Adding Machine’ by Elmer Rice. ‘Zero’ is Rice’s modern American Everyman: “A waste product . . the animal’s instinct, but none of his strength and skill” (138). John Howard Lawson’s ‘Roger Bloomer’ an expressionist play of psychology and masculinity, likewise examines modern American ruthless underbelly. American expressionism was not estranged from the real world; its goal was to be immersed so deeply in the problems of modernity that it could transcend the mask of physical reality.

The Harlem Renaissance

During the Harlem Renaissance, the new forms of drama were added, including those based on social issues such as birth control and lynching and plays dealing with history. Harlem Renaissance drama was written by playwrights under extensive pressure to provide full bodied portrayals of black life to black and white audiences. During Harlem Renaissance – the most well-known pageant from the pre-renaissance period such as ‘The Star of Ethiopia’ written by Du Bois was presented. A precursor to Black Nationalist Movement, Ethiopianism looked to Africa for cultural roots and to Christianity for a connection between African Americans and Africans. The use of the folk play emerged from the larger America folk drama movement. Willis Richardson’s four plays – ‘The Chip Woman’s Fortune’, ‘The Broken Banjo’ (1925), ‘Compromise’ (1925) and ‘The Idle Head’ (1929) are based on black folk drama. The social issue plays of the Harlem Renaissance dramatize debates and protests generated in the African American community. Generally the plays portrayed the ill effects of poverty of the working class, the rural people and the problems of racism. Popular plays of Harlem Renaissance were Williams Richardson’s – ‘The Deacon’s awakening’ (1920), ‘A pillar of the Church’ (1929) and ‘The Peacock’s Feather’ (1925), Mary Burril’s ‘They that Sit in Darkness’ and ‘Aftermath’; Myrtle Smith Livingston’s ‘For Unborn Children’ (1926) and Lorraine Hansberry’s ‘A Raisin in the Sun’ (1959).

Modern Period

American modernism started at the turn of the century and rose to prominence during mid-century (1910-1945). The American playwrights



sought to overturn 19th century's formal constraints, Victorian melodramas and outdated styles of performance. They started examining human relationships with ruthless candor. Inspired by Strindberg's theatre of psychological nuance and dream-like symbolism, O'Neill and other playwrights forged a new kind of drama. O'Neill's plays focused on human relations, a commitment to deeply personal and emotional experiences, reflecting an emergent urban life. "The Emperor Jones" by O'Neill is the first foray into expressionistic drama which traced the mental deterioration of Brutus Jones. 'The Hairy Ape' is a beautiful blend of expressionism and naturalism which echoes Yank's existential question, "Where do I fit in? that runs like a motif in his play. 'Desire under the Elms' also explores the extremity of passion, sin and redemption. In 'The Iceman Cometh' the large cast of characters creates a complex relationship that makes it very poignant. 'The Long Day's Journey into the Night' is a melodrama in Nietzschean fashion which leaves us in a tragic world that can be endured but never overcome. In 1950s Miller's plays projected the individual's relationship with the self and the society. His famous plays were 'All my Sons', 'The Death of a Salesman', 'A View from the Bridge', 'After the Fall'. During 1960s Tennessee Williams wrote plays which juxtaposed the expressionistic convention with those of realism in more startling ways than was ever done before.

Postmodern period;

With the 1960s, the playwrights changed their perspective on familiar subjects; they began to view honesty in politics, good race relations and traditional family roles with increasing cynicism. Plays became satirical in nature. Three playwrights influenced the development of theatre and drama. Alan Kaprow, Michael Kirby and Richard Koslelanetz. Kaprow introduced the concept of the "happening". Kirby examined the influence of surrealism while Kostelanetz synthesized experimental theatre. The 1960s also featured many experimental theatre pieces including adaptations of classical works. In 1960s the most famous American playwright was Edward Albee who's "The Zoo" and "Who's Afraid of Virginia Woolf" that presented the anxieties of the modern world in the hybrid form of realism and expressionism. Albee's America provides the context in which the contradiction between absurdism and the urge towards narrative

revelation are juxtaposed together.

Recent Trends:

The closing decade of the century changed the dramatic trend from serious plays to the musical renderings, big-cast full-orchestra with audiences not only from New York but also from the city's thriving tourists. There were revival of plays of Williams, Miller and Albee. Cambridge American Repertory Theatre, Chicago's Goodman Theatre, Yale Repertory and an array of regional theatres across the country became the players in a thriving national theatre.

The American Dream Cult:

Reviewing the different phases of its development, it is clear that, American drama has always mirrored the American social, political, and historical issues in traditional as well as challenging forms and experimental styles. It has been the forum for a plurality of American voices. As a reflexive cultural barometer, American drama has always responded to national and regional problems. In the American context 'Dream' which is the traditional form of quest for a lost Eden has special significance. It is "strive for the security here and now in the current terms that are assumed to provide it: money, property, things, pleasures (Heilman). The American dream was the other name for pursuit of success which was a search for new frontiers in terms of experiences and adventures. American drama depicts such a quest that led more towards despair rather than hope.

Almost all of the 20th century American literature portrays this negative aspect of the dream, born of disillusionment and dissatisfaction with lofty ideals inherent in the American dream. George O'Neil's "American Dream" is a metaphor of the American Adams' hopeless quest for Paradise. A similar quest is shown in Robert Sherwood's "The Petrified Forest". Alan Squires' disappointment with Europe brings him to the place of his longing and his search for an Eldorado in the heart of America brings him to the Petrified Forest, a wasteland which is a scene of greed, brutality and murder. Clifford Odets' character engages in a quest for paradise which is identical with economic success of the former plays and the elusive happiness of the later plays. The characters in "Waiting for Lofty", "Awake and Sing", "Paradise Lost" seek a paradise which is either at the end of a Marxist Revolution or the aftermath of financial success that generates from a ruthless competition. The later plays of Odets

clearly depict the big gap between levels of reality and dreams of happiness. In Arthur Miller's plays, the quest becomes a search for identity which coupled with a sense of guilt results in the recognition that the dream of perfection is a futile exercise.

The strongest emphasis on the pursuit of dreams is in 'Death of a Salesman' which is a play about dreams—the dreams which end in the self-realization of Willy's own failures. Set against post war America, the play examines the assumptions which ultimately lead Willy and his family to their state of desperation. Willy Loman's failure is the failure of American myth of success. The play offers a postwar American reading of personal tragedy in the tradition of Sophocles' *Oedipus Cycle*. Miller charges America with selling a false myth constructed around a capitalist materialism nurtured by the postwar economy, a materialism that obscured the personal truth and moral vision of the original American Dream described by the country's founders. Through this play Miller fashioned a particularly American version of the European existentialist stance, incorporating and playing off idealistic notions of success and individuality specific to the United States. Tennessee Williams' plays also portray the 'theme of quest'-which takes the form of a romantic escape from the harsh reality. In Williams plays the dream for the unknown drives the dreamer to deliberate rootlessness. Tom Wingfield in 'The Glass Menagerie' like his father, is pursued by the haunting memories of the unfinished past. In the plays of O'Neil the 'quest' takes the form of a 'cult'. Almost every one of his major character displays a craving for the ideal which is cut off from the reality. The early plays of O'Neill project dream to be vague and romantic-where the protagonists try to run away from the harsh reality. As for instance, "The Moon of the Caribbees" and "Bound East for Cardiff" depicts the romantic quests which don't lead them to their goals. In "Long Day's Journey into Night" Edmund Tyrone's dream does not come true, instead he leads a dog's life, drinks 'rotgut' and always returns back. Each of O'Neil's major characters carries the burden of a 'dream' and O'Neill's projects the irony and tragedy implicit in the tension prevailing between the dreams and the flawed reality in which one lives. O'Neill in his plays records the total fakery of the 'American Dream' "Stuff gives me a pain---I didn't know what they mean" and portrays the

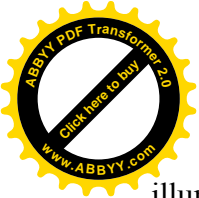
general American tendency of restlessness and dissatisfaction with the given life whose origin may be traced back to the Biblical search for the Garden of Eden.

Realism

The Rise of Realism began as only an insinuation in the tremendous abundance of melodramatic plays. But the insinuation developed to a dominant trend and realism as a background for romantic melodrama finally changed to become a major concern of the playwright. Just as realism may be traced through the various writers of fiction during this period, an accumulative emphasis upon realism may be found in the drama starting with the plays written soon after the Civil War and moving on to the production of Herne's Margaret Fleming in 1890. The three emerging and powerful playwrights of Realism were Arthur Miller, Eugene O'Neill and Tennessee Williams. In 'Death of A salesman', 'The Iceman Cometh' and 'Desire under the Elms' – each has a salesman in its principal figure, representing the American Everyman who do not sell stuff but sell illusions. Their Reality is an imaginary one and is as treacherous as are the illusions. If we see Miller we find that in his plays there exist relationships of the individual to the society. Neither of it can co-exist individually but both are seen belonging to a continuous and inseparable process. Arthur Miller projected social realism of the contemporary themes in all his plays like success ethics, issue of morality, capitalism, salesmanship etc.

The Female Tradition

In the development of the American drama, the female tradition has a major contribution. In this context the name of Lorraine Hansberry has a great relevance .Hansberry was passionately concerned with the problems of blacks, and she portrayed these problems within the context of American society as a whole. In all of her plays, she has presented her vision of humanity, the affirmation of the human spirit. Lorraine Hansberry was the first black woman to have a play staged on Broadway. With 'A Raisin in the Sun' (1959), she became the fifth woman and the only black writer ever to win the New York Drama Critics Circle Award for the best play of the Year. The other playwrights - Glaspell, Crothers, Hellman and have contributed significant works to American drama by establishing the female tradition in the American theatre. An analysis of the selected plays



illuminates some of the feminist concerns embedded in this tradition. Unlike Glaspell's characters, the woman in Crothers' plays live through the intense conflicts which accompany the development of new sex roles. In addition to Glaspell and Crothers, playwrights such as Zoe Akins, Zona Gale, Clare Kummer and Lulu Vollmer, also portrayed women's issues from the point of view of the "New Woman". According to Banner the new woman was the "epitome of youth, adventure and healthy sex" (1984:154). These new women were independent, energetic and conscious individuals and provided a context against which the American suffrage movement could thrive and prosper. Susan Glaspell portrayed the various aspects of feminine consciousness and

the specifically female experience out of which that consciousness evolved. Free of the constraints of the conventional theatre, Glaspell explored forms such as realism and expressionism, which were conducive to portraying the psychology of women.

Conclusion:

Thus the trends in American Drama has come a long way and has always maintained a concomitant relation with the American People and the American Society. Different types of experimentations with respect to style, structure, techniques, forms and experiences in the American plays have depicted the inner, subjective patterns of emotion and have contributed to large critical discourses.

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УДК: 327 (575.2)(04)

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FIVE REASONS WHY MUSIC HAS A PLACE IN THE LANGUAGE CLASSROOM

As teachers, we need to continually experiment with new methods and ideas in teaching. Unexpected methods sometimes prove to be the most effective.

Key words: music, engage students, efficient and effective ways of learning.

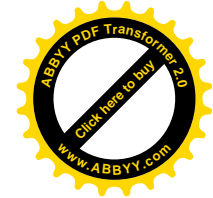
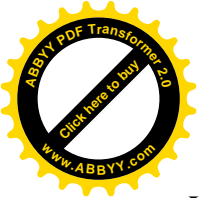
Как учителя, мы должны постоянно экспериментировать с новыми методами и идеями в обучении. Неожиданные способы иногда могут оказаться наиболее эффективными.

Ключевые слова: музыка, вовлечь студентов, эффективные и действенные методы обучения.

"Eto vasha gitara?"

It was about two in the afternoon. The middle-aged shopkeeper's Russian was lyrical and fluid. I was simply looking through some ball point pens that he had on display, and trying to remember if I had brought my whiteboard markers or not. He eyed the large black canvas case on my back and repeated his question, which translated into

English was, "Is that your guitar?" I answered in Russian, "Yes, it is." He said, "Oh, you must be a musician." "Actually, no. Well, yes and no. I'm an English teacher at the university. I'm going to work right now," I responded, somewhat awkwardly. "So why are you carrying a guitar?" Good question. Why indeed?



Why is the English teacher carrying a guitar?

It is now my fifth year teaching conversational English in Kyrgyzstan. Over the years, I have studied many different techniques and methods of teaching. Unexpectedly, my guitar has become one of my favorite tools. I love sharing my favorite songs, teaching students the lyrics, and singing together in class. Here are five reasons why music has found a definite place in my language classroom:

1. Music engages students.

Although people have different tastes in music, it is extremely difficult to find someone who has a complete distaste for music. Music has a way of waking up students and getting their attention -and this is more essential than ever in any classroom.

We sing a variety of different songs in my classroom. Some are old classics like "My Bonnie Lies Over the Ocean." This song is particularly engaging because we have made it into a simple game: Whenever we sing a word that begins with the letter "b," we stand up if we were sitting down, and sit down if we were standing up. This game begins easily enough, but we usually sing the song three times through - and we sing it a little faster each time. By the third time, the game gets quite challenging, even for my best students!

I also enjoy using recent hit pop songs in my classroom, such as Bruno Mars' "Just the Way You Are," or One Direction's "What Makes You Beautiful." Since many students already know and love these songs, singing them is a fun and engaging way to kick off a lesson! It's also an easy way to start a discussion in the target language on *why* they feel the way they do about the song!

2. Singing improves pronunciation.

It is more difficult to mispronounce words when we sing them. When a person tries to learn how to sing a song, they usually try to mimic the song's singer in every way possible - including their tone, their emotions, and their pronunciation!

Singing also lends itself naturally to repetition. Repeating a difficult text can become tiresome and laborious for students, but repeating a song that they like singing is enjoyable! As students repeat the song, it becomes easier for me to hear and correct common student mistakes. I also take extra care to address sounds that are difficult for my students, such as the "th" sound, which does not occur in the Kyrgyz or Russian

languages.

3. Song lyrics have way of sticking in students' memories.

Music is a powerful mental anchor for students. Once a student has heard a song, the simple memory of the song's melody can pull the words back into their memory as well. In addition, the vast majority of songs employ rhyme, and so remembering just one line of a song can also trigger the memory of the next line of the song!

This is extremely useful in the language classroom, because with many songs, the lyrics provide students with many idioms and phrases that can be adapted for everyday and academic use. For example, Bruno Mars' recent hit song "Just the Way You Are" is rich with useful material. The last line of the chorus,

"Girl, you're amazing just the way you are,"

could easily be adapted into a number of everyday situations and phrases, such as:

"I love my little sister just the way she is."

"I enjoy our lessons just the way they are - please don't change them."

"The soup is fine just the way it is - don't add any more salt, okay?"

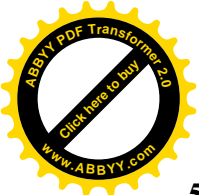
Singing new and unfamiliar phrases is an efficient and effective way for students to learn and remember phrases in context. As students learn song lyrics by heart, they lay a foundation for greater understanding and confidence in the target language.

4. Music creates natural teachable moments.

"What is a 'stormy sea'? And what does it mean to be 'filled with wonder'?"

My students raised their hands and asked me these questions and others, one after another. The song was "You Raise Me Up," a huge hit back in my home country. They really loved the song, and they understood portions of it. However, singing the song revealed some gaps in their vocabulary -and they were now anxious to understand the exact meaning of the lyrics. They couldn't help but ask for the meanings of the words!

This is a key point for us as educators. Song lyrics are a rich source of idiom and poetic style. They are also shorter than most academic texts, and so they are easier to draw from and analyze without frustrating students. If the music learned in class is carefully and tastefully curated by the instructor, music sparks curiosity, leads to excellent questions, and creates many great teachable moments.



5. Music creates a warm and pleasant classroom atmosphere.

"What was your favorite part?"

"I liked the part where we all sang together."

That was an actual student response from a talking club Christmas party that I helped organize two years ago. Music has become a truly distinctive mark of our talking clubs and lessons -and one that really defines the culture of my English classroom.

This is something mysterious, wonderful and powerful about music. For most of my students, my classroom is one of the few places where they sing. Singing grabs their attention, unites them, and sets my classroom apart as a unique place in their lives. Often, singing lifts their emotions and their moods, and also creates distance between my lesson and whatever they were doing immediately before my lesson.

Music helps build community and makes students feel more at home. As students get more comfortable with each other, trust is built, and students are free to take more risks, make mistakes and learn. Singing helps remove the inhibitions that keep them from speaking up.

Practical Applications:

Here are some suggestions for teachers to try:

- If you can play a musical instrument, particularly one that can be accompanied by singing, by all means use it in the classroom! Live music is an exciting and surprising addition to almost any classroom, and if you or someone you know can perform – Perform live in the classroom and sing together!

- If you can't play a musical instrument, don't worry! Your department likely has a set of

speakers or a CD player, or even a cassette player. Many mobile phones have a MP3 music player function, and a speaker loud enough to play music for a small classroom.

- Carefully choose a mix of songs that creatively and intentionally draw interest and build vocabulary. Bring copies of the lyrics into the classroom for students to read and study. Find songs that your students enjoy, and come back to them from time to time.

- Another option is to have your students choose the music for study! This is fun, although you may have to work together with them to find songs appropriate for your class.

- Have all of your students sing together. This is a great way to build community, improve pronunciation, and enlarge your students' working vocabulary.

Conclusion:

Music is not easy for every language teacher to integrate into their classroom, but I believe that it has many valuable applications. As teachers, we need to continually experiment with new methods and ideas in teaching. Unexpected methods sometimes prove to be the most effective.

Our goal is to help students to become creative, deep and active life-long learners - and we need to properly model that for them by being creative, deep and active students of pedagogy and the art of teaching. I would strongly encourage all language teachers to experiment with music, and pursue the benefits of a more engaged, more self-directed and more connected student body in their classroom.

УДК: 372.881.111.1 (575.2)(04)

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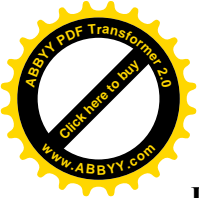
SOME DIFFERENCES OF AMERICAN AND KYRGYZ WAYS

The paper touches upon a subject of cross cultural issues when we come to a new country and communicate with the people there. More specifically, the subject is about American and Kyrgyzstani people and their cultures.

Key words: culture, value, believe, behave, manner and gestures of communication.

Статья затрагивает тему межкультурных вопросов, например, когда мы приезжаем в новую страну и общаемся с местными жителями. В частности, предметом изучения являются американцы и кыргызы и их культуры.

Ключевые слова: культура, ценности, взгляд, поведение, манера и жесты общения.



Introduction

Having visited the United States and working with Americans for some years and comparing their behavior with the behavior of our people every time, I have discovered a lot of differences between Americans and Kyrgyz people. Within all these years I have been teaching and sharing my ideas with students and staff at The International University of Kyrgyzstan. I hope this article can be helpful for any Kyrgyzstani people who speak English and would like to learn more about Americans as well as American people who visit our country and stay here for some time.

To study the people of another country or its culture one should know what people value and what they believe in there. This helps us to understand why people behave the way they do as well as the meaning of their manner and gestures of communication. It does not mean that they all share the same values to exactly the same level; it means that most of them agree with each others' ideas about what is right or wrong. Let's look at how some of those values can be described and compared to each other.

Individualism

Individualism is one the most important aspects to understand about Americans. They have been raised from the early ages to consider themselves as separate individuals who are responsible for their own life and their own destinies. They have not been raised to consider themselves as members of a tightly interdependent family, religious group, tribe, nation, or other collectivity which are very common here in The Kyrgyz Republic. Americans see themselves as separate human beings who have their own opinions and who are responsible for their own decisions.

Certain phrases one commonly hears among Americans capture their devotion to individualism: *"Do your own thing."* *"I did it my way."* *"You'll have to decide that for yourself."* *"You made your bed, now lie in it."* *"If you don't look out for yourself no one else will."* *"Look out for number one."* In comparison with those phrases, the following Kyrgyz phrases can demonstrate how the Kyrgyz people capture their devotion to collectivism. I am giving the phrases with literal translations: *"Бөлүнгөндү бору жейт."* (Separated person will be eaten by a wolf) *"Эл менен чогуу бол."* (Be with people) *"өзүмчүл болбо."* (Don't be selfish)

"Аксакалдар чечсин, алар эмне десе ошол."



Let eldest people make decision, we agree with whatever they say) “Карынын кебин капка сал.” (Keep the eldest person’s words in your head) “Улууну урматта кичууну сыйла.” (Respect elders and treat younger with respect too)

Self-Identification versus Group-Identification

From the following examples we can see how language indicates whether a culture is more focused on self-identification or group-identification:

1. The word “*aunt*” in English can mean many different relationships: mother’s sister, father’s sister, mother’s brother’s wife, or father’s brother’s wife. The limited vocabulary for describing relationships is indicative of self identification in American culture.

2. In Kyrgyz language, there are different words for every different type of family relationship. Your mother’s sister is your “*май эже*” and your father’s sister is your “*чоң ана*.” Kyrgyz language indicates a strong group-identification in Kyrgyz culture.

These examples show how language indicates whether groups in a particular culture are flexible or fixed.

1. In English, the pronoun “*you*” is used to

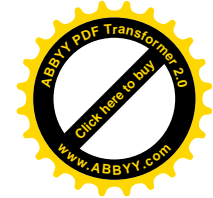
address anyone: old/young, senior/junior. This indicates how many Americans value egalitarianism, in which most people are treated in the same way.

2. Like other Turkic languages, in Kyrgyz, there are several different pronouns which mean “*you*.” Depending on the relationship between two people in a conversation (age, seniority, gender, etc.), one would select the appropriate pronoun “*сен*”, “*сиз*”, or “*сиздер*.” This indicates a more hierarchical culture in which groups are more fixed.

Equality

Americans are distinctive in the degree to which they believe in the ideal, as stated in their Declaration of Independence, that “*all men are created equal*.” They have a deep faith that in some fundamental way all people (at least all American people) are of equal value, that no one is born superior to anyone else. “*One man, one vote*,” they say, conveying the idea that any person’s opinion is as valid and worthy of attention as any other person’s opinion.

People in Kyrgyzstan are accustomed to more obvious displays of respect such as averting eyes from the face of the higher status person, or using



honorific titles like “*Ak sakal*” “*Shef*.” They way how some men treat women or how some parents treat their children can seem to Americans to be very unusual or even rude.

Informality

Their notions of equality lead Americans to be quite informal in their general behavior and in their relationships with other people. Store clerks and waiters, for example, may introduce themselves by their first (given) names and treat customers in a casual, friendly manner. The superficial friendliness for which Americans are so well known is related to their informal, egalitarian approach to other people. “Hi” they will say to just anyone.

People’s behavior in Kyrgyzstan is more formal than it is in America. People of almost any situation in life can be seen in public, particularly at schools, universities, and in offices, wearing suits, pants, and shirt. Small village livers never wear tattoos and men earrings. When people sit at the desk, they do not put their legs on the desks. Students call the teachers at schools and universities by their first and middle names like: “*Asan Karimovich*”, “*Felix Sharshenbaevich*” for male and “*Gulmira Toybolovna*”, “*Aida Belekovna*” for female. People can be introduced the same way. In small villages calling their teachers by the students is done this way: “*Bakyt aghai*”, “*Usen aghai*” for male teachers and “*Gulmira eje*”, “*Saltanat eje*” for female teachers. The style and manner of greetings mainly depends on the status of a person and one’s relationship to them for example, it is considered impolite to enter or exit a room before a person of higher status. Frequently, a group of people will pause before entering a building to insist that a senior person enter first. Unlike Americans the Kyrgyz do not use different greetings at different times of the day. In spoken greetings, in formal situations such as business meetings, official receptions, and conferences, the following greetings are used: “*Саламатсызбы?*” (singular) or “*Саламатсыздарбы?*” (plural). To respond one says “*Саламатсызбы?*” to elder people, and “*Саламатчылык!*” to younger ones.

Work

“*He’s a hard worker*,” one American might say in praise of another. Or, “*She gets the job done*.” These expressions convey the typical American’s admiration for a person who approaches a task conscientiously and persistently, seeing it through to a successful conclusion. Hard

workers are admired not just on the job, but in other aspects of life as well. Housewives, students, and people volunteering their services to charitable organizations can also be hard workers who make significant achievements. Americans tend to define people by the jobs they have (“*Who is he?*” “*He is the vice president in charge of personal loans at the bank.*”) People in Kyrgyzstan could answer to such question like “*He is my closest friend and very respectful person in the community*” or “*He is my cousin.*” Sometimes you can hear such expressions related to work as “*Rabota ne volk, v les neubejit*” “*Butpogon ish bar bele butot da*”.

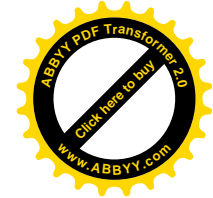
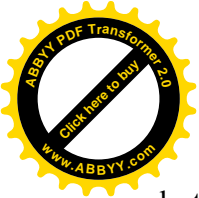
Directness

“*Let’s lay our cards on the table*,” they say. Or, “*Let’s stop playing games and get to the point.*” These and many other common phrases convey the Americans’ idea that people should explicitly state what they think and what they want from other people. The word “*assertive*” is the adjective Americans commonly use to describe the person who plainly and directly expresses feelings and requests. They try to speak openly and directly to others in a manner they call “*constructive*,” that is, a manner which the other person will not find offensive or unacceptable.

Although they are often open and direct, it is not unusual for them to try to avoid direct confrontations with other people when they are not confident then the confrontation can be carried out in a constructive way that will result in an acceptable compromise. Americans might feel especially reluctant to say no directly to a foreigner, for fear of making the person feel unwelcome or discriminated against.

People in Kyrgyzstan are not as direct as Americans are. There are sayings like “*Keregem saga aitam kelinim sen uk, uugum saga aitam uulum sen uk.*” Staring at one’s eyes while talking has negative connotation and is considered to be too much. For instance, the conversation between father in law and daughter in law can go through the third person in the family.

You could say: “In a fixed time culture like the US, time is considered to be in one’s control. Time is spent, wasted, sped up, slowed down, etc. “*Time is money*” is a common saying. In such a culture, punctuality is a matter of personal responsibility and to be late is to disrespect someone else’s time. In a more flexible time culture, time is NOT considered to be in one’s control. Many people believe strongly in fate and



destiny. This is also indicated in language: “*Кеч болуп кетти*” (Lateness happened) instead of “I am late.”; “*Автобус кетип калыптыр*” (The bus left me) instead of “I missed the bus.”; “*Кудай буюрса келем жыйналышка*” (God willing, I will come to the meeting) instead of “I will come to the meeting.” In such cultures, punctuality is outside of one’s control and so there is more understanding about lateness.

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Conclusion

In conclusion, I would say that every people have their own cultural values and they are proud of representing the culture. We do not have to judge when we see strange to our understand behaviors of people that come from other countries. The important thing is we have to understand and respect whatever the people believe in or value.

УДК: 947.1.008 (575.2) (04)

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IMPROVING RESEARCH AND PUBLICATION IN CENTRAL ASIA

This paper focuses on the quality of research in Central Asia and how it could be improved. We suspect that there are dozens of ways of approaching the topic, but we focus on the added value that improving peer review in Central Asia would bring.

Key words: quality, improving, publication.

Эта статья о качестве публицистических исследований в Центральной Азии и способы его улучшения. Мы предполагаем, что существуют десятки подходов рассмотрения темы, но мы ориентируемся на ниже указанные ценности, которые улучшат рецензирование в Центральной Азии.

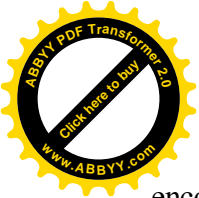
Ключевые слова: качество, улучшение, публикация.

Introduction

Central Asian scholarship had achieved certain scope, prominence and quality during the Soviet period, however, post-Soviet scholars typically enjoy even less autonomous space for them to meet the highest standards of scholarship than they did in the Soviet past. At the same time, soviet-era scholarship has been criticized for its highly-politicized backdrop and reductionist projections (Brigel, 1996). Research was formally guided by behavioural psychology and Marxist positivist epistemology exhibited in the form of quantitative statistical analyses and quantified sociological surveys, aimed at proving and verifying Soviet educational theories and models underpinned by the Soviet-style Marxism-Leninism (Tillet, 1969). Thus, Soviet research studies there were shaped by ideological

imposition (Glowka, 1992) and often represented personal political interpretations rather than conclusions based on rigorous empirical fieldwork.

Central Asian scholars often lack economic independence from the state and therefore are subject to state pressures to produce ideologically correct work. High-quality work is often not rewarded financially or in terms of prestige. Can we imagine a Central Asian scholarship that restores the best of Soviet-era practices, or—perhaps more appropriately—the standards represented by the many talented and dedicated pre-Soviet scholars historically? Clearly, there are many dedicated post-Soviet Central Asian scholars producing excellent work, despite the unfavourable conditions for quality education and knowledge production. What can be done to



encourage their work and build their capacity to continue to produce and disseminate knowledge? This paper focuses on the quality of research in Central Asia and how it could be improved. We suspect that there are dozens of ways of approaching the topic, but we focus on the added value that improving peer review in Central Asia would bring. Based on an examination of practices of scholarly peer review among Western social scientists, we suggest that peer review strategies—so central to the ways in which Western scholars improve and refine their work, by whatever standards exist within their own epistemic communities—are essentially absent in Central Asia. Remedying this absence could potentially produce a salubrious “ripple effect” that would benefit the region more broadly.

The State of Central Asian Scholarship

While scholarship varies considerably across Central Asia in terms of scope, purpose, and quality, we allow ourselves a few general claims about the state of scholarship in the region.

First, as a general rule, scholars publish in scholarly journals principally in order to defend their degrees, such as candidate or doctorate of science. Publications in acceptably scholarly outlets are required for such professional advancement, but exceedingly few scholars think of publishing as a form of intellectual exchange or as a way to build knowledge on subjects of common concern. In fact, National Attestation Committee (NAK) is a centralized body awarding science degrees. Universities and institutes do not have authority to award degrees (candidate of science or doctor of science); only NAK has this authority. NAK has a specific list of journals within the country which are approved by them as NAK-licensed journals, and a person trying to defend his candidate of science or doctor of science should have publications in these journals. Unfortunately, the procedure of journal selection and inclusion in the required list of *NAK* seems non-transparent and subject to speculations.

Second, specifically publications in foreign journals are often required for career advancement, such as the defence of dissertations. Whereas prior to the 1990s, publication abroad typically meant being published outside the USSR, today publishing outside of the home country of the author but within Central Asia qualifies as “foreign.” For example, a scholar from Kyrgyzstan may get his or her work published in Kazakhstan or Tajikistan. As a

result, scholars of these countries establish contacts with each other and support each other’s publications, sometimes with clear *quid pro quo* arrangements.

Third, unfortunately, much published work suffers from low quality. Once published, it is rarely read except by, as a rule, those other scholars working in the same narrowly defined field who seek their own degrees. Thus, the scholarly use of such published work is severely limited; knowledge does not cumulate and is not communicated effectively. Scholars who meet the formatting requirements for publication, who pay fees (see below), and who have personal connections to journal editors or members of editorial boards can easily have their work published. Others are routinely locked out.

Fourth, most Central Asian universities produce a journal that periodically publishes articles primarily by university faculty. Articles published in such outlets are often quite short, and they often are no more than reports of scholarly activities in the most general terms. These articles serve to report to university superiors of the ongoing scholarly activities that university faculty undertake, but they often do not delve significantly into the substance of such research. They often thus fail the purpose of scholarly exchange and the production of cumulative knowledge.

Fifth, authors of articles often pay fees to get their papers published in journals. Central Asian journals typically do not have independent sources of funding; thus, in part by economic circumstance and in part by dint of the culture of capitalist entrepreneurship that has enveloped academic circles in Central Asia, journals often require fees to produce publications. As a specialist from Kyrgyz Academy of Education reported,

Because of market economy, some individuals are becoming very “creative” and profit-oriented. For example, I know one scholar who has three journals all included in the NAK list, and now they charge money, about 100-150 som per page because the journals are self-financed. Of course people pay that money because they would rather get their degrees. Unfortunately, no one really monitors quality standards of articles published in that journal. That is secondary to them.

The same is true of the severely anemic academic book market; self-financed books get published, while others do not—with too little



regard for quality.

Then, there is also an issue of plagiarism, and there is no proper check on plagiarism unfortunately. There is no discourse about the nature and effects of plagiarism in Central Asia nowadays. One can see the announcement being posted conspicuously in the central streets as given below.

In photo: Announcement about ready diploma, course papers and essays on Kyrgyzstan

Finally, peer review is almost entirely absent in most journals. Most journals accept submissions on a variety of topics—sometimes only tangentially related to the stated mission or title of the journal. There is typically no meritocratic screening process and no process to review content (though some review of format and presentation often occurs). It would be hard to overstate this point: *there is no forum for dialogue, review, feedback to each other's papers*. Only journal polemics happen occasionally—when another author writes to critique a certain author's published work. Authors who submit do not expect written feedback on their work; journals have editorial boards, whose members do not typically review, let alone write up comments about, submitted work. In those few cases where editorial board members select and review papers, they do so based on their individual judgments of quality. The assessment criteria are rarely shared with authors beforehand, so that authors could target them while writing their papers. Some international universities are trying to introduce peer-refereed journals. However, some Central Asian scholars studied abroad and they publish their work in international journals and they understand peer review procedures, but they are a minority.

We make no claim that peer review would solve all of these problems, especially in light of the practical challenges of conducting peer review in Western contexts (see the next section). We do contend, however, that peer review would go a long way towards improving scholarship in Central Asia. One of the aims of introducing peer review is to create a forum for dialogue, review, feedback to each other's papers – exchange of ideas through writing, which is otherwise almost non-existent nowadays.

Peer Review in Western Social Science Scholarship

There are innumerable works that examine the

practices of peer review in Western (principally English-language) scholarship (Shatz, 2004). As we detail below, the ideal form of peer review is often belied by the actual practice of it.

In its ideal form, peer review is a process by which the members of an epistemic community monitor the quality of work submitted for publication. It is a mechanism by which such scholarly communities uphold standards that the communities themselves have defined. There is a self-referential aspect to all community-based policing of standards of scholarship; it is hard to argue that work that meets a particular standard is *objectively* better. After all, ever since Kuhn (1962), we know that scholars' work is subject to paradigms that, put most baldly, can represent little more than the intellectual fashion of the day. But unless we want to suggest that all work is equally valuable, we need to accept that different scholarly communities will inevitably come up with their own standards of quality. Peer review is a mechanism to ensure that standards—whatever those standards are—are upheld.

In its ideal form, peer review (at least for journal articles) is “double-blind”—i.e., the person submitting the manuscript does not know the identity of the person reviewing it, *and* the person reviewing the manuscript does not know the identity of the person who wrote it. Ideally, manuscripts are reviewed by more than one or two reviewers because the standards of quality are really a feature of research *communities*, so a single review can often be idiosyncratic. The ideal is that the standards of the community are upheld when the number of reviewers gets high enough. Thus, on average each submission is judged fairly by the standards of the community.

In its ideal form, peer review occurs relatively quickly, so that scholars whose work does not meet the standards of the community can receive valuable feedback and find ways to revise their work for possible future publication. Also, for those scholars whose submissions ultimately *do* meet these standards, they can know that submitting to peer review will not inappropriately *delay* publication (and the professional and intellectual rewards that may come from publishing). Put differently, whatever delay before publication is built into the process should be short enough that it is justified in terms of the prestige accorded to publishing in a peer-reviewed journal.

Ideally, work submitted for peer review



undergoes review by the most qualified reviewers available. Given specialized knowledge, it is often appropriate for a piece to be reviewed by the main experts in the field. This is part of ensuring the highest quality for publications. More junior scholars may also be involved, if they have the relevant expertise. Ideally, scholars agree to conduct reviews for two reasons: 1) out of genuine commitment to the standards of quality that a community upholds; 2) out of a desire to be on the forefront of cutting-edge research—before it appears to broader readerships.

Finally, in its ideal form, peer review ensures meritocratic criteria for publication. That is, the senior scholar with many years of experience and a long line of previous publications is treated *exactly the same way* as the new scholar just cutting his/her professional and intellectual teeth. Thus, while intellectual fads can clearly influence decisions about the “publishability” of a given submission, these decisions in the ideal form should be immune from questions about institutional affiliation, power relationships, and the like.

The realities of peer review often fall short of this ideal in Western social science circles. Based on interviews and fieldwork Shamatov conducted in Toronto and Ottawa, as well as telephone interviews conducted more broadly in North America in 2008, we identify ten principle ways in which Western peer review often fails to live up to its stated purpose:

First, there are innumerable publishing outlets with some claim to being peer-reviewed, but they are not all upholding the same standards of quality. Thus, reviewers for the most prominent journals which receive the most submissions know that editors have to be more selective in their decisions about publishable quality. By contrast, reviewers for less prominent (but still peer reviewed) journals know that editors simply cannot afford to turn away too many submissions and continue to publish the journal. The result is simple: the threshold for determining publishable quality may be higher or lower, depending on the journal and the editor’s ability to ensure a sufficient supply of quality submissions.

Second, the peer review process can get bogged down by the submission of papers that are unsuitable for the targeted publication. This may occur because a scholar does not adequately consider the match between her/his work and the journal’s mission. It may also occur because

students whose work requires further refinement are increasingly be encouraged by their supervisors (in the spirit of “publish or perish”) to submit their work to journals as early in their careers as possible.

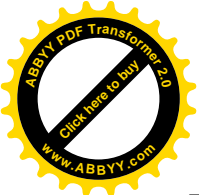
Third, the peer review process relies—to varying extents—on editorial boards. Such boards are staffed by well-known people in their fields, whose identity is clear to those submitting. This has two implications: 1) it diminishes the extent to which peer review is actually “double-blind,” and 2) it narrows the range of scholars from a community who conduct reviews of submitted work. Arguably, both of these implications are not good for the purpose of upholding the standards of scholarship within an academic community.

Fourth, even when the best practices of double-blind peer review are followed, in narrowly defined and highly specialized topics, the identity of a reviewer or of an author may be known or easily deduced. This is especially true in an age where increasing numbers of scholars post working papers on websites that are easily discovered via search engines.

Fifth, reviewers are often simply too busy to review pieces. As a result, some scholars may end up reviewing pieces that are out of their “comfort zones”—i.e., out of their areas of special expertise. Finding suitable reviewers can be—as journal editors attested to Shamatov over and over again—the most arduous of tasks. Prestigious journals typically find reviewers rather more quickly than less prestigious ones. Delays can be especially significant for the latter.

Sixth, while reviewers who share the standards of an epistemic community may often come to similar judgments about the publishability of a submission, this does not always occur. In fact, reviewers may come to fundamentally different views about a piece, based on fundamentally different criteria. In such cases, which happen to varying extents happen all the time, the editor makes a judgment about which of the reviews is most persuasive in laying out the reasons for the judgment it offers. The role of the editor looms large in such cases.

Seventh, if part of the peer review process is designed to provide valuable feedback, and therefore an informal source of mentoring to scholars, some reviews are simply too thin to be useful. This happens often enough, and may in part result from reviewers having too many demands on their time.



Eighth, and related to issues of slow review processes, some professors at major universities in North America are simply and entirely against peer review because the delays built into the process mean that, by the time the article is reviewed, reworked and published (if it is, in fact, published), time passes and often materials become outdated. As a result, these pieces may have less of an impact. In political science, for example, the *Journal of Democracy* was created exactly for this reason—to bypass the time-consuming review process and produce scholarly (though not peer-reviewed) work that would remain timely and relevant (in this case, relevant to policy-makers) when it appeared in print.

Ninth, peer review—when embraced at the level of individual institutions—can lead to the devaluation of work that is *not* peer reviewed. There are good reasons for scholars to be publishing for different (even non-scholarly) audiences—for policymakers, for students, and for the non-specialist educated readership. Some social science departments in North America simply do not count publications that are not peer reviewed as they assess the suitability of candidates for promotion and tenure; most departments to at least some extent discount these publications.

Tenth, even when the peer-review process works fairly well, it serves to reify the epistemic community in question. That is, the more that peer review serves to reiterate the common standards of that community, the less it speaks to others *outside the community*. This hinders cross-disciplinary conversations. It also hinders the creation of work that is broadly relevant to policymakers. Obviously, this can be defended as a practice necessary for producing “basic research” (using language common in the natural sciences), but in its worst form it produces insularity that may render scholarship especially prone to intellectual fads and the hegemony of particular paradigms.

Idea of Working Paper Series

Given the shortcomings of Central Asian scholarship and the benefits (with qualifications noted above) of the peer review process, what can be done to bring peer review processes to Central Asia, and in what form should they exist in Central Asia? How can such processes be of benefit to Central Asian scholars and, more broadly, to the community of Central Asianists, regardless of where they physically reside? How

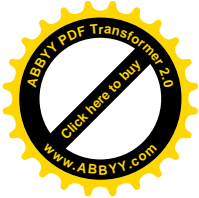
could such a process be initiated or revived in Central Asia without falling into the traps of neo-colonial dependence, asymmetrical power relations, and lack of relevance and practical usefulness of the knowledge produced and processes engaged and methods employed (Said, 1978; Kuwayama, 2004)? We propose the following plan, which we think avoids some major potential pitfalls.

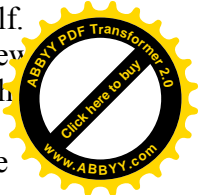
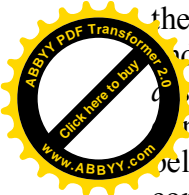
We propose a plan for a working paper series for Central Asian scholars. The series would involve forms of peer-review, though not—at least at the initial stages—the exact forms that have been developed in the West. In addition, the working paper series would be structured as a two-way street—with both Western and Central Asian scholars involved in *both* review and submission of papers. The principal aim of such a symmetrical involvement would be to ensure that individual participants would be involved as equal partners, even if the innovation of peer review is nonetheless best understood as an aspect of Western scholarship.

Because it is conceived and constructed as a “two-way street,” with Central Asian and Western scholars both involved in submitting and in reviewing submissions, it seeks to avoid major disparities of power. Since Western scholars enjoy disproportionate human and material resources for their work, they are often able to dictate the terms of engagement and disproportionately determine what constitutes valid knowledge. While it is true that Central Asian scholarship may often suffer from low quality generally (see above), it remains also true that “quality” is determined in large part through the ways in which a community upholds its own standards. If the construction and maintenance of those standards have more to do with who is in the material position to determine them, then power disparities—including those between Central Asia and the West—loom large.

Thus, our plan seeks to avoid denigrating the value of indigenous, local knowledge, but, at the same time recognize that Western approaches to social science do have something inherently valuable to offer; our goal is not to valorize local knowledge necessarily over its alternatives, but to suggest that knowledge should be constructed and construed as a two-way street.

Crucially, those authors who publish in the Series would retain sole and exclusive copyright over the material. Without abandoning the notion of quality entirely, we believe that Central Asians





themselves need to be included as equal partners, and, crucially, to take on the responsibilities associated with being equal partners, in the institution of standards for research. The plan below seeks to enable the Central Asian research community to participate equally in the knowledge generated via the Series.

It was emphasized what Central Asian scholarship stands to gain from this kind of initiative, but it's worth adding how much Western scholars stand to gain as well. Four things stand out. First, Western scholars who publish in the Series will have their work receive greater exposure to non-English speaking audiences than otherwise would be the case. This can have a second advantage for them: it serves as a check on their analytic reasoning and empirical knowledge when they expose themselves to

critiques by people living in Central Asia itself. Third, exposure can bring the possibility of new collaborations with Central Asian scholars. This can suggest a fourth advantage: that, given Western scholars' teaching and administrative obligations that can limit their time spent in Central Asia itself, such collaboration can help them retain links to ongoing developments in the "field" beyond what would normally occur. This initiative is also going to contribute to the following; bridging gaps and addressing suspicions about Western scholarship. For example, McMann (2002) encountered many problems while collecting data in Kazakhstan. She faced "the standard battery of questions: 'Who sent you to this country? Why did you come to my village?'" and people were very suspicious of her intentions.¹⁸

ВЕСТНИК МЕЖДУНАРОДНОГО УНИВЕРСИТЕТА КЫРГЫЗСТАНА

¹⁸ Aksartova (2003) alludes to the general reluctance of people in Bishkek, Kyrgyzstan to participate in research studies conducted by western scholars. She describes the people's concern about exploitive external researchers coming to study them to "purloin their ideas, which they then use to produce publications and advance their careers" (p. 15).

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УДК: 327 (575.2)(04)

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WHAT FULBRIGHT SCHOLAR PROGRAM MAY GRANT TO THE KYRGYZ SCHOLARS: HOW TO TEACH GENDER ISSUES AND LINGUISTICS IN KYRGYZ UNIVERSITIES

This paper presentation will concern my experience in the United States as a Fulbright visiting scholar at University of Washington, Seattle, USA during August 2012- May 2013.

Key words: *Fulbright program, Gender issues, academic curriculum, global context, new approaches, network of research, current theories.*

Эта презентация о моем опыте, полученном в Соединенных Штатах в качестве стипендиантки программы Фулбрайт в Вашингтонском университете в Сиэтле, с августа 2012 по май 2013.

Ключевые слова: *Программа Фулбрайт, гендерные вопросы, учебный план, глобальный контекст, новые подходы, сетевые исследования, современные теории.*

INTRODUCTION

It is something special to be a Fulbright scholar. It wants us to feel at home in the United States and get experience from US University. We become ambassadors between home country and the USA. Being alumni of Fulbright program will provide me a lot of opportunities to develop my academic career. Academic independence in choosing host university and research area is the best quality of Fulbright post-doctoral scholarship.

My research "Women of Kyrgyzstan. Gender Issues across Sociology and Linguistics" has been conducted at the crossroads of Gender Issues and Linguistics.

My goal is to explore women's equity and inequity to education, health care, and political life and natural and financial resources(land, food, water, sanitation and hygiene) in the USA and South Kyrgyzstan. Factors that contribute to equity or inequity to education, health care, political life and resources are explored by comparative learning of Gender Issues in Sociology and Linguistics throughout national policy, local policy and civic society of two countries.

FULBRIGHT SCHOLAR PROGRAM AS THE INTERNATIONAL CULTURAL DIALOGUE AND NETWORK OF INTERNATIONAL RESEARCH

When I arrived in Seattle in August 24, 2012 it was a night. My host professor Diana May Pearce and her husband George Wright met me at SEA-TAC airport. The lights were on that August night

and some fresh and unknown pleasant atmosphere welcomed me to the ever green city Seattle....

When we reached their house at 4515 Latona Avenue NE, Seattle I found myself entirely at home. Because every piece of décor reminded me Central Asia, the ornaments of pillows, curtains, carpets, cups, teapots, hats, souvenirs reflected my homeland of Ancient Silk Road: My host professor Diana May Pearce and her husband George Wright were Fulbright scholars in Bishkek , Kyrgyzstan and Tashkent, Uzbekistan. One can be easily aware of how Fulbright scholarship unites people from all parts of the world. These remarkable couple made their home Central Asian East.

So, Seattle received me gladly with greenery, intelligence of people and hospitality.

University of Washington, where I was affiliated with, provided me with all opportunities of academic independence. My Fulbright experience was rich and fruitful in terms of research and gaining academic background in Gender Issues and Linguistics. I admired professor Ilse Cirtautas, who teaches Turkic languages with delicate feeling for culture, and her deep knowledge and love for Central Asian culture and society, make Central Asian people feel at home at University of Washington. UW libraries are fun for researches, I was reading books even my native Kyrgyz in the Suzzallo library. I tried to get much professor Ilse Cirtautas, from her life and academic experience.

My research "Women of Kyrgyzstan. Gender Issues across Sociology and Linguistics" has been

conducted at the crossroads of Gender Issues and Linguistics.

In order to conduct research I needed academic background at University of Washington. I audited lectures on Introduction to Women Studies (GWSS 200; professor Rebecca Aanerud). I found out how the course examines the cultural construction and maintenance of gender inequalities in a range of social and political contexts, emphasizing the interrelation between race, class, gender, sexuality, and nationality. After this course I came to the conclusion that women in Kyrgyzstan also face the challenging issues which women of any developing country come across.

I audited course (ANTH 203 (503)/LING 203) Introduction to Linguistic Anthropology (Prof. Laada Bilaniuk) where I could develop the idea that language is both as a universal human trait, and its diversity across cultures; Language is not just a means of communication, but as a means of creating and transforming identities, social relationships, and values. A bit different but interesting approaches in American post modernistic linguistics from post-Soviet linguistics provided me new ideas of research in Kyrgyz linguistics.

I audited the course SOC W 594 Gender and Inequalities in the Global Context (prof. Diana May Pearce) where I could study issues of gender, globalization, and inequality through a gender lens. Topics included global movements of capital (the global factory) and labor (migration, trafficking, etc.), disruption/creation of family forms and gender roles (domestic violence), social welfare, private/public policies, international frames (human rights), resistance, and response.

Another course I audited was ANTH 560 Discourse & Culture (prof. Laada Bilaniuk) where I am still learning analytic approaches that attempt to bridge the gap between the individual instances of language—spoken, written, or otherwise mediated—and the larger cultural patterns or relationships that they constitute. A goal of this course is to familiarize us with some of the theories and methods that are most useful to the analysis of discourse and its role in constructing individuals, social identities, and power relations. This course is very useful for my future research on Gender Discourse in Kyrgyz, as it has never been analyzed in Turkic languages.

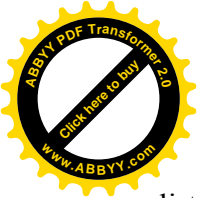
Besides these courses I always attended seminars and open lectures on Gender Issues in

the USA, Social Work in the Global Context and Sociology at School of Social Work and open lectures and seminars on language, culture, history and ethnicity at Ellison center for Russian, East European and Central Asian Studies. Twice I attended Ph.D. thesis defense at Henry M. Jackson School of International Studies at University of Washington. I was an active presenter at the Inner Asian Seminar events where Central Asian Issues were discussed.

I enormously enjoyed the Suzallo, Allen, and Odegard libraries of University of Washington. The catalog system of books and readings were enormously fruitful in my academic pursuits. I have begun writing a book “Introduction to gender issues” (Gender taanuuga kirishuu) in Kyrgyz for universities and colleges on the basis of experience gained from the University of Washington. This book also describes the history of gender issues in Western and Muslim communities, marriage issues in Global context, feminization of poverty and migration, women’s equality in all spheres of life, women’s labor, and the book will also analyze from the prospective how to solve challenges in Gender Issues in Modern Kyrgyz society (bride kidnapping, spread of veil among women in South Kyrgyzstan, polygamy, early marriages, etc).

On-line library and books scanning stations, media and audio materials made a big academic improvement on me. I got huge research potential from the books on Gender Issues, Feminist Linguistics, History of Gender Issues, Gender Equality in Education, Healthcare, Political life and Resources, Sociology of Gender, Children’s issues, Masculine Studies, Inclusive Education, Critical thinking, English language, German, Altaic linguistics, Sociolinguistics, Linguistic Anthropology, Translation Studies. I was deeply surprised reading books in my native Kyrgyz and other Turkic languages I speak, in the libraries of University of Washington. I read and downloaded articles, book reviews from e-library of the University for my own catalogue. I found many other links to other prestigious libraries of the world. I registered myself at the journal “Language and Society” for the future plans. I could have access to some reports of UN agencies on equality of women to education, healthcare, recourses. I also registered myself for the publishing issues of UNICEF.

The last stage of my research was to consider how gender is expressed in the language, how to



distinguish gender bias in the language. I analyzed the classical literature on Gender and language written by R.Lakoff, D.Tannen, D. Cameron, J.Coates and many others. I am analyzing their works for my future book “Gender and Language in Kyrgyz”(Kyrgyz tili jana gender). The theoretical background I learned here will be very much useful in analyzing discourse of women in Kyrgyz, I learned the methodologies of researching discourse, which will be quite new for Kyrgyz sociolinguistics. I made sketch of 7 papers in Comparative Gender Issues and Comparative Gender Linguistics.

As a visiting scholar I gave 6 lecture – presentations at University of Washington, 4 lecture presentations were held officially at New Eastern Languages Department of Henry M. Jackson School of International Studies (Ellison center for Russian, East European and Central Asian Studies Seminar) and 2 presentations at School of Social Work.

The first public lecture was held on October 25, 2012 “What One Needs to Know about Kyrgyzstan at Denny Hall 123, 12:30-1:30/1:40 p.m at the Central Asian Seminar. This public lecture made historical review to the nomadic and soviet past of Kyrgyzstan. My speech also concerned Kyrgyzstan’s rich culture and historical nomadic democracy and ongoing reformations in the current time.

The second lecture public lecture was about Kyrgyz National Epic “Manas” on October 26, 2012 at Denny Hall 123, 12:30-1:40 p.m. at the Central Asian Inner Seminar. You can find information at the link below <http://www.acasinfo.org/>. The main heritage of the nomadic Kyrgyz left to world culture is the national epic “Manas”. I talked about how epic “Manas” contains all national feelings for freedom and justice, it is the source of all traditions, believes, philosophical thoughts and national identity.

The third lecture was entitled as “The Description of Women in the Works of Chingiz Aitmatov: Poetic Language Issues in Modern Kyrgyz”.

The fifth lecture presentation was held for the graduate students of School of Social Work on March 8, 2013. The speech was on Gender Issues in modern Kyrgyzstan. I talked about the Gender empowerment in Kyrgyzstan and some challenging issues as bride kidnapping, early marriages, feminization of migration,

feminization poverty, human trafficking and gender selective abortions in Kyrgyzstan and how Kyrgyz government works in solving these issues.

The sixth public lecture was also for graduate students of School of Social Work. I talked about the post-conflict social work of local NGOs, International Agencies and USAID in Osh and my personal contribution to it working a translator for UNICEF, Medicines sans Frontiers and some local NGOs and Gender Resource Center at Osh State University.

Approximately about 30-40 people listened to my speech at each presentation. Undergraduate students, graduate students, professors and all people who are interested in Central Asia took part.

Being as a Fulbright scholar I found lots of friends –other Fulbright scholar nearly from all parts of the world. University of Washington provided social gatherings between Fulbright community of different ethnic and academic background.

Local culture is diverse in Seattle. You can see American, Asian, Native American, African, Middle Eastern and European cuisine and cultural life. One can enjoy authentic sea food in Seattle, as it is surrounded by the water. People are very intelligent and polite, you will meet numerous people reading in the buses, metros, gardens and everywhere else. People love to go hike, picnics during sunny days as the Sun shines not so often in Seattle. You can visit theaters, cinemas, museums, art galleries where real American northwest culture and life surround you by the diversity. Fashion is casual, high wheels are very rare exhibition, it was a bit difficult for me to switch into casual style from my classic dress-code style. If you come in winter, do not take so much coats and boots, because winter is mild, but it is a “foggy Seattle”, so I recommend you to take your umbrella. You will adore the seashores, Alki beach, Seattle Space Needle tower. Ferry ships will take you to islands of the Pacific Ocean. If you come to Seattle, you should see Olympic Peninsula with authentic museum, the Crescent lake and Indian reservations, you will enjoy the sunset at the coasts of the Pacific Ocean. I also travelled to the states on the North West, and Mid states and some East Coast cities.

HOW TO TEACH GENDER ISSUES AND LINGUISTICS IN KYRGYZ UNIVERSITIES

Coming back home I felt that still Kyrgyz education system needs changes in terms of

academic curriculum and teaching philosophy. Gender Issues seem still unimportant in the society we live, therefore there are very few courses relating Gender Equity in the Kyrgyz academic curriculum. The lack of gender studies in Kyrgyz universities, are one of the reasons of challenging issues in the Kyrgyz society (bride kidnapping, domestic violence, polygamy). If we compare academic curriculum between Kyrgyz university with the University of Washington, there are great differences and wide range of courses in terms of gender issues are offered at the host university. Even nearly every public university has department of Women studies, and there may be courses as Introduction into Women's Studies, Philosophy of Feminism, Introduction to Gender and Popular Culture, Masculinities: Contestation, Circulation, and Transformation; Gender, Race, and Class in Social Stratification; Research Methods in Women Studies; Women and the Law; Women in Politics; Gender and Globalization: Theory and Process; Native Women in the Americas; Women and International Economic Development; Women in Law and Literature; Men and Masculinity; Psychobiology of Women; Language and Gender and others¹⁹

But a Kyrgyz university may have only some optional courses on Gender issues, and usually those courses are lack of any academic significance. Therefore students do not know the methods of research: questionnaires, interviews, field work. Gender Studies do not concern the academic community. Problems of women and men in Kyrgyz communities can be just discussed at the projects of local NGOs, International Humanitarian Organizations, and social branch of the Governmental organizations. So, the amount of the courses should be increased if possible, and not only women's issues, but also masculine studies should be taught at the universities. Gender Issues in Kyrgyzstan can be taught in the four stages:

1. History of Gender Issues in Kyrgyzstan (The following issues should be discussed: pre-soviet history of Gender issues: influence of nomadism and Islam on Gender stereotypes in the Kyrgyz societies; polygamy, tribal laws and women's status in nomad pastures; renowned Kyrgyz women; Soviet history: impact of collectivization on Kyrgyz families, education of women and men; soviet family stereotypes; violation of nomad and tribal stereotypes; social

welfare for women; women's manual labor and work for Soviet country; post-soviet history; transit period; women's role in social and economic degradation; role of women in small and medium business etc.).

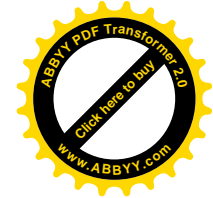
2. Gender and Empowerment in post-soviet Central Asia: (the following topics should be discussed: decrease of Family stereotypes: civil unions; polygamy, divorces. Feminization of migration and feminization of poverty; Early marriages; Bride kidnapping; Selective Abortions; Domestic violence and family. Women in Business; Women and Social equity; renaissance of traditions and customs, influence of Islam; physiological and psychological events of puberty; menopause; sexuality; contraception, pregnancy, childbirth, and lactation; role of culture in determining psychological response to physiological events).

3. Masculine Studies: (Men's health issues; Migration and Unemployment; Drug and Alcohol and their impact on men. Mental health of men, men's rights).

4. Gender issues across the Globe: (Themes may include family and community formation, social activism, education, paid and unpaid labor patterns, war, migration, and changing conceptions of womanhood and femininity in the last century. Cultural meanings and social uses of popular culture by various communities in local and global contexts can be explored. The intersection of race, class, and gender in the lives of women across the globe should be analyzed.

Also, research papers and graduate courses should focus on Gender Issues in the Central Asian context.

Current trends in Linguistics also varies in content and research in the United States. Kyrgyz linguistic thoughts and trends are based on the functional character of Soviet linguistics. Teaching philosophy of Linguistics also is quite different from our perspectives. University courses in Linguistics can be comprise as following in Kyrgyzstan: Introduction into Linguistics, History of Linguistic studies, General Linguistics; Current Linguistic and Language processes; Lexicology, Stylistics, Grammar, Comparative Linguistics and etc. But in the courses in Linguistics at US universities, students learn the Linguistic, Philosophical, and Political Thought of Noam Chomsky in Grammar study, many American scholars consider his theory as the best way to learn a language.



CONCLUSION

Mutual understanding coupled with academic freedom and excellence during my Fulbright visit granted me enormous academic guide. So, I was so lucky to be a visiting Fulbright scholar at University of Washington, so I express my sincere and enormous gratitude for my host professor, Dr. Diana May Pearce, and her husband George Wright for all their care and help in my orientation into American life and their concern during grant period. I want to thank University of Washington staff for all possibilities provided for me during my Fulbright grant. I want to thank School of Social work for providing me office (Research Commons Hall staff) and warmly welcome to me. I thank professor Ilse Cirtaustas, who ensured me chance to share my academic interests

with US academic community, her deep knowledge and love for Central Asian culture and society, make Central Asian people feel at home at University of Washington. I want to thank University Faculty Housing Service to find me a wonderful house at 1320 NE 63rd street, Seattle, WA, special thanks for my landlady Michelle Badion, for her hospitality. I also thank all academic professionals (prof. Laada Bilanuik, Rebecca Aanerud, Nancy Farwell and others) for assistance in my research. I also want to express my special gratitude for Dianne Price, Program Officer for South and Central Asia, CIES for her competent and on time assistance. I want to thank Guljan Tolbaeva, US embassy coordinator for her care and support for Fulbright scholars.

¹⁹Website of University of Washington: <http://www.washington.edu/students/crscat/gwss.html> retrieved on April 26, 2014.

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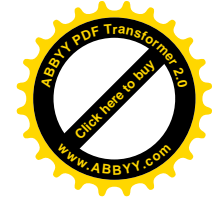
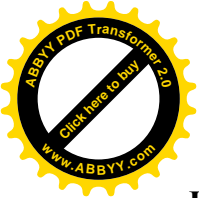
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ASPECTS OF STUDYING COLOR WORDS FROM THE POINT OF THEIR SEMANTIC STRUCTURE

Colour's role in life and activity of each certain person and society is great: in industry, transport, art, modern equipment of giving information, etc. In life and on production of colour and their combination are intensively used as the symbols replacing the whole concepts of rules of behavior.

Key words: color, semantic structure, cultural aspect.

Восприятие цвета в жизни и деятельности каждого человека и общества огромна: в промышленности, транспорте, искусстве, в современном оборудовании и т.д. В человеческой жизни функция цвета и его сочетания интенсивно используются как символы, целые понятия правил поведения.



Ключевые слова: цвет, семантическая структура, культурный аспект.

Color is "one of properties of objects of the material world, perceived as conscious visual feeling. This or that color "is appropriated" by the person to objects in the course of their visual perception" [The big Soviet encyclopedia 1978: 441].

I.V.Goethe devoted to color the whole work. He writes: "... as among from initial natural phenomena color takes so high place, is undoubted with big variety carrying out the simple circle of actions put to it, we won't be surprised if we learn that it in the most general elementary manifestations, irrespective of a structure and a material form on which surface we perceive it, has known effect on feeling of sight for which it is mainly dated, and through it and on sincere mood" [Goethe 1976: 311].

Colour long since is object of studying in many branches of knowledge: in physics, physiology, chemistry, biology, history, psychology, esthetics, cultural science, linguistics. Estimates, norms, installations of the person are substantially connected with colour. Colour belongs to those constants of culture which can serve as peculiar models of its development, it represents one of the most deep layers of ethnic cognitive base, before others being filled with the deep valuable and semantic contents, is subjected, is allocated with national and cultural qualities, Gataullina 2004 joins in system of values [Gataullina: 115].

R.M.Frumkina claims that in mentality of the ordinary native speaker there is a naive picture of the world of colour which is fixed by means of language though neither fixing process, nor communications arising thus and the relations aren't realized by the speaking. But they aren't realized speaking just because they are fixed in the language which carrier it is, and the naive picture of the world of colour is one of elements of a naive picture of the world as a whole, being shown through language [Frumkina 1984].

T.A.Mikhaylova, agreeing with this point of view, believes that it is impossible to wait thus for strict identity of colour pictures different, not contacting among themselves and being at different stages of development of the people [Mikhaylova 1994:120].

In each culture there is the special set of colours – "primary colours". In European culture most often to "primary colours" carry white, black, red, blue, green, yellow and violet though

this list can change depending on culture of the concrete European people [Bazyma 2001].

Colour words are realized in separate lexemes, phrases, idiomatic expressions and other verbal means; they organically enter a language picture of the world of any people [Talapina 2007: 124].

Colours play large role in formation of language pictures of the world as at communities different linguistic cultural certain associations, these or those colour preferences are connected with each colour" [Basharina 2000: 13]. In cultural tradition of each people, including and Englishmen, there were extramental compliances between separate flowers and certain images, despite relative universality of perception of this or that colour all people. "Social stereotypes and ethnopsychological features are imposed on "physiological" sense of colour, causing thereby certain associations, characteristic only for this linguistic community" [Rogulina 2006: 5].

In linguistics of research of colour words are numerous. They go in several directions:

Colour representations in cultures of people of the world at different levels of their development for the purpose of establishment of basic colour words are analyzed B.Berlin, P.Kay, V.Turner, etc. [Berlin, Kay 1969; Turner 1983]. B.Berlin and P.Kay were supporters of a linguistic universalism. Results of their research showed full coincidence of the main colour words in all modern Indo-European languages. The group of the main terms of colour included names of three achromatic (black, white, gray) and eight chromatic (red, orange, pink, yellow, green, blue, violet, brown) flowers [Berlin, Kay 1969];

The linguistic cultural aspect of colour words, communication of names of colour and culture of the people is studied. The words designating colour, are considered as linguistic culture in which the linguistic and extralinguistic contents [Talapina 2007; Serov 2003]. N.V.Serov so speaks about colour: "change of flowers in religion, in art, in fashion promotes mankind self-expression. Thus, colour practically always, everywhere and in everything is expression. However expression not quantities, and not forms, and qualities. That quality that without colour it is impossible neither to present, nor to express, to measure – qualities of our intelligence" [Serov 2003];

There are attempts to give the psychological characteristic of colours and shades, to define specifics of impact on the person of this or that colour at physiological and emotional levels [Ber 1997; Lyusher 1996].

U.Berclains that separately taken colors and in combinations among themselves express absolutely special values which are based on got experience and leaders to associations. Colours affect not only eyes, but also other sense organs: we feel taste of "sweet pink colour", we hear "shiuted red", we feel "air-white", we hear a smell of "fresh greens" [Ber 1997]. Results of similar researches are reflected in encyclopedias and dictionaries of symbols of G.Bidermann, J.Foley, etc. [Bidermann 1996; Foley 1997];

The semantic structure of colour words lexicon on the material of the Russian and English languages [Bragina 1981; Makeenko 1997, etc.]. So, I.V.Makeenko conducted complex research of colour words lexicon on a material of the Russian and English languages in which the versatile characteristic of colour words, in particular, structural and word-formation features, semantic, stylistic and functional signs, rate of the use of colour words was considered. According to I.V.Makeenko, colour words reflect universal properties of different structural languages (structure of words, the system organization, functional qualities) and the national specifics connected with features of word formation, combinative properties, ability to polysemanticism development, rate of different groups of colour lexicon, their stylistic signs, an author's originality [Makeenko 1997];

Colour words are considered in the psycholinguistic plan [Vasilevich 1987; Kolodkina 1998; Frumkina 1984], etc. R. M. Frumkina considers that "the colour world" – a phenomenon purely mental. This phenomenon is reflected and structured in language that is shown at the level of the different mental processes connected with recognition of colour, storing of the words designating colour, the nomination, a categorization, etc. In the course of implementation by language of its communicative function these processes are exteriorized in the form of texts [Frumkina 1984: 6];

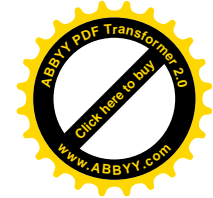
There are ethno linguistic researches of colour words [Vezhbetskaya 1997; Korsunskaya, Friedman, Cheremisina 1963; Kulpina 2001], etc. As A. Vezhbetskaya notes, the category of colour as that isn't universal unlike the universal human

concept "vision". But focusesat these different semantic categories can be rather stable on languages and cultures [Vezhbetskaya, 1997: 232]. In interpretation of semantics of colour words A.Vezhbetskaya relies on three concepts universals which are the most important: 1) concept of vision actualized by distinction between time when the person sees (day), and time when he doesn't see (night); 2) concept of a background when at the description of semantics of colour it is necessary to consider typical lines of a landscape; 3) concept of similarity because comparison plays large role by transfer of visual feelings, especially at the description of category of colour [Vezhbetskaya, 1997: 232];

The lexicon of colour is studied in the comparative-historical direction [Granovskaya 1969; Norman 2002], etc. L.M.Granovskaya, investigating color names in Russian, writes that colour shades in Russian are usually expressed by adjectives: blue, ashy, honey ... However there are also other ways of their transfer. In the middle of XVIII and beginning of XIX century as a result of the translations of the corresponding French colour words in Russian there were word combinations colour with a noun: *colour of a snakeskin, coffee with milk*. This structure didn't know any restrictions that allowed transferring the most various colourings. In Russia new, mixed shades of colours received mainly in "ladies" language the most freakish names: colour of a cow tail, sea crayfish. The construction acquired for expression of various shades, becomes habitual in Russian. Thus, in Russian also one way of expression of colour qualities is created. Gradually such colour words start being used widely along with usual adjectives (colour of sea wave, tea rose, craw's wing, wet asphalt, ivory)" [Granovskaya 1969].

In separate works colour and sound communications are traced [Jacobson 1987]. For the first time he tried to prove colour and sound communication. He introduced the idea of the main distinction in perception of vowels and consonants: vowels cause the colour associations, consonants cause black-and-white [Jacobson 1987];

Research interest causes language of colour symbols [Kornilov 1999; Shertsl 1884], etc. According to V.I.Shchertsl, names of colours occur from the name of those subjects of reality to which they are usually peculiar. So, all names of colour meeting in the Turkish-Tatar languages are



borrowed by nature and appear in quality of simple adjectives of known elementary concepts: red colour is taken from fire, blue is from water, green is from vegetation [Shertsl 1884: 8];

Tools for verbal picturesqueness, art figurativeness are analyzed [Vyazma, Yemelyanova 1998; Kachayeva 1980; Nadirs 1970; Nefyodova 1996; Nosovets 2002], etc. S.G. Nosovets, studying colour picture of the world of V. Nabokov, notes that the colour picture of the world of writer is a fragment of his overall poetic picture of the world; system of actually colour and esthetic meanings revealed in the course of art communication. Colour picture of the world is dynamic concept. It is formed and transferred in process of art communication in a communicative and pragmatic chain "author – text – reader" [Nosovets 2002];

Concepts of "colour" are considered: white, red, black, green, blue [Alimpiyeva 1976; Zelenin 2005; Kopacheva 2003], etc. A.R. Kopacheva claims that the perception of colour the person is caused by mental, linguistic and historical factors. Names of colour have a wide range of figurative senses and actively participate in symbolization of human experience. Colour concepts in a language

picture of the world get additional esthetic and symbolical meanings. White colour occupies one of prerogative provisions in symbolization of colour concepts. The concept "white colour" is universality for a linguistic colour picture of the world of a number of the European languages, for example, the concept "white colour" in poetry of symbolism tends to generalization of an esthetic image of reality" [Kopacheva 2003].

Many linguists are engaged in studying of names of colour as components of process of the secondary nomination that is formation of phraseological units. As a result of such researches it is possible to describe phraseological metaphors of colour, to establish colour connection and the relations which are showing in a phraseological picture of the world [Ivanov 2005: 67].

In the works performed on a phraseological material of English [of Abazov 2006; Prachenko 2003] is carried out thought that the colour words, expressing are vital necessary concepts, are a rod component of many phraseological expressions and differ the broad use. Owing to the semantic nature they introduce emotionally expressional quality and figurativeness in phraseological units.

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УДК: 372.881.111.1 (575.2)(04)

Surkeeva Dinara,
Osh State University, FFL.**WOMEN'S SURPRISE IN AMERICAN AND KYRGYZ CULTURE**

This article is devoted to the expression of surprise of both women and men in American and Kyrgyz culture. It can be suggested as the way to promote professional development among EFL teachers at the lessons of intercultural communication, stylistics, grammar and practical phonetics.

Key words: surprise, neutral/moderate, pleasant, unpleasant, positive, or negative.

Эта статья посвящена способам выражения удивления как женщинами, так и мужчинами в американской и кыргызской культурах. Эту методику можно использовать для профессионального развития среди учителей по направлению (английский язык как иностранный) на уроках межкультурной коммуникации, стилистики, грамматики и практической фонетики.

Ключевые слова: удивление, нейтральные/умеренные, приятные, неприятные, положительные или отрицательные.

Surprise is a brief mental and physiological state, a response of experienced animals and humans as the result of an unexpected event. Surprise can be neutral/moderate, pleasant, unpleasant, positive, or negative. Surprise is intimately connected to the idea of acting in accordance with a set of rules. When the rules of reality generating events of daily life separate from the rule-of-thumb expectations, surprise is the outcome. Surprise represents the difference between expectations and reality, the gap between our assumptions and expectations about worldly events and the way that those events actually turn out. This gap can be deemed an important foundation on which new findings are based since surprises can make people aware of their own ignorance. The acknowledgement of ignorance, in turn, can mean a window to new knowledge. Surprise can also occur due to a violation of expectancies. The Expectancy Violation Theory (EVT) says that three factors influence a person's expectations: interacting variables, environmental variables, and variables related to the nature of the interaction or interaction variables.

. Interacting variables involve traits of the persons involved in the communication and in this instance the communication leading to surprise, including: race, sex, socio-economic status, age, and appearance. Environmental variables that effect the communication of surprise include the nature of the surroundings of the interaction.

. Interaction variables that influence surprise include: social norms, cultural norms, physiological influences, biological influences and unique individual behavioral patterns.

Surprise may occur due to a violation of one, two, or a combination of all three factors.

Surprise does not always have to have a negative valence. EVT proposes that expectancy's will influence the outcome of the communication as a confirmation, behaviors within the expected range, or violation, behaviors outside the expected range. EVT also postulates that positive interactions will increase the level of attraction of the violator, where as negative violations decrease the attraction. Positive violations would then cause positive surprise, such as a surprise birthday party, and negative violations would cause negative surprise, such as a parking ticket. Positive violations of surprise may enhance credibility, power, attraction, and persuasiveness, where as negative violations of surprise may reduce credibility, power, attraction, and persuasiveness.

Surprise is expressed in the face by the following features:

- . Eyebrows that are raised so they become curved and high.
- . Horizontal wrinkles across the forehead.
- . Open eyelids: the upper lid is raised and the lower lid is drawn down.
- . Pupil dilation or pupil constriction.
- . Dropped jaw so that the lips and teeth are parted, with no tension around the mouth.

Spontaneous, involuntary surprise is often expressed for only a fraction of a second. It may be followed immediately by the emotion of fear, joy or confusion. The intensity of the surprise is associated with how much the jaw drops, but the mouth may not open at all in some cases. The raising of the eyebrows, at least momentarily, is the most distinctive and predictable sign of surprise.

Pupil dilation and constriction can determine the valence of surprise from the action to the



reaction of the individual. Positive valence to surprise is shown through a dilation or expansion of the pupil; where as negative valence in surprise is associated with pupil constriction.

Non-verbal responses to surprise can also be affected by voice inflection, distance, time, environment, volume, rate, quality, pitch, speaking style, and even the level of eye contact made by an individual trying the cause a surprise. These non-verbal cues help to define whether the perceived surprise will have a positive or negative valence and to what degree the surprise will be induced by the individual.

Linguistics can play a major role in the formulation of surprise. The Language expectancy theory (LET) states that people develop norms and expectations concerning appropriate usage of a language in a given situation. When norms or expectations of verbal language are violated surprise may occur. The EVT model supports that expectations can be violated verbally and this violation may cause a surprise within the individual. Expectations of verbal language that may lead to surprise may include but are not limited to, expletives, shouts, screams, and gasps. The aforementioned expectations of verbal language are more closely associated to negative expectancies of surprise, but positive surprise can occur from verbal interaction as well. A positive violation of expectations that could result in a positive surprise may include a low credibility source making a persuasive argument that leads to the change of beliefs or emotions thus enhancing the speakers' credibility. The move from a low credibility source to a high credibility source can elicit a positive surprise among individuals.

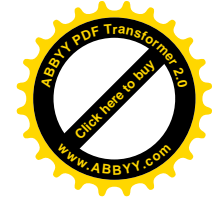
I would like to emphasize the positive surprise and the smile as the result of the positive surprise.

Smiles are not the small and innocuous things they appear to be: Too many of us smile to show what's really on our minds. Indeed, the success of the women's movement might be measured by the sincerity-and lack of it-in our smiles. Despite all the work, Amy Cunningham wrote: "We American women, have done to get and maintain full legal control of our bodies, not to mention our destinies, we still don't seem to be fully in charge of a couple of small muscle groups in our faces". We smile so often and so promiscuously-when we're angry, when we're tense, when we're with children, when we're surprised, when we're interviewing for a job, when we're meeting

candidates to employ-that the Smiling Woman has become a peculiarly American archetype. This isn't entirely a bad thing, of course. A smile lightens the load, diffuses unpleasantness, and redistributes nervous tension. Women doctors smile more than their male counterparts, studies show, and are better liked by their patients. Oscar Wilde's old saw that "a woman's face is her work of fiction" is often quoted to remind us that what's on the surface may have little connection to what we're feeling. What is it in our cultures that keep our smiles on automatic pilot? Psychologists and psychiatrists have noted that even babies also smile and laugh with relief when they realize that something they thought might be dangerous is not dangerous after all. Or 3 year old kid is surprised when it sees the candy and smiles in reaction of taking it. Evidently, a woman's happy, willing deference is something the world wants visibly demonstrated. Woe to the waitress, the personal assistant or receptionist, the flight attendant, or any other woman in the line of public service whose smile is not offered up to the boss or client as proof that there are no storm clouds-no kids to support, no sleep that's been missed-rolling into the sunny workplace landscape. Women are expected to smile no matter where they line up on the social, cultural, or economic ladder: College professors are criticized for not smiling, political spouses are pilloried for being too serious, and women's roles in films have historically been smiling ones. Its little wonder that men on the street still call out, "Hey, baby, surprise, smile! Life's not that bad, is it?" to women passing by, lost in thought.

Europeans visiting the United States for the first time are often surprised at just how often Americans smile. But when you look at their history, the relentless good humor falls into perspective. In countries with a more rigid class structure or caste system, fewer people are as captivated by the idea of quickly winning friends and influencing people. Here in the States, however, every stranger is a potential associate. American smiles bring new people on board. The American smile is a democratic version of a curtsy or doffed hat.

African-American males stopped smiling on the streets in the 1960s, happily aware of the unsettling effect this action had on the white population. The image of the simpleminded, smiling, white-toothed black was rejected as blatantly racist, and it gradually retreated into the



distance. However, like the women of Sparta and the wives of samurai, who were expected to look happy upon learning their sons or husbands had died in battle, contemporary American women have yet to unilaterally declare their faces their own property.

Kyrgyz women have nearly the same reaction as the American ones; the same smile, the same surprise. But there might be some situations which may seem surprisingly cruel for American women and normal for Kyrgyz women. In Kyrgyzstan, as many as 40% of ethnic Kyrgyz women are married after being kidnapped by their husbands, according to a local NGO. For local people it's rather a custom, than a surprise, but for American women it is just a violence of women's right. But like American women Kyrgyz women also smile after being surprised in different situations; when they are with friends, with children, when they

meet with candidates, when they take gifts, at interviews. From all we had written, we could say that there are more similarities rather than differences. Different can be just the sounds or cries when women are surprised.

1. Oh shucks! – Э, кокуй десе!

2. Lordy! - Кокуй!

3. Ah! - А-А!

4. Oh! - И-и!

5. Cad! - Мына! "Smiles are as important as sound bites on

television," insists producer and media coach Heidi Berenson, who has worked with many of Washington's most famous faces. "And women have always been better at understanding this than men. But the smile I'm talking about is not a cutesy smile. It's an authoritative smile. A genuine smile. Properly timed, it's tremendously powerful and surprising."

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УДК: 372.881.111.1 (575.2)(04)

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WOMEN OF AMERICAN AND KYRGYZ CULTURES IN PROVERBS

The proverbs and sayings are the paper of folklore which is short but deep in the meaning.

Keywords: proverbs about women, Kyrgyz and American cultures, cultural similarities and differences.

Пословицы и поговорки являются частью фольклора, которые короткие по форме, но глубокие по смыслу.

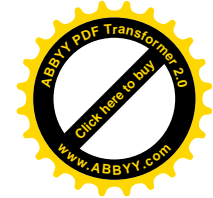
Ключевые слова: пословицы о женщинах, сходства и различия кыргызской и американской культур.

The relationship between language and culture is of historical development and the culture deeply rooted. Language is used to maintain and of people.

convey culture and cultural ties. Proverbs were Having studied the proverbs about women in always the most vivacious and at the same time the American and Kyrgyz cultures a lot of similarities most stable part of the national languages. In the and diversities which were expressed with proverbs and sayings picturesqueness of national different structures depending on cultural thinking was more vivid expressed as well as their differences have been found. Some similarities features of national' character. The proverbs and were provided with equivalents but there wasn't sayings are the paper of folklore which is short but identified much equivalence.

deep in the meaning. They express the outlook of **Positive evaluation:**

the amount of people by their social and ideal • First, I want to draw your attention to those functions. Proverbs and sayings include themselves points that can be perceived the same way. some certain features



For example in both cultures girls are honored and respected.

A simple maiden in her flower is worth a hundred coats-of-arms

Кыздын кырк чачы улуу.

Girls should be respected

- Second, in both cultures woman's role in the family as a wife is so great that it's associated with crown in English. *A worthy woman is the crown of her husband.*

Аял жакишы - эр жакишы. Good wife, good husband Only two equivalents of positive evaluation of women were identified.

Negative evaluation:

- That the role of women in the society is perceived the same way might draw everybody's attention. *A man of straw is worth a woman of gold*

Алтын баштуу аялдан бака баштуу эр артык. Gold headed woman isn't worth a frog headed man.

- If we compare abilities of men and women, the latter is capable of more mischievous attempts. In Kyrgyz it was expressed metaphorically that their mischief can be a kind of load for forty donkeys. *Women in mischief are wiser than men.*

Аялдын амалы кырк эшекке жүк

- In husband and wife relationship the importance of peace at home was highlighted. Inner atmosphere in the family is mostly dependent on wives as they are responsible for building comfort, warmth and good of the family.

He fasts enough whose wife scolds all dinner time.

Чыр аялдын куйвсуурте карыйт. A man whose wife is rowdy ages earlier.

- Another similarity found in neutral evaluation of women is that in both cultures responsibilities are strictly divided into male and female labor.

Катын ишин билет, эркек кушун билет. A woman builds her home, a man build his house.

- The final important similarity is that both cultures treat mothers heavenly that they are associated with God ruling the universe in English and paradise where everything is perfect in Kyrgyz.

To have a mother is to have God

Бейиш энелердин таман астында. Paradise is there where a mother's foot touches the ground

Specific to women in American culture:

What is specific to English proverbs about women is that they highlight the nature of women, positive and negative evaluation based on social stereotypes and importance of woman as a mother. From the proverbs mentioned above we witnessed that English culture is not family oriented. They lack such proverbs where girls are prepared for wifehood and motherhood. What should be taken into consideration in marriage, average age of marriage available for girls wasn't given. There wasn't a word about Virginity of girls and fidelity of a wife to husband. Feminine problems concerning gender equality can be found but not going too far as in Kyrgyz.

Specific to women in Kyrgyz culture:

It should be pointed out that in Kyrgyz culture girls are strictly divided according to their marital status. Girl - Кыз is a general word for small and adult girls who are unmarried. An unmarried adult girl is кара далы, whereas once married and divorced woman is жубан. Аял is a general word for married woman. A married girl is related to in-laws as келин - daughter-in-law. She is related to in-laws who are younger her husband as жеңе - aunt.

From the proverbs taken for analysis we witnessed that there are a lot of proverbs in Kyrgyz which foster girls in cleanliness, treating to them like temporary guests, preparing them for marriage. Before, divorce was considered to be a shame not only for girl's parents but also for the whole kinship and tribe therefore they tried to bring up a nice girl who can cope with any difficulties in wifehood and motherhood. Once married girl couldn't visit her parents whenever she liked, take an active part in family event in which she was born and brought up. To marry in proper time is also important otherwise she is called like old maid.

Кара далы - эр тандабайт,

An old maid chooses not a husband;

өлөвр адам - жер тандабайт.

A dying man chooses not a place. Skills and abilities to deal with household problems are considered to be one of the most important qualities which girls should have. Therefore sometimes young women are given priority over damsels who lack these qualities.

Атка бергис кунан бар, Кызга бергис жубан бар, There is a three year old foal which is worth a horse, There is a young woman who is worth a damsel;

In choosing future bride groom's parents play great role, because they choose judging by the fact whether she



comes out good kinship, especially her mother. They proverbs, teaching women manners in in-law are sure that good mother brings up good girl believing relationship. Also the importance of mutual that if something goes wrong, her mother will be the understanding is shown where the responsibility of person to show the right way. *Ата жакишы - уул in-laws in family affairs is highlighted. Келин жакишы, эне жакишы - кыз жакишы; Good жаман эмес, келген жери жаман; A father-good son, good mother-good son Proverbs daughter-in-law is nice if in-laws are nice* showing the rights of women in the family are also Virginitу of girls and fidelity of women is stated where they should be given enough care and significant in Kyrgyz culture. In such cases only attention marking that they shouldn't turn into slaves. women are criticized much in the society. It may *Катынды кутв албаган куц кылат; He who can't happen to men but not to women. Шашкан кыз эрге тийбейт, Эмеги жерге тийбейт; A girl in a hurry never marries and often changes hands;*

Woman's role in the family and in the society is not the same. Women are the beauty of a home but in case *Кунаажын квзун сузбвсв, бука мурунтугун* there is no woman only kitchen is desolate, in case *узбвйт. A woman is to blame in infidelity;* there is no man the whole house is desolate. It means In Kyrgyz culture now civil marriage has become that the head is father. Maternal leadership isn't common, but before sexual intercourse was a kind of appreciated that it leads to something unpleasant. *Аял crime, such a girl won't find her happiness and will башикарса-чвлгв; Эркек башикарса-колго; A woman be a kind of rolling stone. In depravity happening in leads to a desert A man leads to a lake* the society only women are to blame. If a woman

Collectivistic culture of Kyrgyz people influences doesn't flirt, she is never abused. their everyday life and is illustrated in

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УДК: 372.881.111.1 (575.2)(04)

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CULTURE SHOCK IN KYRGYZSTAN AND IN THE USA, CULTURE EXPERIENCE OF AMERICANS IN KYRGYZSTAN AND KYRGYZ PEOPLE IN AMERICA

Culture shock is natural for every person as a foreigner, but they face and solve this problem in a quite different way.

Keywords: culture shock, foreigner, expectations, changes.

Каждый человек может испытать культурный шок, приехав в чужую страну. А столкнувшись с этой проблемой, решать ее различными путями.

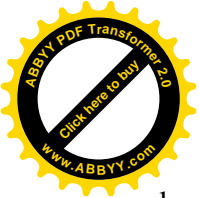
Ключевые слова: культурный шок, иностранец, ожидания, изменения.

The aim of choosing this topic for symposium is to give information and share the results of the research on culture shock of Americans in Kyrgyzstan and Kyrgyz people in the USA. The actuality of the topic lies on the fact that I notice and see some culture changes with the alumnus (students, pupils, teachers and others and American volunteers who work as my colleagues today. I have been working on this problem for 3

years. I want to present my findings and the results of the research in the form as an inquiry project in this symposium.

What is Culture Shock?

Culture shock is natural for every person as a foreigner, but they face and solve this problem in a quite different way. Culture shock" describes the impact of moving from a familiar culture to one which is unfamiliar. It is an experience



described by people who have travelled abroad to work, live or study. It can affect anyone, including international students. It includes the shock of a new environment, meeting lots of new people and learning the ways of a different country. It also includes the shock of being separated from the important people in your life, maybe family, friends, colleagues, and teachers. I want to learn what culture problems they have and how they solve them. **A model of culture shock**

The process of culture shock can be illustrated by a model known as the “W” curve. This model may not relate to your experience or only partially. Sometimes the process is faster or slower. Many people go through different phases of the process of adjustment several times, so parts of the curve in the diagram may repeat themselves. For instance, at significant times such as important family dates or festivals you may feel distressed or lonely, while at other times you feel quite settled. However, many people have reported that this model has reflected something of their experience and they have found it helpful to realize they are not the only ones to have had these feelings. The process can be broken down into 5 stages:

1. The “honeymoon” stage

When you first arrive in a new culture, differences are intriguing and you may feel excited, stimulated and curious. At this stage you are still protected by the close memory of your home culture.

2. The “distress” stage

A little later, differences create an impact and you may feel confused, isolated or inadequate as cultural differences intrude and familiar supports (eg family or friends) are not immediately available.

3. “Re-integration” stage

Next you may reject the differences you encounter. You may feel angry or frustrated, or hostile to the new culture. At this stage you may be conscious mainly of how much you dislike it compared to home. Don’t worry, as this is quite a healthy reaction. You are reconnecting with what you value about yourself and your own culture.

4. “Autonomy” stage

Differences and similarities are accepted. You may feel relaxed, confident, more like an old hand as you become more familiar with situations and feel well able to cope with new situations based on your growing experience.

5. “Independence” stage

Differences and similarities are valued and important. You may feel full of potential and able to trust yourself in all kinds of situations. Most situations become enjoyable and you are able to make choices according to your preferences and values.

Let me pass over to the practical part of my presentation, and discuss the influence of American culture on the students and people who had been in America and Kyrgyz culture on Americans today and their experiences. As I have already mentioned Culture Shock hit you whatever culture you come from and however experienced or well- travelled you are. I grouped the objects of the research into 2 main groups: 1. **alumnus** 2. **American volunteer at our faculty.** For the 1st group of object I chose 3 groups of people: 1 Students who were in the USA by different programmes, 2. Alumni colleagues by different programmes. 3. school alumni student and her mother. I want to share questionnaires which are created by me for learning this problem:

T 1 K. W. L.

According to the results of the research work and the answers of responders, I came to the conclusion, that all people pass all the stages of the process of Culture Shock.

Let me share the results of the first group of the work. I interviewed 10 students who were in the USA by Work and Travel program. 90% of them are the 5th or 4th years students, 10% of them are 3rd year students. As for gender policy females dominate males in this work too. Among 10 only 2 of them are male students.

I want to analyze the responders’ answers following the above mentioned 5 tables of questionnaires:

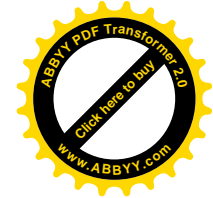
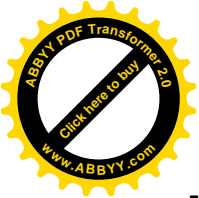
1) Table 1

For the 1st question the responders answered that they knew the USA:

- as highly developed country
- Education system
- States
- Presidents
- Geography
- Universities
- Clothes
- Keeping principles of Democracy
- Multinational

2) What did they want to know from the USA (EXPECTATIONS)

- American culture
- Slangs, jargons
- Smile which seemed for her artificial before



- The life of Indians
- Lifestyle
- Economy
- Free enterprise system
- Education

3) What did they learn from the USA?

- Communication with different people - Be and do everything in time
- Follow daily program
- How to achieve goals

The second table: **What changes did you notice in yourself, (cultural influence) after visiting the USA?**

- American speech speed and pronunciation
- American dialects
- How to use credit card
- Act by plan
- More independent and self confident
- Enriched English vocabulary
- Imitation of American style of clothes
- More polite (smile)
- Communicative
- Using slangs, jargons
- Improved American- English pronunciation
- Development of outlook
- To take a risk
- Open, easy-going, honest, more patient, responsible, optimist, punctual, reliable and helpful
- Improved speech
- **What Culture Shock did you have in the USA?**
- Guys do the housework
- Homosexuality
- Treatment to pets, (carrying a goat at the pram)
- Independent (from early ages)
- Parents are not authoritarian
- Everyone pays separately
- Pierced men
- Food
- Quick speed of speech
- Cuisine
- American pronunciation, dialects, slangs, jargons
- Housing tools (kitchen utensils: dish washing machine)
- High sky scrapers
- Unknown Americans said "Hello"

How did you overcome culture shock in the USA?

- Day by day used to everyday life
- Tried not to pay attention to homosexuality
- Said hello to everyone

- Asked advice (how to act)
- Communicate more (practice)

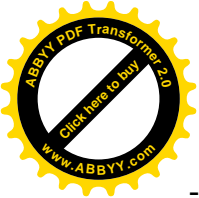
Table 3

What challenges did you have after coming back home country? (The influences of American culture (in your family, university, school, etc))

How did you overcome those challenges?

- Missing American friends- communicate by phone, e- mail
 - Problems with native language (day by day it improved)
 - More independent- our mentality influenced
 - To change family life- shared with the family members about American family life
 - Economize money- not to waste money
 - Miss America- see American films
 - Impolite manners of people- don't pay attention
 - Dirty streets, garbage- time changed
- Analyzing the answers of the questionnaires I want to make a list of advantages and disadvantages of being in America for students from Kyrgyzstan by Work and Travel program: Advantages:
- More polite, responsible, independent, self-confident, modest, more kind, decent, frank, punctual, reserved, tactful, and optimist.

- Treat pets like people
- American psychology
- Follow written plan
- How to achieve goals
- How to use some high-tech and make and spend money
- Enriched English vocabulary
- Improvement in the language
- Development of outlook
- No age differences (in marriage, in family relationship)
- Being used to see unusual parts of the society (homosexuals)
- To greet everyone
- Learn and practice gender equality
- How to follow and respect law and constitution
- Had an experience of culture shock and how to overcome it in future
- **Disadvantages:**
- Unusual people in the society (homosexuals)
- Being too independent
- Walking alone in the street
- Missing home country, friends and family
- To get used to American life style and having problems after coming back home



- Staying jobless (if the vacancy has been already occupied)

The 2nd group of people are my colleagues. There are 3 of them. I used interview form of research in this part. The periods of time of their visit are different. TEA-2 months, Fulbright Pr.-one year, and Civic Edu.-2 months. Their ages are also different.

1. Fulbright Programme graduate- young. She didn't notice any culture shock when she was in the USA. I think her former experience being in foreign countries, her high knowledge of American culture, living with her own family members together (children, a husband) helped her to have quick time of Culture Shock, but when she came back home she had a real culture shock seeing everyday life, living conditions of people, dirty and dust everywhere, rude manners, negative sides of our mentality. She missed America. Because it is a long period of time to live in one culture and one day to see the other one, though they are usual actions for her.

2. TEA programmer participator-middle aged. She had a very strange culture shock. She couldn't eat and sleep at night. The tasks and the requirements were difficult for because of her age. She had very bad computer knowledge. She had stomachache and headache because of different climate.

3. Civic Education Programme participator-young 40-45. She had some problems with speech, manner, privacy (works actively), living alone and sleeping alone in the room at night, in the countryside house (forest), food illness; Americans use ice tea, she preferred to have hot (green tea). Later she tried to make hot tea and fried eggs. Coming back she had some problems in living conveniences. But time by time she had to be adapted to home culture.

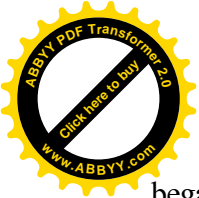
4. **Colleague Burul.** She lived in the USA with a husband for 6 months as a guest with her children in Washington and Chicago. She wanted to see with her eyes which she had seen before in the video, but unfortunately she couldn't because of time. She was happy to see the White House, museums and botanic gardens. She **found out some differences**: 1. Street concerts are interesting and well applauded by the audience. They respect concert culture. 2. streets and building are very clean. 3. high service 4. full of transportation, but everyone obeys traffic rules 5. drivers respect passengers 7. Christmas is great holiday, every tree, every house building are decorated 8. high medical service 9. before buying any medicine a person's blood pressure is checked and then you

may get it by prescription. 10. people don't care about others clothes. But in Kyrgyzstan they look at your cloth and begin to speak, even they discuss about it. 11. everyone says hello 12. she could get rid of her coughing because of climate. 12. tickets for concerts and theaters are very expensive and are booked beforehand sometimes a year before. 13. for 100 dollars you can buy enough food, 14. Libraries not only full of books but visitors, too. 15. the maximum number at kindergartens are 10.

Similarities: the are people are hospitable, they like to help, you can find all seasons and food as in our country. As she lived together with her family she has less culture shock than other responders. 1. food- **prepare at home.** 2. **cloth problems – began to wear trousers and jeans.**

5. **The next group is a school student, Jibek** -17 and her mother. As Jibek lived in the USA a year in American Family and she is young she had more culture shock than other group's of people of older ages. She said she had a culture shock being in a different family, place, society, school, friends and etc. She had food illness too. But time by time everything had changed into positive side and she was adapted to the American style of life and she had a noticeable culture shock when she came home. She had some problems in the family misunderstanding with parents as American parents are not authoritarian and permissive, She became far from doing housework as the eldest child in the family. It was difficult for her to be used to her home school and to her Kyrgyz friends. She could hardly speak in Kyrgyz.

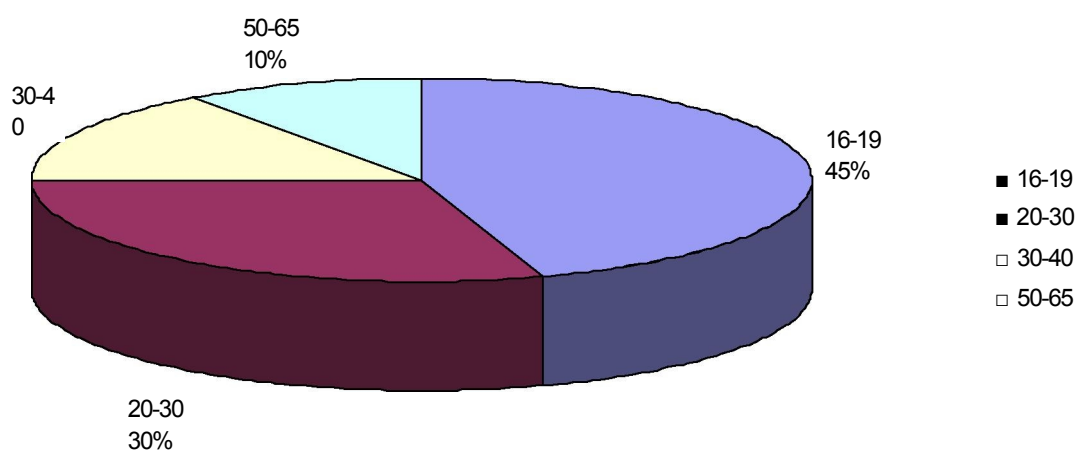
I also interviewed **her mother**. She said that when Jibek came back home they had some problems in mutual understanding. Parents seemed to her authoritarian. She wanted to be more independent, changes in the clothes, earned American thinking and misunderstanding in household. She began to wear more free style of clothes, sports costumes sometimes without ironing. She became far from our mentality to keep the room and clothes tidy and was absentminded. The parents demanded her to follow their suggestions, decisions as our mentality. She could hardly begin to wear school uniforms. And mother said that time by time everything was put in its place under the influence of friends, classmates, relatives, teachers and of course our traditions. The parents were patient in solving these problems as both parents had an experience in culture shock being in different countries. As for advantages of American culture she became more independent in everything, and



began to involve her brother in taking part in international programs. Jibek also became more self-confident and open. As for the 2nd part of my research I questioned 1 American Volunteer. He has been as a volunteer since September. He shared his culture experiences in Kyrgyzstan. **1. Similarities:**

1. full of traditions 2. Political problems (south and north) or antagonism. **2. Differences:** 1. Taking in lines (everywhere), 2. Very big personal space or having special rooms for workers. 3. Teachers are overworked. They have 4- 5 classes a day. 4. Eating is quite different, eating is communicable or handy, 5. People touch everything, greeting (shakes in hands but in America it is done in official meeting, they just say hello, 6. More dancing in informal parties, 7. Less –self-conscious in social gathering, 8. Style of public speeches and presentations are quite different 9. Often are late or don't come 10. Family is in the 1st place for workers, 11 Different ideas of respect. **1. Faced culture problems:** 1. Sickness because of not- sanitarian food and places –he tries to appear less in public places- it was negative experience for him and changed all his experiences he had to go to the USA. 2. Large number of teaching staff of people – tries to limit the number of people and only works with people who have a desire and interest 3. Less priority teach good classes- organized seminars, attended classes and give feedback, 4. Becoming fat- vary diet with bread, meat and milk), 5. University was too cold in winter- he worked at home. Finally, analyzing the results of research work we came to

the conclusion that it is important to stress that culture shock is entirely normal, usually unavoidable and not a sign that you have made a mistake or that you won't manage. In fact, there are very positive aspects of culture shock. The experience can be a significant learning experience, making you more aware of aspects of your own culture as well as the new culture you have entered. It will give you valuable skills that will serve you in many ways now and in the future and which will be part of the benefit of an international education and other different problems. After research of group of people of different ages-16-17- 20-23, 40-50-65 we can share my own opinion that everyone has a culture shock, sometimes they say they don't have but it is because they don't know what culture shock is. All people pass through the 5 stages of the process of culture shock. After learning and analyzing research work I had an idea that culture shock depends on the age, knowledge and experience, the place of home stay and with whom they stay. If she or he lives with her own children or family members they have less culture shock. They don't have strong feeling of missing the family or friends or home in comparison with those who live separately in different American families, dormitories or home. They mostly feel loneliness. According to the results age by age a person has enough knowledge, psychologically also stable, and have less culture shock experience. Let me show you the idea about the influence of age differences in culture shock ording to the results of the research in the diagram.





At the end of my speech I want to mention out that under collaboration of Kyrgyzstan and the USA in different programs if our students or people have a chance to visit the USA and Kyrgyzstan often I am sure they will have only less and positive culture shock. Every person faces all stages of culture shock and solves them

Literature:

1. www. google.com
2. tables created by the author
3. Interviewees: students, colleagues, a school student and American volunteers.

in different ways. A person who has pre-knowledge of this or that culture will have less and quickly past culture shock. It also depends on the age and culture knowledge of the person. Older people often miss home country and relatives in comparison with younger ones.

УДК: 327 (575.2)(04)

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МЕЖДУНАРОДНАЯ ИНФОРМАЦИЯ (США) В КЫРГЫЗСКИХ СМИ

В наши дни в целом журналистика выступает неотъемлемой частью общественно-политической, культурно-образовательной, социально-экономической жизни не только кыргызского общества, но и мировой цивилизации.

Ключевые слова: СМИ, развитие цифровых технологий и интернета, политология, журналистика.

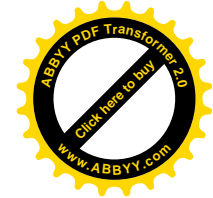
Nowadays the whole journalism serves an integral part of the socio-political, cultural, educational, social and economic life of the Kyrgyz society and the world civilization.

Keywords: media, the development of digital technologies and the Internet, political science, journalism.

Изменения, произошедшие в Кыргызстане за последние двадцать лет, в том числе развитие цифровых технологий и интернета, способствовали бурному росту традиционной печатной прессы, а также породили появление и активное развитие новых видов СМИ. Такая тенденция в условиях рынка обусловлена и необходимостью повышения уровня конкурентоспособности печатных СМИ по отношению к электронным. Сегодня, для многих периодических печатных изданий стало важным и актуальным делом найти оптимальные способы продвижения своей продукции, которые позволили бы повысить, например, печатным СМИ свою конкурентоспособность и эффективность работы, тем самым, привлечь нового и удержать имеющегося читателя. В то же время активное развитие электронных СМИ все больше способствует успешному приобретению и владению аудиторией, что оставляет проблему конкурентоспособности. Это в свою очередь, дает возможность

сопоставить и сравнить степень влияния, распространения и конкурентирования печатных и электронных СМИ в целом.

С этой точки зрения анализируя работу нынешней СМИ Кыргызстана, сталкиваешься тенденцией, когда в погоне за первенство в сфере практической журналистики СМИ оставляют важные участки своей деятельности. Это в первую очередь, международные информации, которые передаются ежедневно и даже ежеминутно, то есть оперативно, через различные каналы медиа особенно зарубежного аналога. К сожалению такой последовательности, не заметишь, в кыргызстанских медиа. А что же местные СМИ делают в деле подачи зарубежных новостей? Как они выходят из сложившегося положения? Кыргызстанские медиа каналы выходят из положения лишь цитированием, или же повторяя других зарубежных передовых СМИ. Почему они так поступают? И это тогда когда так называемые представители четвертой власти играют



весомую организаторскую, пропагандистскую и агитационную роль в поддержке и упрочении органов нынешней власти в деле устойчивого развития демократической жизни республики. Не говоря уже о реализации вопросов просвещения, ликвидации отсталых взглядов и вредных обычаев среди населения, которые выступают негативными факторами в XXI веке, когда необходимо стабильность и повышение уровня жизни граждан. Найти ответ на поставленный вопрос очень даже прост. У местных кыргызских СМИ отсутствует своя корреспондентская сеть за рубежом. На сегодня ни одна медиа структура, ни государственная, ни частная не имеет своих корпунктов за пределами республики. Отсюда и начало так называемого негативного явления, которое выступает тормозящим аспектом останавливающего процесс развития отечественного медиа пространства. Если посмотреть на продукцию печатных СМИ Кыргызстана, то каждый из них метод цитирования или же подача дублированием той или иной информации международного характера применяют не стесняясь. Аргументировать это нежеланием местной аудитории узнать больше о зарубежных странах, будет не объективным. Поскольку необходимый контингент в аудитории кыргызской СМИ имеет место быть. Не локализуя могу сказать, что те же студенты факультетов и отделений журналистики, к примеру, имеют необходимость в получении большей информации о той же Америке, чем предоставлены в СМИ. Потому как существуют соответствующие предметы, непосредственно связанные с зарубежными медиа, где, к примеру, задачей студентов является больше узнать и рассказать о стране в первую очередь и о СМИ в последующем. Поскольку, не зная изначально страну, невозможно говорить о ее активно функционирующих и занимающих стратегическое место в этом государстве звеньях. Конечно, есть сторонники, которые могут обозначить наличие в стране интернет пространства. Разумеется, это тоже есть, но, к сожалению, в стране «интернетизация» хорошо поставлено лишь в крупных городах и в столице. А в регионах республики этой тенденции должного внимания не обращают. В качестве аргумента можно представить, учащихся дистанционного обучения многих

ВУЗов республики находящихся в Бишкеке, которые из-за отсутствия необходимой инфраструктуры вынуждены приехать в столицу для очередной сдачи сессии, вместо того чтобы выполнить их дома и отправить через интернет. Мне кажется, такая тенденция может продолжиться еще не один год. И сказать, что с помощью глобальной сети интернета можно выходить из ситуации не получается. В получении необходимой информации о зарубежных странах приходится обращаться в имеющиеся посольства различных стран, базирующиеся в Бишкеке. К сожалению не все откликаются и относятся с пониманием.

С 1991 года СМИ Кыргызстана претерпевают важные изменения и совершенствования в русле свободы слова и демократизации всех тех необходимых общественных отношений в стране. А в наши дни в целом журналистика выступает неотъемлемой частью общественно-политической, культурно-образовательной, социально-экономической жизни не только кыргызского общества, но и мировой цивилизации. Кроме этого она становится успешно развивающейся сферой в республике, вместе к примеру, с политологией, социологией и другими научно-академическими направлениями. Общественная и интеллектуальная потребность в освоении журналистики, именно как научно-академической дисциплины, возросла у нас после обретения нашей страны независимости. И если посольства зарубежных государств поддержат в получении у них информации об их странах, о достопримечательстве, о традициях и обычаях, об их достижениях то в выигрыше были бы все. Поскольку медиа сфера XXI века в государственной и в общественной системе в целом играет не последнюю роль выполняя созидательно-просветительскую функцию вместе с другими стратегическими средствами страны. А ВУЗы, где готовят журналистов, являющихся представителями четвертой власти, выпускали бы более подготовленных специалистов, которые при написании международных новостей знали бы больше и были более компетентными. А в Кыргызстане с 2002 года в Министерстве юстиции было зарегистрировано более 800 СМИ, более 689 из них - печатные издания, более 126 - теле- и



радиостанции.

Согласно законодательству Кыргызской Республики издателями СМИ могут являться государственные органы, информационные агентства, политические, общественные и иные организации, а также частные предприятия и лица. В стране существуют как государственные, так и частные СМИ. Владельцы частных средств массовой информации, как правило, физические лица. Кыргызское национальное телевидение, радио и печатное издание «Эркин-Тоо» находятся в ведении государства и правительства.

В стране активно функционирует более 10 частных телекомпаний, в каждой области вещает, по крайней мере, одна местная станция. Около 20 радиостанций также вещает по всей стране. Большинство телерадиостанций расположены в Бишкеке, но с диапазоном вещания также и за пределы столицы: «Европа Плюс», «Русское радио», «Пирамида», другие вещают на Иссык-Кульскую, Ошскую и другие области. Все частные электронные СМИ ретранслируют иностранные программы (в большинстве своем российские), а также производят собственную эфирную продукцию (в основном программы новостей). Бишкекская кабельная телестанция

«АлаТВ» имеет аудиторию более 6000 человек за счет трансляций программ из России, Европы и других иностранных регионов. Наиболее известные независимые газеты: «Вечерний Бишкек», «МСН», «Дело №», «Агым», «Республика», «Аалам» и другие.

Кыргызские радио и телевидение функционировали и сейчас действуют как государственные органы СМИ. «Кыргыз Туусу», «Слово Кыргызстана» и «Эркин-Тоо» с первых дней суверенитета стали правительственными. Появились независимые, в том числе, так называемые центристские («Вечерний Бишкек», «Кыргыз Руху», «Дело №», «Аалам»), оппозиционные («Республика», «Асаба», «Агым», «Моя столица», «МСН»), немало частных, даже криминально-скайновордных, эротико-бульварных печатных изданий: («Периштем», «Блиц-инфо», «Преступление и наказание», «Магия», «Махабат майданы», «Сырдуу дүйнө» и другие). Возникли также независимые, частные средства массовой информации, в том числе радио телевизионные каналы.

Тем самым можно подчеркнуть, что рынок СМИ Кыргызстана имеет свои просторы, и она показывает тенденцию развития в условиях демократизации системы общества.

УДК: 327 (575.2)(04)

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ст. преп МУК,

ПЕРЕВОД СТИЛИСТИЧЕСКИХ ПРИЕМОВ В ПРОИЗВЕДЕНИИ ФИЦДЖЕРАЛЬДА Ф.С. "ВЕЛИКИЙ ГЭТСБИ"

Все слова, каждое речевое средство в литературе используется с целью наилучшего выражения поэтической мысли, создания таких образов, которые с особой силой действовали бы на чувства и мысли читателей.

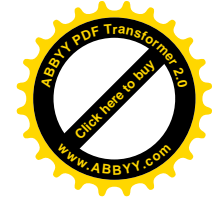
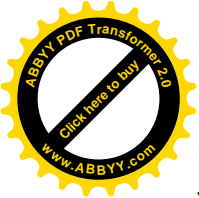
Ключевые слова: стилистические приемы, изобразительными средствами, выразительные средства.

All words, each speech tool are used in the literature to make expression of poetic thought more beautiful, the creation of such images, which with special force would act on the feelings and thoughts of the readers.

Keywords: stylistic devices, visual means, means of expression.

Многие понятия и термины стилистики заимствованы из риторики и мало изменились на протяжении веков. Вопрос определения стилистического значения слова нашел широкое освещение в трудах таких

выдающихся ученых-лингвистов как И.Р. Гальперин, А.В. Федоров, Е.И. Шендельс, Ю.А. Бурмистрович. И все же мнения о предмете, содержании и задачах стилистики, как справедливо замечает Ю.М. Скребнев,



крайне разнообразны и во многих случаях оказываются несовместимыми. Объясняется это отчасти многообразием связей стилистики с другими частями филологии и различием ее возможных применений, а также некоторой инерцией, т.е. живучестью устарелых представлений.

Анализ языка художественных произведений издавна осуществлялся и до сих пор еще иногда осуществляется с подразделением стилистических средств на изобразительные и выразительные.

Изобразительными средствами языка при этом называют все виды образного употребления слов, словосочетаний и фонем, объединяя все виды переносных наименований общим термином "тропы". Изобразительные средства служат описанию и являются по преимуществу лексическими. Сюда входят такие типы переносного употребления слов и выражений, как метафора, метонимия, гипербола, литота, ирония, перифраз и т.д.

Выразительные средства, или фигуры речи, не создают образов, а повышают выразительность речи и усиливают ее эмоциональность при помощи особых синтаксических построений: инверсия, риторический вопрос, параллельные конструкции, контраст и т.д.

Выразительные средства являются не парадигматическими, а синтагматическими, так как они основаны на линейном расположении частей и эффект их зависит именно от расположения.

Деление стилистических средств на выразительные и изобразительные условно, поскольку изобразительные средства, т.е. тропы, выполняют также экспрессивную функцию, а выразительные синтаксические средства могут участвовать в создании образности, в изображении. Помимо деления на изобразительные и выразительные средства языка, довольно широкое распространение имеет деление на выразительные средства языка и стилистические приемы с делением средств языка на нейтральные, выразительные и собственно стилистические, которые названы приемами. Под стилистическим приемом И.Р. Гальперин понимает намеренное и сознательное усиление какой-либо типической структурной и / или семантической черты языковой единицы (нейтральной или экспрессивной), достигшее

обобщения и типизации и ставшее таким образом порождающей моделью. При таком подходе основным дифференциальным признаком становится намеренность или целенаправленность употребления того или иного элемента, противопоставляемая его существованию в системе языка, для стилистики декодирования как стилистики интерпретации, а не порождения текста такое понимание не подходит, поскольку у читателя нет данных для того, чтобы определить, намеренно или ненамеренно (интуитивно) употреблен тот или иной троп. Ему важно не проникнуть в творческую лабораторию писателя, хотя это и очень интересно, а воспринять эмоционально-эстетическую художественную информацию, заметить возникновение новых контекстуальных значений, порождаемых взаимообусловленностью элементов художественного целого.

Взаимодействие значений слов при создании художественных образов издавна изучается в стилистике под общим названием тропы.

Тропами, следовательно, называются лексические изобразительно-выразительные средства, в которых слово или словосочетание употребляется в преобразованном значении.

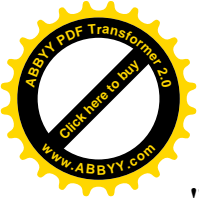
Суть тропов состоит в сопоставлении понятия, представленного в традиционном употреблении лексической единицы, и понятия, передаваемого этой же единицей в художественной речи при выполнении особой стилистической функции.

Важнейшими тропами являются метафора, метонимия, синекдоха, ирония, гипербола, литота и олицетворение.

Метафора обычно определяется как скрытое сравнение, осуществляемое путем применения названия одного предмета к другому и выявляющее таким образом какую-нибудь важную черту второго.

В самом начале романа отношение автора к герою было несколько ироничным и даже насмешливым.

Представляется целесообразным отметить, что отношение автора невозможно понять простым прочтением его слов, необходимо проникнуть в глубину текста, то есть отношение автора выражено имплицитно, а метафора помогает понять авторское отношение к персонажу. Обратимся к примеру:



"The one on my right was a colossal affair by any standard-it was a factual imitation of some Hotel de Ville in Normandy, with a tower on one side, spanking new under a thin beard of raw ivy, and a marble swimming pool, and more than 40 acres of lawn and garden".

Наш перевод:

Он тараптагы, Нормандиядагы Hotel de Ville деген мейманкананын дал кочурмосундой болгон абдан чон вилла (хансарай) укмуштай кооз эле. Вилланын бурч тарабында жаны кыш менен курулган мунара, 40 акрдан ашык аянтагы бак жана сууга тушуучу колмо, дубалды жаап оскон чырмоок гулдун арасынан корунуп турган.

Метафора «was a colossal affair» переводится как хан сарай (огромный особняк), при переводе конкретизация теряется, метафоричность передается через метонимию, стилистическая окраска при переводе "большой, огромный") и образность сохраняется. Автор описывает дом главного

героя, но через это описание мы понимаем и отношение самого автора к герою, и составляем свое представление о герое.

Данная метафора (it was a colossal affair) - не возникает затруднений в понимании того, что автор характеризует дом как "чон", "абдан чон", даже чересчур большой и в этом чувствуется ирония автора, а дальнейшее описание дома подтверждает правильность догадки читателя: Зачем одному человеку такой большой дом, если он не пытается выставить перед всеми свое богатство?

Вместе с тем в этом описании чувствуется не только ирония, но и романтическое настроение автора: /spanking new under a thin beard of raw ivy (жаны кыш менен курулган мунара, дубалды жаап оскон чырмоок гулдун арасынан корунуп турган).

В этом случае метафора выражена определением "beard" входящим в состав of-phrase, таким образом, понятие "ivy" отождествляется с понятием "beard".

spanking new under a thin beard of raw ivy	Жаны кыш менен курулган мунара дубалды жаап оскон чырмоок гулдун арасынан корунуп турган	Замена частей речи "thin" = жука = Корунуп турган
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Здесь прилагательное «thin» заменяется глаголом «корунуп турган».

Автор очень много описывает вечеринки в доме Гэтсби в первой половине романа:

At high tide in the afternoon I watched his guests diving from the tower of his raft, or taking the sun on the hot sand of his beach while his two motorboats slit the waters of the Sound, drawing aquaplanes over cataracts of foam.

Наш перевод:

Slit the waters	Суу бетин жиреп баратканын	Добавление – "тынч жаткан"
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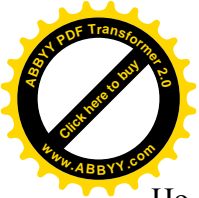
Описывая знаменитые вечеринки главного героя, автор также использует метафору, выраженную в сказуемом slit the waters/ суу бетин жиреп баратканын при этом само сказуемое выражено глаголом, что обеспечивает почти полное отождествление понятий: разрезание и быстрое движение. Данная метафора также ограничена одним образом, а кроме того представляет собой языковую метафору, так как в данном случае произошел лишь сдвиг сочетаемости

Кундузу кол толуп жаткан кезде, мен ал кишинин коноктору, кемелер токтоочу жайда, суу устуно жасалган секичеден секирип жатканын, чоктой ысык кумда кунго какталып жатышканын, эки мотордуу кайык мелмилдеп тынч жаткан суу бетин жиреп баратканын, алардын артынан кобуктонгон толкунга аралаша аквапландар учуп баратканын байкап турдум.

признакового слова от конкретного к более абстрактному.

Cataractsoffoam	кобуктонгон толкун
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В сочетании cataractsoffoam метафоризация возникла в существительном cataracts и выполняет здесь больше номинативную функцию, чем экспрессивную, то есть эта метафора также является простой и языковой.



Но в переводе метафора передается через словосочетание «кобуктонгон толкун». Также мы добавили глагол **"учуп баруу"** как компенсацию.

Именно в свете иронии и дается описание всей внешней стороны жизни Гэтсби на вилле в Уэст-Егг. Среди его многочисленных, нарядно одетых и шумных гостей нет ни одного запоминающегося лица. Все они подобны повторяющим друг друга комическим маскам, которые существуют постольку,

поскольку существует "Великий" Гэтсби, и после его смерти в конце романа бесследно исчезают.

At intervals she appeared suddenly at his side like an angry diamond, and hissed: "You promised!" into his ear.

Наш перевод: Мезгил-мезгили менен, ал жолдошунун жанына коз жоосун алган каухардай болуп чыга келип, кулагына «сен убада бербедин беле» деп шыбырап жатты.

Like an angry diamond	Коз жоосун алган каухардай болуп чыга келди	Смысловое развитие; Добавление – "Мезгил мезгили менен", "Коз жоосун алган каухардай", "чыга келди"
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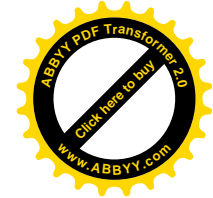
Характеризуя голос разгневанной жены свистяще-шипящими звуками, усиливает образ сравнением с алмазом, ослепляющий глаза (болезнено).

Таким образом мы рассмотрели стилистическую окраску слов, функционирующую в английском и кыргызском языках и проблемы, возникающие

при переводе с одного языка на другой. Также показали как слово может передавать положительные и отрицательные эмоции, содержать оценку, может быть использовано для передачи авторского отношения, иронии и т.д. Для сохранения стилистической окраски таких слов в переводе были использованы полные и частичные лексические соответствия.

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Г У М А Н И Т А Р Н Ы Е Н А У К И

УДК: 343.13(5752)(04)

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О ПРОЕКТЕ НОВОЙ РЕДАКЦИИ УГОЛОВНО-ИСПОЛНИТЕЛЬНОГО КОДЕКСА КЫРГЫЗСКОЙ РЕСПУБЛИКИ

Аннотация: В статье освещены направления Проекта новой редакции Уголовно-исполнительного кодекса Кыргызской Республики. Автор, как руководитель рабочей экспертной группы по УИК знакомит с целями и задачами проекта новой редакции УИК, описывает основополагающие подходы к реформированию уголовно-правовой политики и описывает структуру проекта нового Уголовно - исполнительного кодекса Кыргызской Республики.

Ключевые слова: Проект, структура, новая редакция, уголовно-исполнительный кодекс, цели, задачи.

The article deals with the direction of new draft of the Penitentiary Code of the Kyrgyz Republic. The author as a head of the expert working group on the PEC introduces the goals and objectives of the new draft of the PEC, describes the basic approaches to the reform of penal policy and the structure of the new Criminal Executive Code of the Kyrgyz Republic.

Keywords: Project, structure, new edition, Penal Code, goals, objectives.

Вносимый на рассмотрение проект Уголовно-исполнительного кодекса Кыргызской Республики был разработан в рамках Указа Президента Кыргызской Республики.

В новом проекте Уголовно-исполнительного кодекса Кыргызской Республики изменен формат и содержание уголовно-исполнительного законодательства в сторону усиления ее социальных функций, приближения к международным нормам и стандартам обращения с заключенными. Новый проект Уголовно-исполнительного кодекса Кыргызской Республики представляет собой сплав основных положений прежнего уголовно-исполнительного законодательства, применение которых оправдано существующей практикой, и современных положений, продиктованных реальностью.

Проектом Уголовно-исполнительного кодекса Кыргызской Республики регламентируются порядок исполнения наказаний и иных принудительных мер уголовно-правового воздействия, вводимых проектами Уголовного кодекса и Кодекса о проступках Кыргызской Республики и содержит ряд новых новелл.

Наряду с целью создания условий для исправления осужденных определена

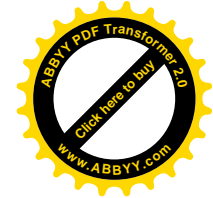
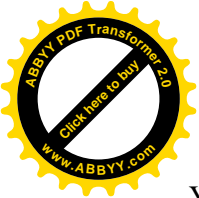
дополнительная цель уголовно-исполнительного законодательства – создание условий для ресоциализации осужденных.

В перечень основных средств исправления и ресоциализации осужденных (режим, воспитательное и общественное воздействие, труд, получение образования, профессиональная подготовка) дополнительно внесена работа органов и учреждений исполнения наказаний по социальной адаптации осужденных.

Проект Уголовно-исполнительного кодекса Кыргызской Республики содержит новую главу «Принципы уголовно-исполнительного законодательства».

Уточнены критерии оценки исправления и ресоциализации осужденных, расширен перечень прав осужденных, определены новые органы, исполняющие наказания и иные меры уголовно-правового воздействия, усилен механизм контроля и надзора за местами лишения свободы, в том числе со стороны неправительственных организаций.

Определен порядок исполнения новых мер уголовно-правового воздействия и порядок исполнения принудительных мер уголовного правового воздействия в отношении юридических лиц.



Установлена новая градация исправительных учреждений:

- колония – поселения - для лиц, переведенных из исправительных колоний;
- исправительные колонии общего режима – для лиц, впервые осужденных к лишению свободы;
- исправительные колонии строгого режима – для лиц, ранее отбывавших наказания в виде лишения свободы;
- исправительные колонии особого режима – для лиц, осужденных к пожизненному лишению свободы;
- тюрьмы – для мужчин, осужденных к лишению свободы на определенный срок за совершение террористических преступлений, преступлений в составе либо в интересах преступной организации, вооруженного формирования, банды, экстремистского общественного объединения, незаконной религиозной либо иной организации, но не свыше пяти лет, а также осужденных -злостных нарушителей установленного порядка отбывания наказания, переведенные из исправительных колоний.

Введен новый порядок перевода осужденных внутри учреждений, гуманизированы условия отбывания наказания, усовершенствованы нормы, регулирующие условия отбывания наказаний лиц со специальными потребностями (женщины, несовершеннолетние, пожилые, люди с ограниченными возможностями и др.).

Проект Уголовно-исполнительного кодекса Кыргызской Республики предусматривает организационные изменения уголовно-исполнительной системы: у нее исключается функция розыска лиц, совершивших побег из мест лишения свободы, ей передаются полномочия по переводу осужденных из исправительных колоний в колонии – поселения, тюрьму и обратно. Предусматривается, что вид режима исправительного учреждения для отбывания наказания осужденному определяет не судебный орган, а специальная комиссия

центрального органа уголовно – исполнительной системы.

Новой новеллой проекта Уголовно-исполнительного кодекса Кыргызской Республики является функционирование органов пробации, на которые возлагается исполнение наказаний, не связанных с изоляцией от общества и контроль за осужденными, досрочно освобожденными из исправительных учреждений.

Введение в действие основных положений проекта Уголовно-исполнительного кодекса Кыргызской Республики потребует определенных вложений финансовых средств со стороны государства, несмотря на напряженность республиканского бюджета:

- увеличение штатной численности исправительных учреждений (исправительной колонии для содержания осужденных к пожизненному лишению свободы, тюрьмы) на 228 единиц, на что потребуется ежегодно 61,415 млн. сомов;

- организацию службы пробации – 241,402 млн. сомов, из них расходы на строительство помещений для органов пробации – 90,480 млн. сомов. При этом ежегодное содержание вводимых 265 штатных единиц органов пробации составит 150,922 млн. сомов.

- создание дифференцированных (обычных, строгих и облегченных) условий отбывания наказаний – 406,013 млн. сомов.

Итого, на создание дифференцированных условий отбывания наказаний и создание условий для службы пробации потребуется – 496, 493 млн. сомов, на ежегодное содержание новой штатной численности УИС – дополнительно 212,337 млн. сомов.

Экономический анализ введения всех положений проекта Уголовно-исполнительного кодекса Кыргызской Республики (например, связанных с введением в органах пробации электронных средств слежения за осужденными) требует дополнительных консультаций и экономических расчетов.



ПРОЕКТ КОНЦЕПЦИЯ

проекта Уголовно-исполнительного Кодекса КР (новая редакция)

1. Обоснование необходимости разработки проекта новой редакции кодекса исполнения уголовных наказаний.

Действующий Уголовно-исполнительный кодекс (УИК) был принят Жогорку Кенешом Кыргызской республики и подписан Президентом Кыргызской Республики 13 декабря 1999 г. №142 и введен в действие Законом КР от 13 декабря 1999 г. №143.

В соответствии с Указом Президента Кыргызской Республики «О мерах по совершенствованию правосудия Кыргызской Республики» от 8 августа 2012 года №147 и согласно распоряжению Руководителя аппарата президента Кыргызской Республики от 1 февраля 2013 г. №24 образована экспертная рабочая группа по разработке проекта – Уголовно-исполнительного кодекса Кыргызской Республики. Проект должен быть представлен на рассмотрение Совета по судебной реформе при Президенте Кыргызской Республики до 1 декабря 2013 года.

Основными направлениями законодательной политики государства на вторую половину 90-х годов стали разработка и принятие нормативных правовых актов:

- предусматривающих действенные меры по реализации в соответствии со статьей 38 Конституции Кыргызской Республики от 5 мая 1993 года принципа безусловной судебной защиты прав и свобод граждан;

- устанавливающих гарантированность реализации интересов граждан в сфере конституционного, гражданского, административного и уголовного судопроизводства;

- обеспечивающих эффективно работающий механизм независимого и ответственного отправления правосудия судьями судебной системы Кыргызской Республики.

При этом одной из главных задач реформирования уголовного законодательства являлась задача по деполитизации и деидеологизации понятия преступления, исходя из признания первичности и неотъемлемости естественных прав и свобод человека как высших ценностей, охраняемых законом.

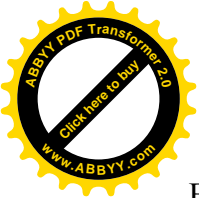
Радикальные рыночные реформы, начатые в Кыргызстане сразу после получения независимости, также ставили задачу возвести в уголовном законодательстве надежный заслон противоправному поведению, одновременно исключив сковывающие частную инициативу и предприимчивость запреты идеологического характера, освободив от необоснованных ограничений творческий потенциал личности.

Пенитенциарная система КР до сих пор представляет собой подлинную и самодостаточную «систему» исполнения наказаний лишь в формальном смысле (с точки зрения текста УИК), но не в реальности. В действительности она функционирует в рамках той инфраструктуры, которая осталась Кыргызстану в наследство от СССР.

Основная проблема, которую испытывает пенитенциарная система Кыргызской Республики на современном этапе – это колоссальный системный разрыв между нормативным регулированием на уровне действующего уголовно-исполнительного законодательства и реальной пенитенциарной инфраструктурой, а также социально-экономической реальностью. Такой разрыв представляет очень большую опасность, поскольку превращает норму права, многие положения действующего УИК в пустую декларацию, ничего не определяющую в действительности. Это полностью дискредитирует саму идею в действительности правового государства.

Не менее драматичная ситуация складывается в колониях поселениях, призванных исполнять наказания в виде лишения свободы в наиболее щадящем режиме. Осужденные, содержащиеся в колониях поселения, формально находятся в состоянии «побега».

Ясно также, что любые попытки перейти с лагерной системы Советского происхождения к более адекватной тюремной системе западного типа при любых обстоятельствах сейчас могут вестись исключительно на доктринальном уровне. В действительности их нельзя реализовать по отмеченным инфраструктурным причинам.



В такой ситуации любые первоочередные шаги по оптимизации уголовно-исполнительного законодательства КР должны рассматриваться не через призму институционального проектирования, а с точки зрения очевидной потребности в преодолении системного разрыва между нормой права и реальностью. Уголовно-исполнительное право (кодекс) должно регламентировать то, что имеет место на самом деле, учитывая при этом существующую инфраструктуру и финансово-экономические возможности по ее оптимизации в ближайшей перспективе. В настоящий момент УИК отчасти посвящен описанию того, что в реальной действительности не существует и по этой причине многие его положения не представляют никакой нормативной ценности.

В связи с этим, представляется необходимым приступить к разработке новой редакции Уголовно-исполнительного кодекса, которая, должна быть направлена прежде всего на устранение системного разрыва между уголовно-исполнительными нормами и реальностью исполнения лишения свободы и полной мере учитывала бы существующую в КР пенитенциарную инфраструктуру.

В новой редакции УИК необходимо, в частности, решение на нормативном уровне проблемы содержания лиц, осужденных к пожизненному лишению свободы, преодоление проблемы колоний-поселений, где осужденные едва ли не с ведома администрации постоянно находятся в состоянии «побега».

За прошедшие годы положения Уголовно-исполнительного кодекса (далее – УИК КР) неоднократно подвергались изменениям, что, с одной стороны, является естественным процессом его совершенствования и приведения в соответствие с требованиями практики.

По состоянию 28 марта 2013 г. было принято 11 законов, которые были внесены в поправки в УИК КР.

Глобальные преобразования, происходящие в Кыргызстане, с особой остротой поставили перед обществом задачу обеспечения безопасности, как самого общества, так и отдельных его членов. Ее решение особенно актуально, когда речь идет о лицах,

отбывающих уголовные наказания в виде лишения свободы.

В настоящее время Кыргызстан находится на качественно ином этапе своего развития:

- во-первых, это связано с принятием новой Конституции Кыргызской Республики референдумом 27 июня 2010 года и ее реализацией;

- во-вторых, в условиях глобализации общемировых процессов, появляются новые, ранее неизвестные общественные отношения и связанные с ними угрозы, а существующие подвергаются серьезной трансформации;

- в-третьих, в связи с изданием Указа Президента Кыргызской Республики «О мерах по совершенствованию правосудия в Кыргызской Республике» от 28 августа 2012 года № 147, началось осуществление нового этапа судебной реформы, который предусматривает обновление ныне действующего административного, уголовного, уголовно-процессуального, уголовно-исполнительного, гражданского процессуального и иного законодательства, прямо или косвенно связанного с вопросами отправления правосудия.

Главными целями нового этапа судебной реформы в Кыргызской Республике определены:

- повышение эффективности и качества правосудия;

- достижение открытости и прозрачности судебной системы;

- обеспечение гарантий судебной защиты прав и свобод человека и гражданина;

- повышение ответственности судей за качественное осуществление правосудия;

- приведение законодательства Кыргызской Республики в соответствие с нормами международного права и международными стандартами в области прав человека, что должно обеспечить расширение сферы судебной защиты прав и свобод граждан, повышение доступности правосудия.

В перечне основных направлений судебной реформы предусматриваются осуществление, в числе других, следующих мероприятий:

- гуманизация правосудия;

- внедрение альтернативных механизмов разрешения конфликтов.

Основными задачами развития уголовного законодательства являются внедрение мер и механизмов, направленных, в частности, на:



- эффективную защиту и восстановление нарушенных прав физических и юридических лиц в судопроизводстве;

- либерализацию уголовного законодательства и декриминализацию преступлений, не представляющих большой общественной опасности, в том числе в экономической сфере, с переводом их в категорию административных правонарушений и усилением административной ответственности за их совершение, а также переоценку степени тяжести отдельных преступлений;

- расширение примирительных процедур в судопроизводстве, в том числе развитие института медиации, а также расширение категории уголовных дел частного и частно-публичного обвинения;

- регламентацию порядка освобождения лиц от уголовной ответственности в связи с примирением сторон, установление ограничений для применения меры пресечения в виде ареста к лицам, совершившим экономические преступления небольшой и средней тяжести, а также их освобождение от уголовной ответственности в случае добровольного погашения причиненного ущерба;

- формирование единой судебной практики Верховным судом Кыргызской Республики и иные меры, вытекающие из Указа.

Вышеуказанное обуславливает необходимость не только коррекции действующих механизмов уголовно-правовой защиты прав, свобод и законных интересов человека и гражданина, но и законных интересов государства, защиты национальной безопасности, и как следствие - создания новых уголовно-правовых институтов.

С указанных позиций неизбежно встал вопрос о разработке концепции новой редакции Уголовно-исполнительного кодекса.

При этом целесообразно сохранить базовые, оправданные временем и практикой уголовно-правовые институты, осуществив лишь их необходимую модернизацию в целях обеспечения адекватной защиты охраняемых интересов от современных угроз, в связи с чем речь идет о разработке новой редакции Уголовно-исполнительного кодекса.

2. Цели и задачи разработки проекта новой редакции уголовного-исполнительного кодекса.

Основной целью разработки и принятия законопроекта является модернизация уголовного законодательства для повышения уровня защищенности прав и свобод человека и гражданина, собственности, законных интересов граждан и организаций, общественного порядка и безопасности, окружающей среды, суверенитета и территориальной целостности Кыргызской Республики, охраняемых законом интересов общества и государства от преступных посягательств.

В рамках данной Концепции также необходимо определиться с вопросом о либерализации и гуманизации уголовного законодательства, в том числе определения их пределов.

В рамках новой редакции Уголовно-исполнительного кодекса следует реализовать задачи по дальнейшему совершенствованию уголовного законодательства, в том числе задачи по повышению эффективности охраны прав и законных интересов детей и несовершеннолетних.

Требуется также имплементация в уголовное законодательство норм международного права, приведение УИК (КИУН) КР в соответствие с международными правовыми актами.

3.Необходимость одновременного (последующего) приведения других законодательных актов в соответствие с разрабатываемой новой редакцией Уголовно-исполнительного кодекса

Действующий Уголовно-исполнительный кодекс Кыргызской Республики от 1 октября 1997 года № 68 подлежит постановке на утрату.

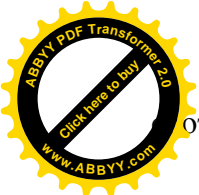
Коррекции потребует уголовное, уголовно-процессуальное, уголовно-исполнительное и административно законодательство.

Потребуется коррекции и уголовно-исполнительная (пенитенциарная) политика государства.

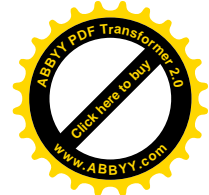
4.Основополагающие подходы к реформированию уголовно-правовой политики.

В свете изложенного в проекте новой редакции Уголовно-исполнительного кодекса Кыргызской Республики должны быть учтены следующие подходы.

1.Уголовный закон должен строго



ответствовать Конституции Кыргызской





Республики, в том числе с позиций ограничения законом прав и свобод человека и гражданина лишь в той мере, в какой это необходимо в целях защиты конституционного строя, охраны общественного порядка, прав и свобод человека, здоровья и нравственности населения.

Наряду с этим новая редакция Уголовного кодекса должна предусматривать реализацию международных обязательств Кыргызстана.

2. Новая редакция УИК КР должна предусматривать реализацию программных документов государства: Конституции Кыргызской Республики; основные направления судебной реформы, закрепленные в Указе Президента Кыргызской Республики «О мерах по совершенствованию правосудия в Кыргызской Республике» от 28 августа 2012 года № 147.

3. Надлежит исключить противоречия между нормами Уголовно-исполнительного кодекса и иных законодательных актов, в том числе исключить случаи установления норм уголовно-правового характера в иных законодательных актах и несвойственных уголовному праву норм в Уголовно-исполнительном кодексе.

Следует придерживаться принципа, что термины, понятия иных отраслей права, используемые в уголовном законе, должны пониматься и применяться в том значении, в котором они используются в соответствующих отраслях права.

4. Действующий Уголовно-исполнительный кодекс также требует глубокого системного анализа на наличие внутренних противоречий и пробелов.

Уголовно-исполнительный кодекс необходимо рассмотреть и с позиций его оптимизации, не допуская при этом ослабления его возможностей по противодействию преступности.

5. Новая редакция Уголовно-исполнительного кодекса в целом должна сохранить отвечающую потребностям судебной практики структуру, в том числе деление на Общую и Особенную части.

6. В Уголовном кодексе необходимо предусмотреть нормы, определяющие его соотношение с нормами Конституции Кыргызской Республики, ратифицированными международными договорами, а также применение решений Конституционной

палаты Верховного суда Кыргызской Республики при рассмотрении вопросов уголовно-правового характера.

7. Гуманизация уголовного законодательства должна осуществляться в строгом соответствии с требованиями Конституции Кыргызской Республики и основных направлений судебной реформы.

При этом выработке мер по гуманизации и либерализации должен предшествовать анализ итогов предыдущих ее этапов и оценка влияния гуманизации на возможности государства противостоять преступности.

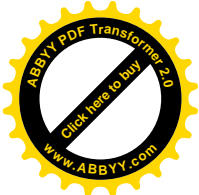
Дополнительные механизмы по гуманизации уголовного законодательства и снижению его репрессивности должны быть юридически взвешенными и не допускать ослабления охранительной и регулятивной функций уголовного закона. То есть, нельзя допустить утрату механизмов, направленные на эффективную защиту прав и свобод граждан, интересы общества и государства от преступных посягательств.

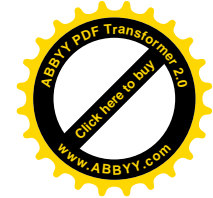
8. Уголовный закон, отвечающий современным требованиям, должен быть максимально адаптирован к потребностям судебной практики и велениям времени. При этом уголовно-правовые институты и нормы, не отвечающие необходимым условиям, следует пересмотреть. Главное, при этом, обеспечение его соответствия Конституции Кыргызской Республики и международным обязательствам страны, современной уголовно-правовой политике государства.

9. Одновременно закон должен предусматривать гибкие механизмы, дающие возможность членам преступных формирований для отказа от преступной деятельности, взамен на смягчение либо освобождение от ответственности. При этом критериями при таком смягчении либо освобождении могли бы являться сотрудничество со следствием, изобличение преступной деятельности преступных формирований и их членов.

Кроме того, необходимо совершенствовать возможности уголовного закона в пресечении преступной деятельности лиц, занимающих высшие ступени в преступной иерархии.

10. В целях снижения репрессивности уголовного закона, исключения его возможностей препятствовать развитию личности и прогрессу общества следует





рассмотреть возможность расширения оснований освобождения от уголовной ответственности и наказания.

При этом представляется справедливым смягчение ответственности лиц, действовавших в рамках отдельных обстоятельств, исключающих преступность и наказуемость деяний, но превысивших допустимые законом пределы.

11. Следует рассмотреть целесообразность полной отмены условно-досрочного освобождения либо увеличения сроков, при наступлении которых предоставляется возможность условно-досрочного освобождения для лиц, совершивших преступления сексуального характера в отношении несовершеннолетних, совершивших преступления террористического характера или преступления, носящие признаки экстремизма и иные особо тяжкие преступления, а также блатных воров в законе.

Одновременно, с учетом тяжести совершенного деяния и других обстоятельств, следовало рассмотреть целесообразность снижения сроков, при наступлении которых возникает возможность условно-досрочного освобождения для несовершеннолетних, лиц, достигших пенсионного возраста, беременных женщин и женщин, имеющих детей. В отдельных случаях возможность условно-досрочного освобождения следовало бы предоставить и мужчинам, оставшимся единственными родителями детей и другим социально уязвимым категориям граждан.

То есть институт условно-досрочного освобождения не должен быть излишне формализован, его возможности должны максимально использоваться для исправления осужденных и смягчения уголовных репрессий в отношении лиц, к которым может быть проявлен гуманизм.

12. Следует рассмотреть целесообразность отмены института колонии поселения, так как она не оправдывает на сегодняшнем этапе развития Республики. 80-90% осужденных находятся в бегах, нет работы.

13. Представляется целесообразным рассмотреть вопрос о систематизации иных мер уголовно-правового воздействия, к которым могли бы быть отнесены: принудительные меры воспитательного воздействия в отношении несовершеннолетних, принудительные меры

медицинского характера.

К их числу было бы целесообразным также отнести пробационный надзор (контроль), как самостоятельный вид иных мер уголовно-правового воздействия, связанный с определенными ограничениями, но не обладающий свойствами наказания.

К числу указанных мер могло бы быть отнесено и лишение права занимать определенные должности или заниматься определенными видами деятельности, которое сейчас является наказанием.

К рассматриваемым мерам возможно отнести и административный надзор, позволяющий осуществлять эффективный контроль за лицами, освобожденными из мест лишения свободы, с определением правовых последствий его нарушения.

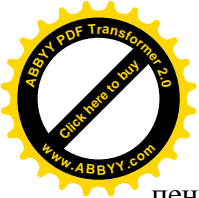
14. В Общей части УИК (КИУН) КР следовало бы четко урегулировать вопросы применения так называемых поощрительных норм, то есть норм, стимулирующих к отказу от преступной деятельности. Лицо, совершившее общественно опасное деяние, должно четко осознавать предоставляемые ему законом возможности для смягчения ответственности и наказания.

Одновременно следует рассмотреть возможность расширения в УК КР применения мер поощрительного характера и дополнить Общую часть кодекса положениями, которые предусматривают неприменение меры наказания в виде лишения свободы к лицам, совершившим отдельные, в том числе экономические преступления и добровольно возместившим в полном объеме имущественный ущерб.

Новая редакция Уголовно-исполнительного кодекса должна стимулировать законопослушное и позитивное посткриминальное поведение лиц, совершивших общественно опасные деяния, и иметь необходимые для этого механизмы.

15. Особенная часть Уголовно-исполнительного кодекса, в целом сохраняя свою структуру, нуждается в изменениях содержательного плана с учетом изменений в структуре преступности, которая, в свою очередь, зависит от тенденций и векторов глобального и регионального развития.

Поэтому в целях обеспечения соответствующих гарантий необходимо более тщательное урегулирование правового статуса



пенитенциарных учреждений и правового положения осужденных.

Рабочая группа по разработке нового УИК предполагает:

- проанализировать систему принципов уголовно-исполнительной политики в условиях становления гражданского общества и правового государства;

- произвести критический анализ действующего уголовно-исполнительного законодательства, пенитенциарной системы и проблем ее функционирования;

- определить назначение общественных институтов гражданского общества в сфере исполнения наказания;

- сформулировать предложения по совершенствованию правового регулирования обеспечения безопасности осужденных во время отбывания уголовного наказания;

- проанализировать права, обязанности и основные направления деятельности пенитенциарных учреждений по соблюдению прав и свобод осужденных;

- определить объем и пределы ограничений социально-правового статуса личности в пенитенциарной системе и обосновать необходимость его расширения;

- обосновать роль государственно-правовых и социальных институтов в защите прав и свобод личности в условиях пребывания в пенитенциарных учреждениях;

- выработать практические рекомендации, направленные на совершенствование уголовно-исполнительной системы;

- переименовать название УИК на Кодекс исполнения уголовных наказаний (КИУН).

Процесс реформирования пенитенциарных учреждений неоднозначно оценивается учеными, практическими работниками и общественностью. Наиболее острой является проблема соотношения западных достижений и отечественных традиций в уголовно-исполнительной сфере.

Следует отметить, что в период формирования и развития отечественной пенитенциарной системы, насчитывающего несколько десятков лет, заложены основные позитивные и негативные традиции национальной пенитенциарной практики, что необходимо учитывать в процессе реформирования уголовно-исполнительной системы на современном этапе.

УДК: 330.322 (574.25)

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ИНВЕСТИЦИОННАЯ АКТИВНОСТЬ ПРОМЫШЛЕННЫХ ПРЕДПРИЯТИЙ ПАВЛОДАРСКОЙ ОБЛАСТИ

В данной статье рассматривается одна из наиболее актуальных задач обозначенных в «Стратегии 2050» и пути ее решения, выделены центральные тезисы в продвижении инвестиционной привлекательности Казахстана и механизмы привлечения инвестиционных ресурсов в регион.

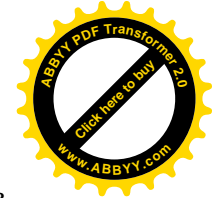
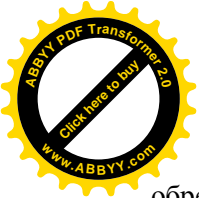
Ключевые слова: инвестиционная привлекательность региона, инвестиционный процесс, инвестиционный потенциал, оценка инвестиционной привлекательности

In this article one of the most actual tasks designated in "Strategy 2050" is considered and ways of their decision, are allocated the central theses in advance of investment appeal of Kazakhstan and mechanisms of attraction of investment resources to the region.

Keywords: investment attractiveness of the region, investment process, investment potential, assessment of investment attractiveness

Озвучивая основные положения Стратегии «Казахстан - 2050» Президент Республики Н. Назарбаев выделил основные задачи и

обозначил пути из решения. Одной из главных задач было выделено, развитие регионов и



обретения казахстанскими областями статуса центров для привлечения инвестиций.

«Для того чтобы регионы были заинтересованы в привлечении инвестиций, необходимо отменить мораторий на недропользование. Мы должны перейти от простых поставок сырья к сотрудничеству в области переработки энергоресурсов и обмену новейшими технологиями. К 2025 году мы должны полностью обеспечить собственный рынок горюче-смазочными материалами в соответствии с новыми стандартами экологичности», - отмечено в Стратегии «Казахстан-2050». При этом изменится и сам характер взаимоотношений с инвесторами. Здесь свою роль сыграла еще одна задача – привлечения в страну не только денег, но и технологий. Вторая - даже важнее, поскольку позволяет говорить о технологическом развитии национальной экономики и закладывает основы для формирования инновационной составляющей. Теперь формула «сырье в обмен на технологии» приобретает основополагающий характер и становится центральным тезисом в продвижении инвестиционной привлекательности Казахстана [1].

Павлодарская область, обладающая богатыми природными ресурсами и развитой инфраструктурой, является одним из наиболее инвестиционно-привлекательных, экономически развитых регионов Казахстана.

Индустриальный облик определяется развитием таких отраслей как горнодобывающей, нефтехимической промышленности, металлургии, машиностроения и энергетики. В области сосредоточено более 44% производства электроэнергии, более 65% добычи угля, более 74% производства ферросплавов, 100% алюминия необработанного и оксида алюминия республики. За 12 месяцев 2012 года промышленными предприятиями области в целом произведено продукции на 1201,3 миллиарда тенге. Большая часть всей выпущенной продукции (93,8%) приходится на крупные и средние предприятия, для которых промышленная деятельность является основной. Доля продукции, выпущенной малыми предприятиями и подсобными производствами – 4,1%, на ненаблюдаемую деятельность и сектор домашних хозяйств приходится соответственно 0,1% и 0,8% [2].

Область занимает лидирующие позиции в реализации государственной программы форсированного индустриально-инновационного развития Казахстана на 2010-2014 годы. В рамках этой программы в области реализуется 169 инвестиционных проектов стоимостью свыше 1,2 триллиона тенге. За два года реализации программы ФИИР запущено 84 проекта на сумму 174 миллиарда тенге. Успешно выполняется и программа «Дорожная карта бизнеса-2020». Только в 2012 году под эту программу из республиканского бюджета выделено более миллиарда тенге. В промышленном регионе участниками новой индустриализации прежде всего стали крупные предприятия.

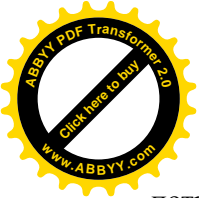
Повышение инвестиционной привлекательности Павлодарской области во многом зависит от эффективного использования региональных конкурентных преимуществ, представляющих собой совокупность природных, социально-экономических, научно-образовательных, технических, информационных, культурных и институциональных условий, сложившихся в регионе, отличающих его от других регионов и определяющих долгосрочные перспективы его развития.

Администрация Павлодарской области использует следующие механизмы привлечения инвестиционных ресурсов:

- формирование благоприятного инвестиционного климата и позитивного имиджа региона;
- государственная поддержка инвесторов;
- содействие развитию финансово-кредитного сектора;
- развитие государственно-частного партнерства;
- создание специальной экономической зоны в регионе.

На сегодняшний день, в развитии специальной экономической зоны используется кластерный подход с высоким уровнем передела и выпуском продукции с высокой добавленной стоимостью. Руководством области формируются химический и нефтехимический кластеры, а также кластер цветной металлургии.

Структура кластеров оптимально учитывает сырьевые и энергетические возможности Казахстана и Павлодарского региона, а также



потребности внутреннего рынка страны, с учётом предстоящего вступления в ВТО.

Создание кластера выстроит цепочку предприятий с высокой добавленной стоимостью. К примеру, при цене поваренной соли 25 долларов за 1 тонну, стоимость конечной продукции (ингибированная соляная кислота) составит порядка 400 долларов.

Промышленный комплекс, в связи с реализацией Стратегии индустриально-инновационного развития Республики

Казахстан, на базе модернизации производства, создания условий для устойчивого экономического роста путем диверсификации экономики, приобретает особую значимость. С этой позиции обеспечение эффективного механизма управления национальной экономикой позволит добиться более высоких конечных результатов в социально-экономическом развитии Казахстана.

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УДК: 330.564.2: 336.144.38 (574)

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РОЛЬ ГОСУДАРСТВА В ФОРМИРОВАНИИ ДОХОДОВ И РАСХОДОВ НАСЕЛЕНИЯ

В статье рассматриваются вопросы участия общественного сектора экономики Казахстана в формировании доходов и расходов домашних хозяйств. Авторы используют методику системы национальных счетов – 93 и на её основе оценивают динамику и структуру показателей доходов сектора домашних хозяйств.

Ключевые слова: потребление, функции государства, валовой внутренний продукт, доходы, расходы, социальная политика, государственное управление

The article deals with the issues of involvement of the public sector of the economy of Kazakhstan in the formation of incomes and expenditures of households. The authors use the method of the system of national accounts - 93 and evaluate dynamics and structure of the household sector income indicators based on it.

Keywords: consumption, functions of the state, gross internal product, income, expenses, social policy, public administration

Основные экономические функции органов государственного управления связаны с:

1) Обеспечением общества товарами услугами на нерыночной основе для коллективного и индивидуального потребления.

2) Перераспределением доходов и богатства для реализации целей социальной политики, т.е. по сути, поддержка социальных групп, находящихся в рискованной ситуации на основе социального страхования и социальной помощи.

В сектор госуправления включаются также государственные фонды социального страхования. Институциональные единицы, включаемые в сектор государственного управления, в основном заняты предоставлением нерыночных услуг, однако иногда могут иметь в своем составе заведения, которые продают свою продукцию по экономически значимым ценам, т.е. ценам, оказывающим значительное влияние на спрос и предложение на данный товар или услугу. Это, например, платные городские бассейны,



государственные издательства, детские сады. В данном случае их цены могут быть рассмотрены нами с позиции доступности данной услуги для благополучателя.

По первой экономической функции государства.

Для определения масштабов государственного участия в конечном потреблении населения страны система национальных счетов предоставляет всю необходимую информацию.

Основным макроэкономическим показателем в системе СНС-93 является валовой внутренний продукт, который рассчитывается тремя методами: производства, использования и образования доходов.

Расчет валового внутреннего продукта методом использования включает следующие компоненты:

- 1) Расходы на конечное потребление;
- 2) Валовое накопление;
- 3) Чистый экспорт [1].

Показатель 1 - Расходы на конечное потребление домохозяйств.

Расходы на конечное потребление домашних хозяйств, которые состоят в свою очередь из трех элементов:

- расходов домашних хозяйств на конечное потребление;
- расходов некоммерческих организаций, обслуживающих домашние хозяйства;
- расходов органов государственного управления на покупку потребительских товаров и услуг у рыночных производителей для передачи домашним хозяйствам.

Расходы домашних хозяйств на конечное потребление состоят из расходов, произведенных домашними хозяйствами на потребительские товары и услуги, которые складываются из:

А) Расходов на покупку потребительских товаров за счет личного бюджета (независимо от длительности их использования (кроме покупки домов и квартир));

В) Расходов на покупку потребительских услуг, которые формируются из расходов на услуги здравоохранения, образования, транспорта, связи, жилищно-коммунальные, бытовые, финансовые, учреждений культуры, ресторанов и гостиниц;

С) Потребления товаров и услуг, произведенных для собственного потребления;

Д) Расходов на покупку потребительских товаров и услуг резидентами за границей.

В состав сектора некоммерческих организаций, обслуживающих домашние хозяйства, включаются:

1) Взаимные организации, имеющие характер ассоциаций, существующие на членские взносы и обслуживающие только своих членов. Это профсоюзы, политические партии, общественные и спортивные клубы, ассоциации предпринимателей и т.п.

2) Неблаготворительные организации (общества охраны природы, некоммерческие организации научного и общественного характера и др.), оказывающие услуги всему обществу и отдельным группам.

3) Благотворительные организации, оказывающие разного рода услуги нуждающимся в них домохозяйствам (религиозные организации, консультационные и кризисные центры, благотворительные столовые и т.д.).

Расходы на конечное потребление системы органов государственного управления включают:

расходы на закуп потребительских товаров и услуг, приобретенных у рыночных производителей для передачи домашним хозяйствам бесплатно или по экономически незначительным ценам;

нерыночный выпуск услуг, который определяется как разность общего выпуска государственных предприятий и поступлений от продажи товаров и услуг по рыночным ценам минус частичное возмещение потребителям стоимости этих услуг;

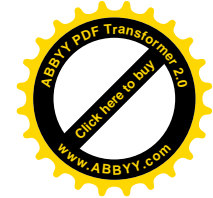
возмещение расходов домашних хозяйств на приобретение товаров и услуг за счет государственных фондов социального страхования.

Расходы на конечное потребление государственных учреждений подразделяются на расходы:

1) на товары и услуги индивидуального характера;

2) на услуги коллективного характера.

С целью определения методики и разделения товаров и услуг на эти две группы, применяется классификация функций органов государственного управления. Основными подразделениями в этой классификации являются:



- государственные службы общего назначения;
- оборона;
- общественный порядок и безопасность; экономические вопросы;
- охрана окружающей среды; жилищные и коммунальные услуги; здравоохранение; отдых, культура и религия;
- образование;
- социальная защита.

Коллективные услуги оказывают учреждения управления, обороны, общественного порядка и безопасности, науки, коммунального хозяйства, транспорта и др.

Расходы государственных учреждений на индивидуальные товары и услуги представляют собой расходы на товары и услуги, предназначенные для передачи домашним хозяйствам с целью удовлетворения их личных потребностей безвозмездно или по ценам, не имеющим экономического значения. Эти услуги оказывают учреждения здравоохранения, образования, социального обеспечения, культуры и спорта [2].

Расходы по ним определяются как сумма по статьям:

- расходы на выпуск товаров и услуг;
- расходы на покупку потребительских товаров и услуг у рыночных производителей для передачи их домашним хозяйствам;
- частичное возмещение стоимости покупаемых домашними хозяйствами товаров и услуг;
- возмещение расходов домашних хозяйств на покупку товаров и услуг за счет фонда государственного социального страхования.

Показатель 2 - Фактическое конечное потребление.

В системе СНС - 93 есть показатель, который характеризует фактическое конечное потребление домашних хозяйств, складывающееся из:

расходов домашних хозяйств на конечное потребление;

расходов государственных учреждений, оказывающих индивидуальные услуги домашним хозяйствам (без учета расходов на коллективные услуги - неделимые блага);

расходов некоммерческих организаций обслуживающих домашние хозяйства.

В результате фактическое конечное потребление домашних хозяйств состоит из товаров и услуг, приобретаемых домашними хозяйствами по рыночным ценам за счет их текущих доходов и полученных от органов государственного управления и некоммерческих организаций бесплатно или по экономически незначимым ценам. Последнее принято называть социальными услугами или социальными трансфертами в натуральной форме.

Показатель 3 – Скорректированный располагаемый доход домохозяйств.

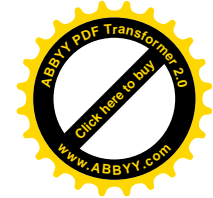
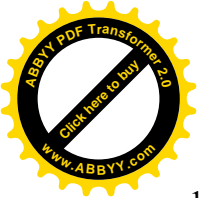
Сумма первичных доходов и текущих трансфертов образует для каждого сектора экономики располагаемый доход, который в конечном итоге распадается на расходы на конечное потребление и сбережение. Теоретические аспекты проблемы потребления и сбережений, инвестиций – важнейших компонентов совокупных расходов общества - заложены классической и кейнсианской теориями экономической политики.

Сумма располагаемого дохода и полученных социальных трансфертов в натуральной форме дает показатель скорректированного располагаемого дохода домашних хозяйств, который распадается на фактическое конечное потребление и сбережение. Фактическое конечное потребление превышает их расходы на конечное потребление на величину социальных трансфертов в натуральной форме.

По второй экономической функции государства.

Участие государства в сокращении социального неравенства разных социальных групп населения в процессе развития человеческого капитала граждан реализуется не только в предоставлении натуральных трансфертов, но и страховых выплат из системы государственного социального страхования и денежных трансфертов на основе социальной помощи.

Масштабы поддержки сектора домашних хозяйств с этой точки зрения можно оценить на основе денежных (или текущих) трансфертов, к которым относятся пенсии, пособия, стипендии, дотации. Денежные трансферты и страховые выплаты, предоставляемые государством домашним хозяйствам, предназначены:



1) Сократить разрыв в уровне материального достатка занятых на рынке труда и неработающих членов общества, по объективным причинам не вовлеченных в трудовой процесс (инвалиды, семейные обязанности, связанные с материнством, и др.)

2) Смягчить негативные внешние факторы период адаптации человека к рыночным условиям (рост безработицы, бедности, а в ряде случаев нищеты).

Изучив структуру доходов сектора домашних хозяйств, можно сделать вывод о том, что масштабы перераспределения богатства и доходов в Казахстане в денежной форме, которую представляют текущие трансферты, сокращаются.

В целом социальная политика Казахстана отдает приоритет производству общественных индивидуальных (делимых) услуг перед денежными трансфертами. Это отражает политический выбор страны и приоритет принципа стимулирования экономической активности населения перед принципом солидарности на основе денежных трансфертов.

Подводя итог можно сделать следующие выводы:

1) Деятельность общественного сектора в экономике Республики Казахстан по производству общественных товаров и услуг коллективного и индивидуального пользования характеризуется тенденцией к повышению доли этих услуг в конечном потреблении. В соотношении долей существует паритет, но преобладание в 2-5 % за период имеют расходы на коллективные услуги.

2) Уменьшился удельный вес расходов на конечное потребление некоммерческих организаций, обслуживающих домашние

хозяйства с 2,6% до 2,1%. Это говорит о том, что сектор развивается более медленными темпами, чем растут доходы домохозяйств и расходы государственного сектора.

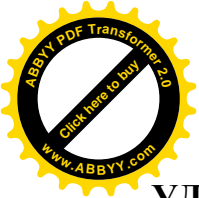
3) Фактическое конечное потребление домашних хозяйств, т.е. потребление без учета расходов на оказание коллективных услуг, также характеризуется ростом доли государственного сектора (бесплатных услуг образования, здравоохранения, культуры и др.), но этот рост идет более медленными темпами – 0,3% в год. Тем не менее, следует отметить, что достигнутая доля натуральных социальных трансфертов в фактическом конечном потреблении домохозяйств достаточно близко подошла к уровню 1990 года, когда доля составляла 11,83%. При пролонгировании темпов роста за 4-5 лет может произойти достижение этой величины.

4) Одновременно можно отметить, что денежные трансферты, передаваемые домохозяйствам в результате реализации социальной политики перераспределения доходов в форме стипендий, пенсий, пособий сокращают своё участие в доходах сектора домашних хозяйств.

5) Социальная политика Казахстана по преодолению социального неравенства и развитию человеческого потенциала населения страны, развивается в направлении сокращения денежных трансфертов в доходах домохозяйств и роста социальных натуральных трансфертов (коллективных услуг индивидуального потребления) в конечном потреблении домохозяйств. В то же время, расходы на коллективные услуги занимают большую долю в конечном потреблении, но идет выравнивание статей расхода.

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УДК: 330.322.01 (5 Kaz)

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ПРЯМЫЕ ИНОСТРАННЫЕ ИНВЕСТИЦИИ В КАЗАХСТАНЕ

В данной статье рассматриваются вопросы привлечения прямых иностранных инвестиций в экономику Казахстана, а также вопросы государственной поддержки иностранных компаний. Описаны условия в стране, влияющие на приток иностранных инвестиций.

Ключевые слова: прямые иностранные инвестиции, исламское финансирование, рынок ценных бумаг, инвестиционный климат, специальная экономическая зона, стимулирование экспорта, государственная поддержка.

This article considers questions of attraction of direct foreign investments to the economy of Kazakhstan, as well as questions of the state support of the foreign companies. Terms in the country, influencing on the inflow of foreign investments are described.

Keywords: direct foreign investments, Islamic financing, securities market, investment climate, special economic zone, export stimulation, state support.

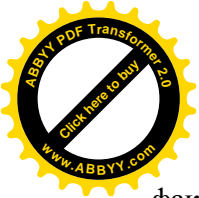
В настоящее время в развитии экономики Казахстана инвестиции играют огромную роль, так как являются необходимым условием обеспечения эффективного развития отраслей экономики, стабильного функционирования базовой инфраструктуры, достижения устойчивого экономического роста страны. При этом, важное значение, имеет продуктивность инвестиций, которую можно охарактеризовать как степень воздействия привлеченных в экономику инвестиций на изменение производительности труда и капитала. Инвестиционная деятельность в Казахстане направлена на оживление процесса воспроизводства как за счет внутренних, так и за счет внешних источников финансирования. К одним из внешних источников финансирования относятся – иностранные инвестиции. В экономике Казахстана они играют огромную роль.

В Казахстане иностранные инвестиции могут вкладываться в любые объекты и виды деятельности во всех разрешенных организационно-правовых формах, в том числе путем создания иностранных фирм, то есть полностью принадлежащих иностранным инвесторам, их филиалов и представительств, либо совместных предприятий, в которых им принадлежит часть имущества.

Казахстан активно проводит информационно-презентационные работы по привлечению прямых инвестиций в приоритетные секторы экономики. В настоящее время создан веб-сайт, оператором которого является АО «Национальное

агентство по экспорту и инвестициям «KAZNEX INVEST» Министерства индустрии и новых технологий РК, на котором представлена информация о приоритетных отраслях Казахстана и база инвестиционных проектов на 12 языках. Основные направления деятельности АО «KAZNEX INVEST»: содействие развитию экспортной способности предприятий (оценка экспортного потенциала, обучение казахстанских предпринимателей, формирование базы данных экспортеров, предоставление информации о способах торгового финансирования, логистике, таможенных процедурах и др.); продвижение экспорта казахстанской продукции (установление и поддержка связей с другими странами, проведение выставок, миссий экспортеров и импортеров, поддержка по выходу на внешние рынки); содействие привлечению иностранных инвестиций (поиск иностранных инвесторов, прединвестиционная поддержка, информационно-аналитическое обеспечение); проведение аналитических исследований (исследование отраслей, потенциальных рынков сбыта, анализ действующего законодательства и т.д.) [1].

Обращение к иностранным источникам капитала для Казахстана во многом связано с необходимостью решения как стратегических, так и текущих задач. Рассматривая вопрос о привлечении иностранного капитала, необходимо учитывать не только свои интересы, но и интересы иностранного партнера. Условия в стране, влияющие на приток, складываются из широкого комплекса



факторов, объединяемых под общим понятием «инвестиционный климат». Оно включает в себе идеологию, политику, экономическое положение, культуру, социально – политическую стабильность и другие аспекты, которые оценивает инвестор, принимая решения о капиталовложениях, и которые позволяют ему сделать вывод об уровне инвестиционного риска. Важное влияние на инвестиционный климат оказывает государственная политика отношений капиталовложений, участие страны в системе международных договоров и традиции их соблюдения, стабильность и однозначность функций органов государственного управления, степень и методы их вмешательства в экономическую деятельность.

Для привлечения различных форм и видов иностранных инвестиций в республике созданы благоприятные условия, казахстанский рынок финансовых услуг расширяется внедрением принципов исламского финансирования. Закон Республики Казахстан об организации и деятельности исламских банков и организации исламского финансирования (Закон), принятый в 2009 году, создает возможности для открытия в стране исламских банков, исламских инвестиционных фондов, а также для выпуска исламских ценных бумаг.

Сегодня происходит активное развитие рынка исламских финансовых услуг в светских странах, таких как США, Великобритания, Франция. Крупные международные банки и инвестиционные компании предлагают исламские продукты, открывают дочерние организации, деятельность которых соответствует принципам исламского финансирования. Популярность исламского финансирования обусловлена в основном стремлением привлечь инвестиционный капитал из стран Ближнего Востока. Кроме того, исламские финансовые организации показали устойчивость к мировому кризису ликвидности ввиду особенностей исламского финансирования.

Развитие законодательной основы исламского финансирования сопровождается появлением новых участников рынка. Свою деятельность осуществляют консалтинговая, брокерская компании, деятельность которых соответствует принципам исламского финансирования. В первую очередь, внедрение

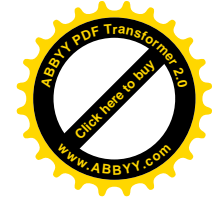
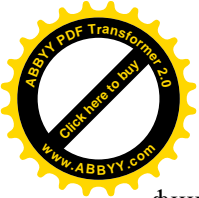
в Казахстане исламского финансирования расширяет спектр финансовых услуг. Кроме того, это является инструментом привлечения в Казахстан инвестиционного капитала и крупных мировых участников исламской финансовой индустрии [2].

Правительство Казахстана по-прежнему стремится снизить зависимость от добывающей отрасли за счет развития более сбалансированной и высокотехнологичной экономики, благоприятной для инвесторов. Правительство продолжает осуществление реформ, направленных на повышение конкурентоспособности и производительности приоритетных отраслей, таких как сельское хозяйство и переработка сельскохозяйственной продукции, строительство и производство стройматериалов, нефтепереработка и сопутствующие услуги, металлургическая промышленность, химическая и фармацевтическая отрасли, транспорт; автомобилестроение, телекоммуникации; биотехнологии, альтернативная энергетика [3].

Существует ряд факторов, препятствующих улучшению объема привлекаемого иностранного капитала, среди которых можно выделить: низкую деловую активность на казахстанском рынке; низкую ликвидность финансовых средств; острую нехватку достоверной информации.

Для эффективного стимулирования иностранных инвестиций Казахстану стратегически важно определить приоритеты своей социально – экономической политики, и в первую очередь, по таким аспектам, как структурная политика, внешнеторговая политика, политика занятости. При этом наиболее важными интегральными критериями оценки результатов мер, которые планирует государство в рамках своих политик, является экономическая безопасность и устойчивость социально – экономической системы.

Особенностью прямого иностранного инвестирования в последние годы стал доступ к сырьевым ресурсам и в ряде случаев к рынку ценных бумаг. Интересы зарубежных инвесторов сосредоточены в отраслях с наиболее быстрым оборотом капиталов, не требующих крупных единовременных капитальных вложений. Из общего числа проектов, предлагаемых к



финансированию по всем кредитным линиям, 32% составили проекты предприятий пищевой промышленности, 27% - по производству товаров народного потребления, 8% гостиницы и бизнес-центры. Большинство проектов имеют сроки освоения от трех лет и валютоокупаемости до 5 лет.

Привлечение иностранных инвестиций, безусловно, имеет положительное значение как фактор роста экономики, но объемы их должны быть строго связаны с возможностями погашения внешней задолженности. Любые поступления внешних факторов производственного развития в национальную экономику порождают обратный поток экономических ресурсов в форме выплаты начисленных процентов, перевода предпринимательской прибыли, погашения основной части внешнего долга. По размерам эти платежи зависят от масштабов использования иностранных инвестиций и могут поглощать значительную часть валютных поступлений. В мировой практике принято считать, что если коэффициент допустимости иностранных инвестиций в национальную экономику (отношение ежегодных платежей по долгу к годовому объему экспорта) превышает 20-25%, то стране угрожает опасность утраты экономической независимости. Для Казахстана эта цифра должна быть существенно меньше. Это связано с тем, что структура экспорта товаров имеет ряд существенных недостатков, а подавляющая часть валютных

поступлений будет идти за счет экспорта товаров.

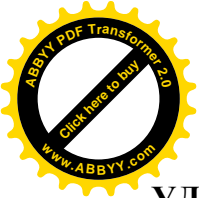
В целях реализации Государственной программы по форсированному индустриально-инновационному развитию Республики Казахстан на 2010 - 2014 годы постановлением Правительства РК разработана и утверждена Программа по привлечению инвестиций, развитию специальной экономической зоны и стимулированию экспорта в РК на 2010-2014 годы. Данная программа предусматривает дальнейшее улучшение инвестиционного климата для отечественных и иностранных инвесторов и предполагает ряд системных мер по следующим направлениям:

- совершенствование законодательства РК в области стимулирования инвестиций в несырьевые сектора;
- совершенствование законодательства о специальных экономических зонах;
- продвижение инвестиционного имиджа Республики Казахстан;
- построение системной работы с иностранными инвесторами;
- сервисная и финансовая поддержка экспортеров [4].

В целом, целенаправленное улучшение инвестиционного климата, привлечение новых прямых иностранных инвестиций и совершенствование системы их государственной поддержки остаются приоритетными в политике Казахстана.

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НЕКОТОРЫЕ АСПЕКТЫ АНАЛИЗА ИЗБИРАТЕЛЬНОЙ СИСТЕМЫ В КЫРГЫЗСТАНЕ

Аннотация: В данной статье предпринята попытка рассмотрения особенности развития избирательной системы в Кыргызстане. В современном мире применяются различные модификации как мажоритарной, так и особенно пропорциональной избирательной системы, стремясь максимально использовать достоинства каждой из них и смягчить их недостатки. Рассмотрены основные преимущества и недостатки каждой избирательной системы, а также выявлены проблемы реализации ныне существующей системы в условиях парламентской демократии в Кыргызстане.

Ключевые слова: политическая система, политический процесс, избирательный процесс, избирательная система, институт выборов.

SOME ASPECTS OF ANALYSIS OF THE ELECTORAL SYSTEM IN KYRGYZSTAN

The Summary: This paper attempts to review features of the development of the electoral system in Kyrgyzstan. In today's world there are different modifications as the majority and especially the proportional election system, seeking to maximize the advantages of each of them and mitigate their weaknesses. The main advantages and disadvantages of each of the electoral system, and also identified implementation problems currently existing system in terms of parliamentary democracy in Kyrgyzstan.

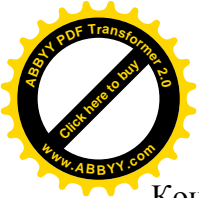
Keywords: political system, political process, electoral process, electoral system, institute of elections.

Выборы во всем мире, являются важнейшим механизмом формирования и функционирования легитимных органов государственной власти. В странах переходного периода, которые развиваются по пути демократии, открытые и прозрачные избирательные системы, обеспечивающие реализацию принципов политического плюрализма, являются необходимым условием формирования высшего законодательного органа власти.

Падение режима президента Аскара Акаева в Кыргызстане, равно как и «оранжевые революции» в Грузии и на Украине, подвели черту под первым этапом посткоммунистической трансформации политических систем в некоторых бывших республиках Советского Союза. Его содержание определялось стремлением

советской коммунистической элиты превратиться в новый правящий слой общества, основанного на рыночной экономике и управляемой демократии. В результате многочисленных политических пертурбаций на постсоветском пространстве в значительной степени утвердилась президентская форма правления с ограниченными полномочиями парламента, взятая на вооружение у латиноамериканских и африканских стран с доминирующими беспартийными или размытыми партийными системами. Событие 2010 года ознаменовавшееся падением режима Курманбека Бакиева, показало несостоятельность президентской формы правления в Кыргызстане, которая в итоге привела к узурпации власти со стороны главы государства. Современное политическое развитие Кыргызстана напрямую связано с реализацией парламентской формы правления в стране.

Важнейшим компонентом данных преобразований являлось изменение избирательной системы. Согласно редакции Конституции от 2003 года однопалатный парламент в 2005 году формировался только по мажоритарной избирательной системе, то есть по одномандатным избирательным округам. С 2007 года после роспуска парламента и внесения изменений в Кодекс КР «О выборах» от 1999 года, высший законодательный орган стал формироваться только по пропорциональной избирательной системе или по партийным спискам. 2 июля 2011 года был принят новый



Конституционный закон КР «О выборах Президента Кыргызской Республики и депутатов Жогорку Кенеша Кыргызской Республики», который отменил Кодекс КР «О выборах» и внес существенные изменения в избирательную систему Кыргызстана, приведя ее в соответствие с принятой 27 июня 2010 года новой Конституцией КР. По новому Конституционному закону о выборах, общереспубликанский и региональный барьер для прохождения политических партий в Жогорку Кенеш определен как 7% голосов избирателей, принявших участие в голосовании, в целом по республике; и 0,7% голосов избирателей, принявших участие в голосовании, по каждой области, городам Бишкек и Ош (статья 64/2) [1].

Таким образом, политические партии получили прямой доступ к участию в парламентских выборах и возможность формировать парламент по партийным спискам. Тем самым расширяется возможность в увлечение политических партий как структур гражданского общества в политический процесс, процесс государственного управления. Возникает вопрос: какова роль между этими избирательными системами? В чем достоинства и недостатки?

На основе общих принципов организации выборов принято выделять два типа избирательных систем: мажоритарную (альтернативную), пропорциональную (представительную). Каждая из них имеет свои сильные и слабые стороны.

К числу достоинств мажоритарной системы обычно относят: 1) сравнительную легкость формирования правительства и его большую стабильность. 2) формирование устойчивых связей между избирателями и депутатами. Поскольку депутаты непосредственно избираются гражданами определенного округа и обычно рассчитывают на свое переизбрание, то они больше ориентируются на свой электорат, который в свою очередь лучше знает депутатов, чем при их избрании в общем партийном списке при пропорциональной системе.

Наряду с определенными достоинствами, мажоритарная избирательная система имеет и ряд существенных недостатков. Среди которых можно обозначить, как она во многом искажает реальную картину предпочтений и волю избирателей. При ней возможна

ситуация, когда партия, пользующаяся меньшей поддержкой избирателей, одержит победу над партией, получившей в целом по стране большинство голосов. В Кыргызстане она проявляется в виде деления государства на юг, и север.

Преодоление недостатков мажоритарной системы можно осуществить путем внедрения пропорциональной избирательной системы. Главное достоинство этой системы — представительство партий в выборных органах. Это позволяет полнее выражать интересы всех групп общества, активизировать участие граждан в выборах и политике в целом.

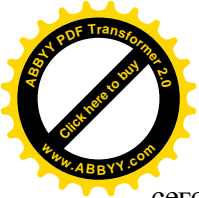
Пропорциональная избирательная система имеет и определенные недостатки, к которым относят непосредственную зависимость выдвижения депутатов от позиций партийного аппарата, а также меньшую стабильность правительства.

В современном мире применяются различные модификации как мажоритарной, так и особенно пропорциональной избирательной системы, стремясь максимально использовать достоинства каждой из них и смягчить их недостатки, так называемые смешанные избирательные системы.

Анализируя развитие избирательной системы в Кыргызстане можно выделить несколько этапов:

- 1) внедрение смешанной избирательной системы в 1999 году;
- 2) возвращение к одномандатной двухтуровой избирательной системе в 2004 году;
- 3) переход к чисто пропорциональной избирательной системе в 2007 году; и
- 4) принятие нового Конституционного закона о выборах 2011 года.

В данном процессе важно отметить, что второй и третий этапы изменения избирательного кодекса связаны с намерениями властной элиты использовать избирательную систему в целях продвижения провластных политических сил в Жогорку Кенеш, а четвертый этап направлен на установление парламентской формы правления в Кыргызстане. В результате неоднократных изменений и дополнений в Кодекс КР о выборах были внесены различные доработки в избирательную систему. Но, и на



сегодняшний день существуют некоторые недостатки и вопросы, требующие обсуждения.

Несмотря на принятие Конституции КР 2010 года выборы в парламент Кыргызстана 10 октября 2010 проходили по старому Кодексу «О выборах в КР» от 1999 года в редакции 2010 года. В рамках формирования новой парламентской системы, выборы в Жогорку Кенеш 2010 года, при относительно свободных и прозрачных условиях, выявили массу недостатков и проблем в избирательном процессе. Это такие как — создание и функционирование избирательных комиссий, формирование списков избирателей, а также порядок и принцип определения результатов выборов. Наблюдались проблемы в определении количества избирателей, занесенных в списки, вновь повторились недостатки законодательства, проявлявшиеся в предыдущих выборах. Прежде всего, относительно определения результатов голосования как соотношение проголосовавших к общему списку избирателей, а не как соотношение проголосовавших к общему количеству граждан, участвующих в выборах. А также нарушение последовательности в избирательном процессе, состоящего из определения общего количества избирателей, занесенных в списки; определение числа избирателей, принявших участие в голосовании, а затем числа проголосовавших за ту или иную партию, повлияли на результаты голосования и привели к уместной критике и протестам относительно итогов выборов [2].

На сегодняшний день, действующий Конституционный закон КР «О выборах Президента КР и депутатов Жогорку Кенеша КР», в некоторой степени сгладил недостатки предыдущих редакций избирательного кодекса, но до конца не разрешил все имеющиеся проблемы в избирательном процессе.

Например, действующая сегодня пропорциональная избирательная система, обеспечивая ряд преимуществ для развития партийной системы в стране, имеет также и свои недостатки. В данном случае выборы депутатов Жогорку Кенеша по партийным спискам политических партий в рамках единого избирательного округа не всегда

могут отражать предпочтения избирателей в определенных регионах, что лишает региональных лидеров, не включенных в список политических партий, возможности самостоятельно баллотироваться в депутаты Жогорку Кенеша и более активно представлять региональные интересы. Данный вопрос, прежде всего, связан с проблемой недостаточной развитости политических партий, решение его могло бы обеспечить партиям широкое представительство в регионах страны, а также уменьшить влияние особенностей политической культуры, связанных восприятием региональных, родовых и клановых связей. Другим важным вопросом, касающимся избирательной системы и требующим внимания, является проблема независимости депутатов от своей политической партии. На сегодняшний день в Конституции КР от 2010 года действует принцип «свободного мандата». Так в пункте 1 статьи 73 Конституции КР говорится: «Депутат Жогорку Кенеша не связан императивным мандатом. Отзыв депутата не допускается» [3]. Данное положение уже проявило свои негативные стороны, когда депутаты, выбранные по списку политической партии, не желают быть связанными с ней партийной дисциплиной, и ведут себя самостоятельно, а иногда и оппозиционно к своей партии. Отсутствие императивного мандата лишило партию рычага давления на своих депутатов, показало слабость политических партий и необходимость развития механизмов для усиления партийной дисциплины и солидарности внутри политической партии. Конечно, прежде всего, это связано с неразвитостью партийной системы в Кыргызстане, и вступление в политические партии в период парламентских выборов случайных людей, несвязанных с политическими интересами партии. В данном случае, говоря о целесообразности «свободного мандата», важно отметить, что не только политики, вступившие в политическую партию, избраны депутатами благодаря членству в ней, но и партия, предоставив членство известным политикам, получила возможность избрания в Жогорку Кенеш.

В целях устранения вышеперечисленных недостатков вышел Указ Президента КР 22 мая 2013 года «О мерах по совершенствованию избирательной системы КР», в целях



совершенствования избирательного процесса и обеспечения честных и прозрачных парламентских выборов 2015 года и последующих выборов. Создана рабочая группа, в которой предусмотрена работа в трех направлениях. Это:

1) по совершенствованию законодательства КР о выборах с упором на первоочередную оптимизацию нормативной правовой базы проведения выборов депутатов Жогорку Кенеша Кыргызской Республики в 2015 году;

2) по совершенствованию законодательства Кыргызской Республики о политических партиях с акцентом на выработку норм, стимулирующих становление крупных политических объединений;

3) по внедрению в избирательный процесс современных технических достижений в целях создания системы регистрации избирателей, оптимизации процесса голосования и подсчета голосов [4].

Практика развитых стран показывает, что сильные партии и устойчивая партийная

система повышают демократическую управляемость и легитимность государства, способствуя поддержке законодателями правительственной политики и, наоборот, разрешению социальных конфликтов через установленные интегративные процедуры, делая процесс принятия общественно значимых решений более открытым и эффективным, обеспечивая преемственность и предсказуемость в проведении государственной политики. А пропорциональная избирательная система позволит преодолеть преобладание кланового принципа, принципа трайбализма в формировании органов власти в деление страны, а это выступает важным фактором в укреплении государственности в условиях нестабильности. Однако, происходящие изменения еще не являются гарантией успеха, а возможность их эффективной реализации во многом будет зависеть от самих политических партий, степени их зрелости и политической активности.

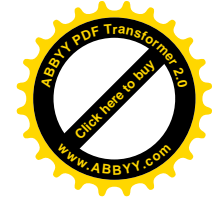
ИСПОЛЬЗОВАННАЯ ЛИТЕРАТУРА

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2. См.: Чотаев З.Д. Парламентская форма правления в Кыргызстане: проблемы и перспективы. Бишкек, 2012.

3. См.: Конституция Кыргызской Республики от 27 июня 2010 года. Бишкек, 2010.

4. См.: Официальный сайт Президента КР. // Электронный ресурс
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ИНФОРМАТИКА

УДК 378:681

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ОБОБЩЕННЫЕ ЗАДАЧИ НА ВОССТАНОВЛЕНИЕ ИНФОРМАЦИИ И ИХ ПРИМЕНЕНИЕ В КОМПЬЮТЕРНЫХ КОМПЛЕКСНЫХ ЭКЗАМЕНАХ

In the paper, a survey is conducted and ways to generate are proposed for new types of the following general type: it is known that some small piece of information in a correct description of an existing (non-contradictory) object is disturbed. The task is to detect and restore this piece.

Keywords: computer examination, complex examination, random generation, generalized tasks, information restoration

В статье производится обзор и предлагаются способы генерации для новых типов задач следующего общего типа: известно, что в корректном описании некоторого существующего (непротиворечивого) объекта малая часть информации искажена. Требуется определить и восстановить эту часть.

Ключевые слова: компьютерный экзамен, комплексный экзамен, случайное составление, обобщенные задачи, восстановление информации

Введение

Ранее термин “комплексный экзамен” понимался в литературе и использовался на практике как сочетание традиционных экзаменов по нескольким дисциплинам, входящим в одно направление или специализацию. Вместе с тем, возможности современной компьютерной техники и существующие у современных студентов навыки по ее использованию позволяют организовать комплексную проверку не только знаний, но и умений и навыков по дисциплине, с возможностью выбора и настройки преподавателями различных типов заданий, автоматическим подведением итогов, уникальности заданий для каждого испытуемого.

В связи с этим нами были предложены понятие обобщенной задачи, как первичного компонента комплексного экзамена [1, 2, 5], сформулированы общие требования к комплексному экзамену [3,4], конкретизированы требования к комплексному экзамену [7], разработан и реализован состав такого экзамена по кыргызскому языку, предложения по другим дисциплинам.

В данной статье предлагается еще один тип обобщенных задач для расширения многообразия заданий в комплексном экзамене.

1. Обзор известных задач по восстановлению информации

1.1. Информатика. Известно, что по различным причинам пересылаемая информация может искажаться. Поскольку это искажение носит случайный характер, то и исследуется оно методами теории вероятностей. Вместе с тем, в учебных, а также в практических целях выдвигается предположение об ограниченном количестве искажений.

Возникают следующие:

Задача 1 (общая). Имеется информация I в N бит (или десятичных цифр) и заданы ограничения на искажение файла (независимо от его длины).

Требуется так составить (разработать алгоритм A для составления) наиболее короткий файл F , содержащий I , а также другую (избыточную) информацию, чтобы можно было восстановить I после любых допустимых искажений.

Задача 2 (математическая). По заданным файлу F' с возможными допустимыми искажениями и алгоритму A восстановить I.

Задача 3 (по программированию). По заданному алгоритму A написать алгоритм (программу) A1, восстанавливающую I по любому файлу F' с возможными допустимыми искажениями.

В частности, если допускается искажение только одной цифры, то эти задачи решаются по методу двойных контрольных сумм.

Известна следующая уникальная задача на неоднозначность решения.

Задача 4 (использование компьютера для организации перебора). Человек П знает произведение двух двузначных чисел, человек С знает их сумму.

П: «Я не знаю этих чисел». С: «Я знаю, что Вы не знаете». П: «Тогда я знаю». С: «Тогда и я знаю».

Оказывается, что по этому диалогу числа восстанавливаются одно-значно.

1.2. Математика.

Задача 5 (для младших школьников). В записи арифметического равенства вместо одной цифры (или одного числа) – пустое место. Восстановить эту цифру (число).

Такая задача эквивалентна уравнению с одним неизвестным.

Задача 6 (из разделов «занимательных задач»).

В записи набора арифметических равенств (например, умножение «столбиком») многие цифры заменены одним знаком. Восстановить эти цифры.

Формально такие задачи эквивалентны уравнению (системе уравнений) со многими неизвестными, но фактически они решаются другими способами.

Статья состоит из четырех разделов.

В первом разделе производится обзор известных задач.

Во втором разделе предлагаются различные типы задач по информатике, в третьем разделе – по математике, в четвертом разделе приведен пример проведенного соревнования.

2. Типы задач в информатике

Здесь термин «информатика» понимается в широком смысле, включает в себя также «алгоритмические языки», «базы данных» и т.д. Кроме вышеупомянутых, предлагаются следующие.

Задача 7. Дана корректно написанная

программа (без исходных данных) и требуемый результат, но фактически получается другой результат.

Требуется изменить один знак в тексте программы, чтобы получился данный результат.

Задача 8. Дана корректно написанная программа, исходные данные к ней и требуемый результат, но фактически получается другой результат. Требуется изменить один знак в исходных данных, чтобы получился данный результат.

Эта задача также подразделяется на две: более простая, которую можно решить без использования компьютера, и более сложная, где нужно использовать компьютер для перебора большого количества вариантов (как в Задаче 4 выше).

Задача 9. Требуется изменить одну ячейку (запись) в базе данных или таблице так, чтобы сводный результат (результат выборки) был данным.

Задача 10. Дана директория, содержащая (короткие) файлы и корректно записанный путь к файлу, содержащему заданную информацию. Но этот файл соответствующую информацию не содержит. Требуется изменить один знак в записи пути, чтобы он приводил к необходимому файлу.

3. Типы задач по математике

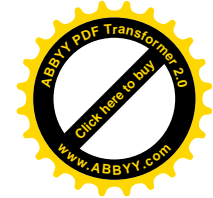
Задача 11. Дана корректная неформальная запись суммы арифметической прогрессии, но она дает не такой результат, который записан – одна цифра (не в конечном результате) искажена. Требуется найти и исправить эту цифру.

Задача 12. Дана некорректная неформальная запись бесконечной суммы геометрической прогрессии, поскольку одна цифра искажена. Требуется найти и исправить эту цифру.

Задача 13. Дана корректная запись алгебраического тождества, которое не выполняется, поскольку один знак (или: одна цифра, или одна буква) искажен. Требуется найти и исправить этот знак.

Задача 14. Дана некорректная запись алгебраического тождества, поскольку один знак (или: одна цифра, или одна буква) искажен. Требуется найти и исправить этот знак. (Корректность можно восстановить различными способами).

Задача 15. Дана корректная запись задачи по комбинаторике, но результат получается



другой, поскольку одна цифра, или одна буква искажена. Требуется найти и исправить этот знак.

Задача 16. Дана корректная запись задачи по геометрии на вычисление некоторой меры (угла в градусах, длины, площади, объема), но результат получается другой, поскольку одна цифра искажена. Требуется найти и исправить эту цифру.

В задачах типа 14-16 искажение должно быть не в конечном результате, поскольку тогда задача получается слишком легкой, а другом месте.

4. Организация соревнования с

исправлением (восстановлением) информации

Для апробации данной методики была проведена очередная олимпиада МУК по математике. Приведем примеры заданий, составленных по этому методу, и ответов на задания.

Пояснительный текст:

В каждой задаче требуется отметить и заменить точно одну цифру или английскую букву, например: Дано: $6*9=48$. Надо подчеркнуть и добавить: $6*9=48$. 9П 8

XX олимпиада МУК по математике, 20.05.2014, вариант 11

№ 1. $458*122=46716$.

№ 2. $25+30+35+...+75=900$.

№ 3. $(X+Y)(X-Z)+Z=Z+X*X-Y*Y$.

№ 4. $200+150+50+25+...=400$.

№ 5. Из 5 букв А и 7 букв В можно составить 120 различных слов.

№ 6. Наибольший общий делитель чисел 72 и 24 равен 12.

№ 7. Площадь между параболой $Y=X^2$ и

прямой $Y=16$ равна 288.

XX олимпиада МУК по математике, 20.05.2014, вариант 12

№ 1. $20+25+30+...+85=650$.

№ 2. $(X+Y)(X-Y)+X=X+X*Y-Y*Y$.

№ 3. $400+200+150+50+...=800$.

№ 4. Из 4 букв G и 8 букв C можно составить 165 различных слов.

№ 5. Наибольший общий делитель чисел 18 и 96 равен 12.

№ 6. Площадь между параболой $Y=X^2/6$ и прямой $Y=12$ равна 96.

№ 7. $831*142=120842$.

Ответы - вариант 11

№ 1. $458*122=46716$. 2D 0

№ 2. $25+30+35+...+75=900$. 7П 9

№ 3. $(X+Y)(X-Z)+Z=Z+X*X-Y*Y$. ZD Y

№ 4. $200+150+50+25+...=400$. 5П 0

№ 5. Из 5 букв А и 7 букв В можно

составить 120 различных слов. 5П 3

№ 6. Наибольший общий делитель чисел 72 и 24 равен 12. 7П1

№ 7. Площадь между параболой $Y=X^2$ и прямой $Y=16$ равна 288. 1П3

Ответы - вариант 12

№ 1. $20+25+30+...+85=650$. 5П 0

№ 2. $(X+Y)(X-Y)+X=X+X*Y-Y*Y$. YD X

№ 3. $400+200+150+50+...=800$. 5П 0

№ 4. Из 4 букв G и 8 букв C можно

составить 165 различных слов. 4П 3

№ 5. Наибольший общий делитель чисел 18 и 96 равен 12. 8П2

№ 6. Площадь между параболой $Y=X^2/6$ и прямой $Y=12$ равна 96. 6П3 № 7.

$831*142=120842$. 3D 5

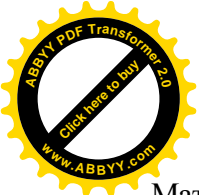
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