



**A CROSS-CULTURAL COMPARATIVE STUDY OF RHETORICAL
MOVES IN SOCIAL SCIENCES CONFERENCE ABSTRACTS**

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TELİF HAKKI VE TEZ FOTOKOPİ İZİN FORMU

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ETİK İLKELERE UYGUNLUK BEYANI

Tez yazma sürecinde bilimsel ve etik ilkelere uyduđumu, yararlandıđım tüm kaynakları kaynak gösterme ilkelerine uygun olarak kaynakçada belirttiđimi ve bu bölümler dışındaki tüm ifadelerin şahsıma ait olduđunu beyan ederim.

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Madina Anvarova tarafından hazırlanan “A CROSS-CULTURAL COMPARATIVE STUDY OF RHETORICAL MOVES IN SOCIAL SCIENCES CONFERENCE ABSTRACTS” adlı tez çalışması aşağıdaki jüri tarafından oy birliği / oy çokluğu ile Gazi Üniversitesi Yabancı Diller Eğitimi Anabilim Dalı’nda Yüksek Lisans tezi olarak kabul edilmiştir.

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Değerli Aileme

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Öncelikle yüksek lisans tez çalışmam süresince fikirleri ile bana yön veren, bilgisini, deneyimlerini ve desteklerini esirgemeyen, yardım ve katkılarıyla yönlendiren danışman hocam Sayın Dr. Hacer Hande UYSAL 'a sonsuz teşekkürlerimi sunarım.

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**SOSYAL BİLİM DALINDA KONFERANS ÖZETLERİNDEKİ
RETORİK HAREKETLERİN KÜLTÜRLERARASI
KARŞILAŞTIRILARAK İNCELENMESİ**

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ÖZ

İkinci dilde yazma, yalnızca o dilin dilbilgisine, sözdizimsel veya sözcük bilgisine sahip olmayı değil, aynı zamanda o dilin retorik yapısı hakkında da büyük bir bilgi sahibi olmayı gerektirir. Yazının kültürel retorik bir olgu olduğu yaklaşımını destekleyen çalışmalar vardır. Bundan dolayı, bu çalışma akademik türü konferans özetleri olan metinlerdeki kültürel farklılıkların analiz edilmesine odaklanmaktadır. Bununla birlikte, sosyal bilimler disiplinindeki konferans özetlerini şimdiye kadar sadece birkaç çalışma incelemiştir. Buna ek olarak, önceki çalışmalar, İngilizcede yazılmış konferans özetlerini farklı gruplar ile karşılaştırmış, ancak yazarların ana dillerinde yazılmış özetlere bakmamışlardır. Yazının kültürel bir fenomen olduğunu göz önüne alarak, İngilizce'de yaygın olanlardan farklı diğer dillerde mevcut olan ve tercih edilen retorik kalıpları ortaya koymak gerekmektedir. Karşılaştırmalı çalışmalarda Rusça ve Türkçe dilleri de çok iyi incelenmemiştir. Bu nedenle, bu çalışma, Türk ve Rus bağlamı üzerine yoğunlaşmıştır. Sosyal bilimlerde yazılmış ve farklı kültürel kökenlerden gelen akademisyenlerin ana dillerinde yazılmış konferans özetlerini analiz ettiği için de benzersizdir. Dolayısıyla, çalışmanın ana amacı, üç farklı kültürel ve dilsel kökenden gelen akademisyenler tarafından yazılmış konferans özetlerinde kültürel farklılıkların varlığını analiz etmek ve keşfetmek ve başarılı yazarların çalışmalarını tanımlamak ve sunum seçimlerini, araştırmaya yönelik retorik hareketlerini bulmaktır. Bunu başarmak için, her bir grubun ana dilinde yazılmış 150 özet toplanmıştır (her biri için 50 adet) ve analizler, Yakhontova'nın (2002) makalesindeki konferans özetlerinin genel yönleri ile ilgili oluşturduğu model üzerinden yapılmıştır. Bu çerçevede, bu çalışmanın ilk amacı, üç özet grubunda kullanılan retorik hamleleri tanımlamak ve daha önce Yakhontova'nın çalışmasında tanımlanan hamleler ile karşılaştırmaktır. Analizler, Yakhontova'nın modelinin seçilmiş olan sosyal bilimlerdeki metinler ile tam olarak

uyuşmadığını göstermiştir. Bu nedenle, model ile ilişkili bazı düzenlemeler yapılmıştır. Aynı zamanda, retorik analizler, makalelerdeki gruplar arasında oldukça farklı kültürel yazma tercihleri ortaya koymuştur. Sonuç olarak, çıkan sonuçlar üzerine bazı muhtemel açıklamalar yapılmış ve pedagojik öneriler sunulmuştur.

Anahtar Kelimeler : Kültürel farklılıklar, Retorik hareketler, Konferans özetleri, Sosyal bilim, İngilizce, Rusça ve Türkçe metinler.

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MA THESIS**

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ABSTRACT

Writing in the second language demands a great knowledge of not only grammatical, syntactic or lexical knowledge of a language but also its rhetorical structure. There are studies supporting the approach that writing is a cultural phenomenon. Therefore, this study focuses on analyzing the cultural variations in an academic genre - the conference abstract. However, only a few studies have so far examined the conference abstracts in the discipline of social sciences. In addition, previous studies compared conference abstracts written in English by different groups but not written in the native languages of the writers. Considering that writing is a cultural phenomenon, it is necessary to reveal the different preferred rhetorical patterns existing in languages other than those that are common in English. Russian and Turkish languages are not so well investigated in contrastive studies. Therefore, this study is unique as it focuses on the Turkish and Russian context and analyzes conference abstracts written in social sciences and written in the native languages of scholars, who are from different cultural backgrounds. As such, the main purpose is to identify and analyze the presence of any cultural variations in conference abstracts written by academicians from three different cultural and linguistic backgrounds and find out the rhetorical moves of successful writers to investigate their choices of defining and presenting their work to the scientific discourse community. To achieve this, 150 abstracts were collected (50 for each) written by the native speakers of related groups in the native language of each group. Analyses were done following Yakhontova's framework of generic aspects of the conference abstracts in her paper (2002). In the spirit of this framework, the first aim of the present study was to identify the rhetorical moves in three groups of abstracts and compare them with moves identified earlier in Yakhontova's study. The analyses show that the Yakhontova's framework was not completely in congruence with the selected texts in social science. Therefore, some moderate adjustments in relation to the framework were done. At the same time, the rhetorical analyses revealed rather

varied cultural preferences in writing among the groups in the papers. In conclusion, some possible reasons were discussed on the outcomes and pedagogical suggestions and implications were presented.

Key Words : Cultural differences, Rhetorical moves, Contrastive rhetoric, Social science, Conference abstracts, English, Russian and Turkish texts.

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TABLE OF ABBREVIATION

CA	Conference Abstract
CP	Conference Proposal
RM	Rhetorical Moves
CR	Contrastive Rhetoric
L1	First Language
L2	Second Language
E-Ts	English Texts
R-Ts	Russian Texts
T-Ts	Turkish Texts
E-Ws	English Writers
R-Ws	Russian Writers
T-Ws	Turkish Writers
M1	Move 1
M2	Move 2
M3	Move 2
M4	Move 4
M5	Move 5

CHAPTER I

INTRODUCTION

Introduction

A great number of cross-cultural studies which focused on English scientific writing has supported that there is a close interrelationship between language use, writing, and culture (e.g. Bloch, 1995; Burges, 2002; Ostler, 2002; Uysal, 2014; Valero-Garcés, 1996; Yakhontova, 2002; 2006). These researchers were mainly interested in the cultural and social construction of the literacy practices, mainly focusing on the writers' cultural literacy practices and any cross-linguistic transfer according to different writing purposes and genres. As widely known, this line of research initiated by Kaplan (1966) revealed that each language has a unique paragraph order. As a result, Kaplan concluded that logic is a cultural phenomenon and writing product reflects the cultural logic, which is socially constructed. Therefore, logic and rhetorical patterns are not universal as they evolve out of a given culture. Rhetoric, like other aspects of language, varies from culture to culture and, even across places and groups, within the same culture due to different values. Therefore, the purpose of the present study is to further analyze the presence of any cultural variations in rhetorical moves in the conference abstracts written by academicians from three different cultural and linguistic backgrounds.

Mauranen (1993) notes that despite a relative uniformity of academic papers imposed by the requirements of the genre, there is still some intercultural variation in the rhetorical preferences of writers. Valero-Garcés (1996), conducting a similar study on contrastive rhetoric (CR) on economic texts, supported this approach. Another great number of cross-cultural studies on cultural differences has focused on different genres, such as business letters (Loukianenko Wolfe, 2008), grant proposals (Feng, 2008), research articles (Kanoksilapatham, 2005; (Loi, 2010); Lores, 2004; Sheldon, 2011), dissertations (Soler-Monreal, 2011), and conference abstracts (Fartousi, 2012; Nkemleke, 2010; Uysal, 2014;

Yakhontova, 2002; 2006) to present the cultural preferences of writers and prove the existence of intercultural variations. Although there are plenty of studies investigating cultural differences from various genres, this field still needs more investigations addressing to different contexts and disciplines. Compared to most scientific genres, the conference abstract is a less studied genre regarding different contexts and disciplines. Conference abstracts were analyzed in English texts (Halleck, 2006) or they were analysed in comparison with other languages, such as Cameroonian (Nkemleke, 2010); Iranian (Fartousi, 2012); Russian (Yakhontova, 2002; 2006), Ukrainian (Yakhontova, 2002; 2006), and Turkish, Indian and Japanese (Uysal, 2014). Yakhontova (2002) analyzed the rhetorical and textual features in Russian and Ukrainian abstracts in applied linguistics and later in the field of mathematics (Yakhontova, 2006). Uysal (2014) conducted another cross-cultural study of indirectness and hedging in conference abstracts written by Indian, Japanese and Turkish speakers in English in the field of social sciences. Yakhontova's and Uysal's studies support the argument that there are cultural differences in this particular genre. However, only a few studies have so far examined the conference abstracts in the discipline of social sciences. In addition, previous studies compared conference abstracts written in English by scholars from different language groups but not written in the native languages of the writers. Therefore, this study is unique as it focuses on the Turkish and Russian texts, analyzes conference abstracts written in social sciences and written in the native languages of scholars who are from different cultural and linguistic backgrounds.

For this reason, this study focused on analyzing cultural variations in an academic genre – the conference abstract (henceforth CA) on the basis of Turkish, Russian and English texts written in the native language of each related group. The main purpose was to analyze the RM of successful writers to investigate their choice of defining and presenting their work to the scientific discourse community.

The reason for the choice of the CA as a subject of investigation relies on their being an influential genre that plays a significant role in promoting new knowledge within community members, both at the national and international level. It plays a crucial role in acceptance to an international conference to present one's research and ideas, and to connect with the scientific academic community.

The first step in conference genres is to submit a conference proposal (CP) to the conference. In doing so, the writer should thoroughly think over about length, topic, effective structuring and community addressee as abstracts enable the particular readers to

identify the basic contents of the report as well as its relevance. Regarding this, (Swales, 1996) notes that CA is a stand-alone genre that enters competition for available conference slots and it is a point where the reader must be hooked. As for (Hyland, 2009) pointing out the fact that 75 percent of the CP in some fields, are rejected by gatekeepers. The abstract, then, is the genre through which the writer and research should be under close scrutiny. Therefore, the main purpose of the writer, as has been mentioned, is to sell an idea and convince the reviewer.

Statement of the Problem

It would be a great fallacy to assume that if one can write well in his native language, they would certainly present the same performance in a second language. Writing in the second language (L2) demands a great knowledge of not only grammatical, syntactic or lexical knowledge of a language but also its rhetorical structure.

Writers leave traces of themselves in their writing not only at the sentence level but also at rhetorical levels of the texts. Another almost inevitable trace in the written texts is the first language (L1) transfer issue. Writing can possibly influence writing in a L2. Studies on transfer of L1 cultural patterns to second language writing certify that L2 writing is largely influenced by the transfer of L1 rhetoric (Kaplan, 1966; Sheldon, 2011; Uysal, 2008; 2012). However, the patterns of texts (conference abstract paragraphs) in other languages are not adequately investigated. With this investigation, we aim to determine any cultural differences in conference abstracts of Turkish and Russian authors that deviate from English norms so that we could help inexperienced Turkish and Russian researchers writing in English avoid any negative transfer of certain forms from the Turkish or Russian discourse into the English register through academic writing instruction.

Nonnative academicians and especially the ones who are novice, need the knowledge and guidance about these rhetorical structures and writing standards demanded by gatekeepers in academic world. Researchers must gain fluency in the conventions of academic writing to be able to write well and participate in the international scientific academic discourse communities. Therefore, genre analysis (GA) and contrastive rhetoric (CR) research, analyzing scientific genres across cultures is one possible way to meet the existing needs of young academics. However, very little is known about the form, content and structures of particularly conference abstracts as CA is one of the less studied genres compared to other

scientific genres. These cultural patterns need to be discovered and uncovered. Indeed, the main exigency for carrying out such a research study comes from the little knowledge of culturally driven writing preferences in CAs.

Abstract has a great power to capture the attention of the reader, thus, it is related to the genre of persuasive writing. Writers from different cultures have their own preferences to convince members of their academic discourse community. The art of writing the proposal to scientific conference is therefore a challenging task that demands the use of various skills. Besides, to prevent a conference proposal from being rejected and to ensure that it addresses the right audience, it must be properly written to satisfy certain requirements. Despite the importance of CA, it has still been left behind other scientific genres in studies. To address this necessity, more cross-cultural research on rhetorical organization of CAs in different (native languages) must be carried on.

Considering that writing is a cultural phenomenon (Kaplan, 1966), it is necessary to reveal the different preferred rhetorical patterns existing in languages other than those common in English. Russian and Turkish languages are not so well investigated in contrastive studies while a vast number of studies were conducted in Chinese (Loi, 2010; Hu, 2011; Yang, 2008), Spanish (Borges, 2002; Moreno, 1997; Mur-Dueñas, 2011; Perez, 2014; Soler, 2011; Soler-Monreal, 2011) and French (Bonn, 2007; Dahl, 2004). Thus, there is a great need for the description of paragraph orders in CA in especially Russian and Turkish languages in contrast with English. Altogether, on the light of these needs, these patterns need to be discovered and analyzed.

Purpose of the Study

The main purpose of the study is to analyze the cultural variations in rhetorical moves (RM) and their structure in the academic genre Conference Abstract (CA) written by Russian, Turkish and English authors in social science discipline. By this, the current study aims to present to the young academicians the information about these rhetorical structures their organizations and writing standards. It is one of the possible ways to fulfil the existing need of Turkish and Russian learners writing in English avoid any negative transfer from their native language. At the same time, enlighten the teachers of these differences between students L1 and L2 to be able to give apparent explanations in writing scientific texts to their foreign students.

In the light of these needs, the current study aims to find answers to the following research questions:

1. How do Russian NS writers organize their CAs in terms of rhetorical moves and paragraph structure?
2. How do Turkish NS writers organize their CAs in terms of rhetorical moves and paragraph structure?
3. How do English NS writers organize their CAs in terms of rhetorical moves and paragraph structure?
4. Are there any significant differences in the use of rhetorical moves and their structures among CAs written by Russian, Turkish and English writers?

Importance of the Study

The ultimate goal in academic writing is the expression of ideas and knowledge. Writing in general requires an ability to write proficiently, that is to say, organizing and synthesizing thoughts in the most effective and correct way. Thus, it is the level where one reveals the highest level of his/her competence in language. Then, writing well is essential to academic survival.

Writing demands an intensive work with language – at the whole text, at paragraph, sentence, and word levels. All these levels have tools for structuring and making place in the academic world. Naturally, there are a lot of conventions for writing an effective (conference) abstract. But at this point, some features are more prominent than others.

First, the learner in academic writing should consider the genre, as genres are recognizable text types with their appropriate but not universal structure. In our case, it is the conference abstract writing.

Knowing the genre includes the knowledge of rhetoric organization, which is linked to culture. As culture and writing have close ties, it may influence the second language writing product. Therefore, rhetoric studies need to study not only L2 but also L1 writing.

It is patent that writing a successful conference abstract is an important and at the same time difficult task for many scholars. CA must be written in a proper, organized and effective way to be able to be accepted and to obtain funds to attend a conference. Despite its utmost importance, not much is known and studied regarding this genre. Moreover, very

little guidance is provided to the writers to give a positive impact to their readers, to make them see the relevance and importance of their message in the abstract. Therefore, research on analyzing this particular genre becomes crucial.

Writing and rhetoric have always been two inseparable notions. In this context, it is deemed that rhetoric plays a crucial part in influencing the ideation of conference abstracts. It enables writers to describe the contents and scope of the study in a most powerful and effective way. Therefore, knowing convincing strategies used by natives will ease the task in writing and provide a gateway to success.

Contrastive Rhetoric (CR) per se must be studied in the same sense that contrastive grammar is studied. Indeed, very little is known in the area of CR. Besides, most previous studies on this field analyzed texts which are written mostly in the English language even though many of these texts were written by people coming from different linguistic backgrounds. However, the description of existing paragraph orders in the abstracts must be studied directly in various native languages to get a more accurate and clearer picture on the writing preferences and styles across cultures. All languages are unique in its structure, form and rhetoric. So, to be able to give practical and worthwhile suggestions on writing a CA, the writing instructors must be aware of these differences across languages. In the case of academic writing instruction, teachers must know these differences between students' L1 and L2 to be able to give apparent explanations in writing scientific texts to their foreign students.

Given the crucial need and gap in the previous literature, the current study aims to shed light on CA texts in terms of rhetorical moves and their distribution among three languages- English, Russian and Turkish.

Assumptions

It is assumed that all selected CAs are written by the native speakers of the related group. It is also assumed that the L1 cultural rhetorical patterns are likely to transfer to L2 writing so in EFL or ESL contexts, while teaching English academic writing of conference abstracts any differences between L1 and L2 rhetorical moves and paragraph structure should be taken into consideration.

Limitations

Limitation of the study arises from the number of abstracts. The research is limited to 150 CA selected from three different conferences.

Research from different fields may influence the results of the study, therefore it is limited to the social sciences discipline.

Thus, the researcher does not aim at generalizing the findings to all universe concerned. The conclusions from such a small corpus are not generalizable; however, the fact that the data is drawn from three populations may give it a limited external validity within the social science discipline.

Definitions

Conference abstract: This genre regarded as a stand-alone written genre which enters competition for the available conference slots (Hyland, 2009). Because of its communicative purpose to 'sell an idea', it is also regarded as a genre of persuasive writing. Hyland, (2009) mentions that CA is an 'occluded genre' as it is largely hidden from public view and not easily obtained. The information and examples of abstracts tend to come from discourse analysis fields.

Rhetorical moves: Swales, (1990, p. 140) refers to this phenomenon as 'rhetorical movement'. Holmes, (1997, p. 325) defines a 'move' as 'a segment of text that is shaped and constrained by a specific communicative function'. Bhatia (1993, cited in (Bunton, 2002, p. 58) suggest that 'generic or cognitive structure shows the moves the writer makes in a text in order to achieve his/her communicative purpose in the genre'.

Paragraph structure: By paragraph structuring it is considered how the information is organised as move across and within the text. Paragraphs should not be too long; giving too much details of the study and composing long and complicated sentences. Neither should it be too short lacking the important information. The structure of abstracts from a discipline to another differs, to some extent. However, the researcher should find the balance among paragraphs in reporting on topic, purpose, methodology, findings, conclusions, implications.

Genre: Bhatia, (2002, p. 23) presents different concepts of genre and notes that, 'genres are essentially defined in terms of the use of the language in conventionalised communicative

settings, which gives expression to a specific set of communicative goals of specialised disciplinary and social groups, which in turn establish relatively stable structural forms, and to some extent, even constrain the use of lexico-grammatical resources’

Genre analysis: Genre analysis is a broad term. Therefore, there is no single concept of genre itself. In the most general terms it can be defined by (Bhatia, 1997, p. 181) ‘Genre analysis is the study of situated linguistic behaviour in institutionalised academic or professional settings, whichever way one may look at it, whether in terms of rhetorical action....or consistency of communicative purposes’.

Contrastive rhetoric: Contrastive rhetoric examines differences and similarities in ESL and EFL writing across languages and cultures as well as across such different contexts as education and commerce (Connor, 2002, p. 493).

Culture: Culture is a complex whole which includes knowledge, belief, art, law, morals and any other capabilities and habits acquired by man as a member of society (Taylor 1871, cited in (Atkinson, 2004, p. 279).

CHAPTER II

LITERATURE REVIEW

Second Language Writing: A Historical Perspective

Writing is a very difficult and complicated skill to acquire. It is clear that learning writing in native language is quite long and challenging process. Even after gaining a well writing competence in first language (L1), there is no guarantee for the perfect writing in a second language (L2). Evidently, L1 writing is different from L2 writing (Silva, 1990). It is well known that, writing in an L2 compared to L1 writing, is a more complicated, complex and tiring practice for learners. Research on second language writing problems are not gone long. Studies in second language writing began to gain attention in 1990s, beginning of the discipline with analyzing pedagogical approaches in 1960s (Silva, 1990). In second language writing history teachers have used varied process and product based approaches and later genre approaches to teach literacy. As it seems, these teaching approaches were not stable and opposed to each other. Yet, understanding the historical context of the second language writing field and what it involves is important. It gives a chance for both teachers and researchers to know the development of certain pedagogical strategies or theories in history and apply or modify them in new theoretical and pedagogical knowledge. At the same time, by learning the history teachers may sort between inappropriate and useful pedagogical strategies for their learners and pick up some effective ideas or practices in the writing skill (Matsuda, 2003).

Everything started with the continuing increase of international ESL students in U.S in early 1960s. At that times writing instruction became part of ESL programs, however teacher were not prepared for the new changes because teaching approaches were mainly focused on spoken language (Matsuda, 2003). In the light of these needs some pedagogical approaches were proposed and several of them are discussed briefly.

In the classes learners often mention about attempting to translate the first language words, phrases and organization into second language. That is why; it was believed that the problems of writing were due to sentence level errors. Accordingly, most research at first, focused on negative transfer from L1 to L2 on sentence level structures (Connor, 1996). However, sentence-level structure approach gave negative results. Students could not produce original sentences. Even teachers' support and assistance did not show any desired results in students writing free composition because of focusing exclusively on sentence-level structure (Matsuda , 2003).

Later, Kaplan (1966) argued that the problem with L1 transfer was beyond the sentence level and extended the analysis to the level of the paragraph. He suggested that sentence paragraph structures were language and culture specific and initiated a new research area – contrastive rhetoric. In 1980s in searching for possible influences on L2 text, researchers began to examine the discourse analysis and text linguistics. Recently, contrastive rhetoric research has become a field of research of its own (Connor 1996). Yet, during the major impact of process approach on L2 writing, contrastive rhetoric was out of sight.

As mentioned, until 1970s second language writing teachers and researchers were mostly focused on orthography of L2 written text in sentence level and discourse level structures. The development of second language studies caused to consider not only the features of texts but also process of writing itself (Matsuda, 2003). According to Zamel (1976) both L1 and L2 writers can benefit from instruction of process writing. The process-based approach view writing as a process of developing organization and meaning. As for the classroom instruction on L2 writing teachers used multiple drafts, formative feedback, peer review and pre-writing activities. However, writing process itself did not lead to better writing in L2 and was criticized because it failed to consider the reader outside. It paid little attention to social construction, historical and cultural dimensions of writing (Atkinson, 2003; Hyland, 2003).

By the 1980s, second language writing gained social interest and social approaches underlined the importance of social context. Different from process approach, here needs and interests of readers were considered and writing were not viewed as an individual process (Atkinson, 2003). Writer-reader relationship brought different social interests or purposes and cultural backgrounds, as a result writing become varied in writing preferences (Hyland, 2003). These perspectives lead to the influence of genre approach and revival of contrastive rhetoric research (Connor, 1996; Hyland, 2003).

All these pedagogical approaches were based on different aspects of second language writing but single dimensions of writing, introduced above; sentence, paragraph level structures, process and genre approaches. Therefore, all these approaches have often been conflicting within each other. That is why, the incorporation of all these views; cognitive, interactive and social, were suggested to form and prevent a complexity in writing (Matsuda, 2003; Silva, 1990).

Considering this, the current study aimed to combine different features of approaches in second language writing field. That is, the written data in L1 was analyzed along with considering the cultural and social dimensions behind writing.

A Closer Look at the Genre Approach

In second language writing history teachers, have used varied approaches to teach literacy. In previous section, it has been mentioned about process and product approaches dominance at the beginning of L2 writing field. By 1970s many teachers in Australia protested traditional literacy teaching and as a best alternative to it educators have found genre literacy teaching. Genre approach were first experienced there and then the interest spread further and become international. Now more than 30 years genre approaches have been adopted by teachers in teaching literacy (Swales, 1990). Genre approaches are based on linguistic knowledge with emphasis on social context. Different context cause various kinds of writing; such as research articles, reports, abstracts. Each genre has peculiar situations which have different purposes. Swales defines a genre as “ ... A class of communicative events, the member of which share some set of communicative purposes” (Swales, 1990, p. 58). Then, genre is the connection of different forms of the texts and different social purposes. So, teaching literacy includes the linguistic knowledge and usage of the text in social reality. Genres are created by society with a particular social and textual patterns in different cultures. Genres are social processes (Cope & Kalantzis, 2012). Thus, the basic aim of genre approach is to raise students awareness of these culture specific writing in languages and teach them to produce well-formed and structured texts by following the conventions of the society.

Nevertheless, the genre approaches have been criticized for being responsible to teach students and concentrate exclusively on language and text and disregard disciplinary contexts in which texts are constructed (Kamler, 1995). At the same time criticized genre

analysis for not considering the discipline in academic writing, which has power to change the nature and form of communication. From the result of these types of criticisms, the genre analysis made some changes and ignored the fact that genres have a certain fixed form. Through the discussion of models for `move` analysis Dudley-Evans (1997) shows the changes in genre analysis and argues that moves take account of the broader context of academic writing.

It is common that most university students have little experience in academic writing both in L1 and L2. Nowadays, with the multiple choice examination system in most countries (e.g. Turkey, Russia), students need at least some basic teaching on conventions of writing and what the genres involve. Genre approaches must be taught to make the learners aware of different features of academic writing in various cultures. Throughout the history of genre approaches, various researches proposed different useful models (Bhatia, 1993; Swales, 1990), pedagogical applications and suggestions for teaching purposes. For instance, Dudley-Evans (1997) identifies three stages in genre approaches to teaching writing. First, a model of a particular part-genre (introduction, discussion) is introduced to the learners. Then accomplish the exercises manipulating relevant language forms. Lastly, students produce a short text. In short, learning in genre approaches is the understanding and consciously applying the rules and forms of the models provided by the teacher. Writing demands the knowledge of language linked to social purpose. Teaching genres using models is a great opportunity for students to practice individual writing and meet the expectations of discourse community.

However, the structure of genres vary according to some factors for instance discipline, publication expectations. Regarding that genre models can be modified according to variables. More studies need to be carried to establish the particular characteristics of less analyzed genres, for instance conference abstracts. From Kaplan's study on essay writing (1966) genre studies has expanded to other genres including genres in academic and professional context. This development positively influenced the contrastive rhetoric field and contributed to its revival and as how Connor (2004a, p. 297) notes, `it has forced researchers to compare apples with apples`. The examples of genre-specific studies are presented in the following section.

Contrastive Rhetoric Field: A Historical Perspective

Rhetoric is defined as a relationship between language and thought, where logic is culture specific (Kaplan, 1966), which means that, writers carrying two different languages, unconsciously organize the written text on their own way. What is Contrastive Rhetoric (CR) then? Simply, CR can be defined as a study of differences and similarities in writing across languages and cultures (Connor, 2002). Recently, Connor (2004b) proposed new terminology to the CR – Intercultural Rhetoric. This new term is more broader and embraces cross-cultural studies including the traditional approaches examining language in interactions (Connor, 2004b).

Initially, the idea that first language students structure their writing in L2 in a different way was noticed by teachers of writing. However, no specific studies were carried to explain this hypothesis. Everything started with the beginning of second language writing discipline in 1960s, when the American applied linguist Kaplan (1966) examined 598 essays by foreign students and came with the important pedagogical solutions to the L2 writing structural organization problem. From that time, contrastive rhetoric has seen a significant growth as a field of inquiry. Kaplan examined students from different language backgrounds – Arabic, Hebrew, Chinese, Korean, French, Spanish and Russian and grouped them into five categories. Kaplan came to the conclusion that while Arabic and Hebrew writing paragraph was based on series of *parallel constructions*, Chinese and Korean demonstrated *digression* construction. English paragraphs followed a direct linear development, compared with French and Spanish. Russian paragraphs demonstrated parallel construction and a number of subordinate structures. Later, Kaplan's study has been criticized for being too simple in explanation of differences in L2 writing and was more intuitive than scientific (Leki, 1991; 1997). Kaplan generalized the paragraph structure preferences in different languages to all writer groups. Besides, the students' writings were at the developmental stage and could not be reflected to the writing styles of mature writers. Despite all the criticisms, Kaplan's study was valuable in establishing contrastive rhetoric as a new approach. His explanations have been widely used in ESL writing classes and still takes place in current traditional L2 writing teaching approach (Silva, 1990), except process approach to teaching ESL writing.

Since Kaplan's study (1966) many other scholars on CR conducted studies depending on their goals. Researches were focused on L1 and L2 transfer writing strategies across languages and that discourse is culture specific and even within the same language

community different academic disciplines may employ different rhetoric strategies. These notions gave impetus and studies in CR field revealed those rhetorical skills from different cultures. Depending on the aims of written discourse analysis and different cultures CR studies can be analyzed in a number of different directions.

Kaplan's (1966) study was based on examining essays in L2. The problem of linguistic text analysis studies was that, as mentioned earlier, it is difficult to draw certain conclusions on rhetoric from writers who at the developmental stage in writing professionally. Comparing students at different educational level and analyzing different subjects were other ignored variables. That is why the results were mostly overgeneralized and were based on intuition (Leki, 1997). Despite the gaps with regard to traditional CR studies, they initiated that rhetorical patterns were related to the cultural backgrounds of the writer.

It is clear that, for about more than 40 years CR has made important contributions to the teaching English as a second language (ESL) and English as a foreign language (EFL) fields. However, the traditional CR with its pedagogical interest in ESL writing, has been also criticized for ignoring the multiple factors contributing to the L2 writing skill, such as developmental aspect of L2 proficiency, individual writer preferences and L1 writing expertise (Cumming, 1989; Kubota, 1998). An effective L2 text depends on writers both on L1 writing ability and L2 proficiency. That is why some researchers analyzed written discourses by experienced writers and contrasted published texts in two languages, for instance on rhetorical moves (Chen & Taylor, 1991) and use of citations (Chi & Bloch, 1995). Overall studies in CR proposed a lot of different techniques to raise students awareness of rhetorical conventions made them more explicit and educate students with concrete models to response to the reader expectations (Kaplan, 1966).

After the introduction of the new CR notion studies on text analysis were in progress, but at this time they were more scientific and data driven. Recent research approaches on CR have taken different directions. Studies analyze not only second language but also different languages or only first language written discourse for particular features. At the same time, beside the expository essays, researchers have drawn their attention on other important genres in various languages and context in different academic and professional context; such as, journal articles, business letters, grant proposals, dissertations, theses, letters of applications, (Connor, 1996; 2002; Leki, 1991). Moreover, Connor (2002) suggests expanding the directions of CR to reduce its limitations. CR has been criticized for its

weak, simple and very general explanation on relationship between culture and written discourse (Matsuda, 1997). Connor (2002) suggested exploring more deeply the context of target culture and explain writing preferences. CR has also been criticized for its limited view of culture and underestimating its variations (Atkinson, 2004). That is why it is important to take into the consideration the new definition of culture in applied linguistics. Atkinson proposes a model of culture examining 'big' culture versus 'small' culture, earlier presented in Holliday's (1999) work. Continuing, Connor suggests investigating the reader expectations and consider the complexity interacting small cultures in educational or intercultural situation. At the same time, CR has been criticized for not being sensitive to the cultural equality and power dominance (Kubota, 1998). A great answer to this accuse are the researches based on comparisons between languages other than English or by non-native English speakers (Ostler, 2002).

Contrastive Rhetoric and Differences in English, Russian, and Turkish Writing

A great number of cross-cultural studies comparing English discourse with other languages supported the interrelationship between language and culture, (Bloch & Chi, 1995; Burges, 2002; Ostler, 2002). The raise of comparative studies can be related to the global market reality for English language as an international medium of transmitting world knowledge. English has become an important and rather desired professional achievement in Western countries. The same can be said for the Russian and Turkish scholars. However, in contrast to Western countries, Russia and Turkey seems not yet experienced the global changes in academic English in writing. Academics on both countries are not well acquainted with Anglo-American cultural features in academic writing. This limitation leads to the linguistic and intercultural problems. Contrastive studies on rhetoric are one of the important solution to fulfil this gap.

Contrastive textlinguistic study of Russian and Turkish have only recently carried out in CR field. In order to better see the differences in Russian and Turkish writing, it would be useful to discuss them along with some related investigations conducted on both languages. However, it should be noted that Russian is related to the Slavic languages and a lot of contrastive studies in writing in English and Slavic group languages show similar results in academic writing. For example; Czech (Cmejrkova & Danes, 1997; Cmejrkova S. 1996), Bulgarian (Vassileva, 2001), Polish (Duszak, 1997a; 1997b) Ukrainian (Yakhontova, 2002; 2006) and others as well. According to above mentioned researchers,

Slavic languages have similar syntactic structures and common ideological past. This highly explains the similarity in writing preferences of the writers of this group. Therefore, for the purposes of this study it would be useful to present cross-cultural studies in writing not only Russian but also other Slavic languages and based on the some common results make generalization, bearing in mind that those languages have both similarities and differences.

One of the common characteristics of Slavic texts compared to English writing is that, they are less linear and that less frequently use metatext, and implicit rhetorical strategies (Cmejrkova, 1996; Duszak, 1997b), seem more impersonal and refer to rather global knowledge in describing their research (Yakhontova, 2002). Turkish writing is almost the same in nature, but different in the strategies employed. Writers' preferences resemble more Asian or Arabic traditions than Western (Uysal, 2012). Turkish writers have a tendency to use longer, devious and adorned language compared with English, where the writers preference is the simple and explicit language (Uysal, 2012).

These strategies cannot be characterized as being ineffective, but when publishing at an international level it may seem so regarding the expectations of the international readers. As there is not so much a communicative contact between reader and writer and the texts tend to be more concerned with merely presenting the knowledge. In other words, Slavic and Turkish texts possess the statement of general truth without little emphasis to the novelty. Yakhontova (2002) summarizes this situation and explains that CA written by Russian and Ukrainian scholars compared with English academics tend to 'tell' rather than 'sell' it. However, it would be incorrect to say that texts are not based on a contact between reader and writer but rather the expectations of the reader are different (Cmejrkova & Danes, 1997).

Due to the status of English being an international or global academic language, it influenced the writings of other academics writing in English. Indeed, most the above presented scholars trace some changes in nature of textual patterns in Russian and in Turkish academic writing. Yet, due to historical, political and social cultural influences in both Russian and Turkish writing might be exposed to considerable differences. CR studies on writing reveals those changes, differences and similarities in languages and present an important pedagogical implications for teaching writing.

Education System and Literacy in Russia and Turkey

In order to clearly see the differences in Russian and Turkish literacy, it is necessary to emphasize some important facts on educational systems in general and writing in particular.

Different from the American education system emphasizing the writing instructions, in Russian and Turkish education systems academic writing does not play a crucial role. (Uysal, 2008; 2012; Yakhontova, 2001). English academics are in a great competition for publishing their research. It demands winning attention, impressing the audience, presenting eye-catching content and being recognized by the target addressee.

It would be a great fallacy to state that teaching writing in Russian and Turkish systems is not important at all. Indeed, it prevails, but it is not taught a prerequisite to academic success as in American culture (Cmejrkova, 1996; Vassileva, 2001). Writing in Russia and in Turkey is taught for the sake of grammar and knowing the book's content. The personal thinking and appropriate written structure are not important for the educational process (Uysal, 2008; Yakhontova, 2001).

Although Russia and Turkey are experiencing the modern times, and traditional cultural practices are changing, as most educational systems in Europe, teaching writing in native language is still taught in schools. The focus of the instruction is based on lexical and syntactic knowledge with a textual form. However, compared with English writing instruction on structure, relevance and linearity, Russian and Turkish writing do not have strict structural requirements. Text organizations and paragraphing are not explicitly taught. This type of instruction is addressed as development of 'verbal art' (Yakhontova, 2001). At the same time, Turkish writing has been described as 'an art, not science'. (Girgin, 2003: 83-84; cited in Uysal (2012). In another study Uysal, (2008) points out the same structuring freedom in writing in Turkish literacy and notes that it is merely based on coping the information from book and making summary of it.

Even at the higher education teaching academic writing in native language or genre specific writing is not widely taught (Cmejrkova, 1996; Vassileva, 2001) and writing is not directly relevant to academic achievement. Some scholars point to the lack of manuals for the writing in native academic languages (Duszak 1997a; Yakhontova, 2001). Therefore, CR studies are highly required to fulfill this gap and present an important pedagogical implications for teaching writing.

Related Research Studies

Contrastive studies initiated by Kaplan (1966) revealed that logic is a cultural phenomenon and writing product reflects the cultural logic which is socially constructed. Therefore, logic and rhetorical patterns are not universal as they evolve out of a given culture. Rhetoric, like other aspects of language, varies from culture to culture and, even across places and groups, within the same culture due to different values. Since then, contrastive studies in second language writing have gained a lot attention to fulfil the problems with writing in a second language. Mauranen (1993) notes that despite a relative uniformity of academic papers imposed by the requirements of the genre, there is still some intercultural variation in the rhetorical preferences of writers. Most of the researchers supported that there is a close interrelationship between language use, writing, and culture (e.g. Bloch, 1995; Burges, 2002; Ostler, 2002; Uysal, 2014; Valero-Garcés, 1996; Yakhontova, 2002; 2006). Researchers in this field were mainly interested in the cultural and social construction of the literacy practices, mainly focusing on the writers' cultural literacy practices and any cross-linguistic transfer according to different writing purposes and genres. Kostrova and Kulinich (2015) compared the academic writing in Russia, Germany and Great Britain and found out that every country academic writing is determined by culture and tradition. Researchers present the differences and difficulties of Russian students experiencing in writing. In conclusion, they suggest training students in academic writing by introducing them the genre forms.

Another great number of cross-cultural studies on cultural differences have focused on different genres within and outside from academia , such as business letters (Loukianenko Wolfe, 2008), grant proposals (Feng, 2008), research articles (Kanoksilapatham, 2005; (Loi, 2010) ; Lores, 2004; Sheldon, 2011), dissertations (Soler-Monreal, 2011), economic texts (Valero-Garcés, 1996), and conference abstracts (Fartousi, 2012; Nkemleke, 2010; Uysal, 2014; Yakhontova, 2002; 2006) to present the cultural preferences of writers and prove the existence of intercultural variations. Connor (2004a) considers these genre based studies as one of the important methods of studies in contrastive rhetoric approach. These genre-specific studies focus on academic and professional writing genres. Most of these studies analyses the texts from a particular discipline or from different fields in order to find the disciplinary effect on genre structure (Swales, 1990). Some genre-based studies analysed the grammatical features in texts in different genres and in different places within

the same genres; (Tarone, Dwyer, Gilette, & Icke, 1981; 1998) others analysed the overall structures of different genres (Adams-Smith, 1984; Nwogu, 1997).

Although there are a lot of studies investigating cultural differences from various genres, this field still needs more investigations addressing different contexts and disciplines. Compared to most scientific genres, the conference abstract is a less studied genre regarding different contexts and disciplines. Although they seem similar, CAs are different from research article both in terms of function and audience (Martin-Martin, 2005). Indeed, researches of CA in rhetoric and linguistics lacks in number. It should be noted that CAs were analyzed in English texts (Halleck, 2006) or they were analysed in comparison with other languages, such as Cameroonian (Nkemleke, 2010); Iranian (Fartousi, 2012); Russian (Yakhontova, 2002; 2006), Ukrainian (Yakhontova, 2002; 2006), and Turkish, Indian and Japanese (Uysal, 2014).

Yakhontova (2002) conducted a cross-cultural research by analysing the rhetorical and textual features of forty-five conference proposal texts written in English and Slavic (Ukrainian and Russian) languages from the field of applied linguistics. Yakhontova reported that there are differences in the way Russian and Ukrainian academics write abstracts. These varieties may be attributed to historical and/or rhetorical conventions in the specific culture. The results of the study show that Ukrainian scholars lack the knowledge of promotional features in the writing abstracts compared to Western writers. The study is crucial for the current research because it presents the model of analytical framework that will be used to categorize rhetorical features in abstracts in the present research.

Later, Yakhontova (2006) conducted the genre analysis research analysing the rhetorical and textual features of research texts in English and Slavic conference abstracts in the field of applied mathematics. The findings show essential interdisciplinary variation between two domains. In the field of applied linguistics English and Slavic linguistic abstracts oppose each other in all of the most important rhetorical and textual features. However, in the field of mathematics, Slavic linguistic texts have more features in common with English mathematical texts. Which means that the cultural variation was most probably caused by the specific influences of certain disciplines. These findings play an important role in the current study as they can be compared with the results of the present study in the (different) field of social sciences.

On another study on conference abstracts Nkemleke (2010) explored the rhetorical features from four international conferences: two organized in Cameroon and others held in Germany and UK (representing the West). Findings are similar to the results of Yakhontova; in general, it was revealed that English for academic purposes is still very much undefined in Cameroon. According to the results, students and teachers in Cameroon have very low degree of publishing experience in high profile journals in the West.

On another cross-cultural study, Uysal, (2014), presented of conference proposals written by Indian, Japanese, Turkish NNS and Anglo-American NS scholars. The aim was to find out if cross-cultural differences exist in the use and functions of indirectness and hedging devices. The findings underline significant differences across these refereed above groups in both frequencies and functions of various indirectness markers.

Fartousi (2012) conducted a study of the rhetorical patterns of abstract texts (Iranian written in English). The aim was to find out the elements of generic structural potential and their sequence. The data consist of five paper abstracts presented at conference in the discipline of higher education. The results then were compared to the previously conducted research (in the same author) on rhetorical patterns in the disciplines of English language and linguistics and communication of the abstracts presented in the same conference. The findings demonstrate six rhetorical elements in the structure from higher education. The rhetorical pattern differs from other disciplines on English language and linguistics and communication field.

In the study, Cutting (2012), aimed to define conference abstracts in terms of vague language specifically universal general nouns and research general nouns, and to discover if the language used reflected the level of completeness of the abstract. The researcher comes with the general conclusion that vague language is part of the conference abstract genre as used by all authors.

On another study, Halleck (2006) analysed the rhetorical moves used in conference proposals submitted to the 1996 TESOL Conference. The purpose of the study was to conduct move analysis on two group of proposals – accepted and rejected ones and to identify the contributing features to a successful proposal writing. In general, the findings suggest that the presence of moves does not seem to differ significantly between accepted and rejected proposals.

All the above mentioned studies support the argument that there are cultural differences in this particular genre. However, only a few studies have so far examined the conference abstracts in the discipline of social sciences. In addition, previous studies compared conference abstracts written in English by scholars from different language groups but not written in the native languages of the writers. Therefore, this study is unique as it focuses on the Turkish and Russian texts and analyzes conference abstracts written in social sciences and written in the native languages of scholars who are from different cultural and linguistic backgrounds.



CHAPTER III

METHODOLOGY

Introduction

This chapter presents the basic methodology of the current study, including the design of the research, information on data collection and analysis.

Research Design

The main objective of this study was to investigate and analyze the text structure of the Conference Abstracts (CA) in terms of rhetorical moves and general structure across three languages. To achieve this, 150 abstracts were collected randomly from three different conferences (50 for each language): first from the 38th International Congress of Asian and North African Studies (ICANAS) held in Ankara, Turkey in September in 2007 for Russian and Turkish languages. Second, from EDEN 2011 annual conference on Learning and Sustainability the New Ecosystem of Innovation and Knowledge, held in the University College of Dublin between 19-22 June for English language. Third, from the 5th International Conference on Interdisciplinary Social Sciences held in Cambridge University, Cambridge, United Kingdom for English language. All abstracts were selected from the field of social sciences to control the discipline as an important variable, which plays role in the genre and writing conventions.

After the collection of the texts, textual and functional analyses were made. Therefore, the study was based on a mixed-method design. Qualitative and quantitative research methods were used simultaneously as both of them have some strengths and weaknesses, and combining these two methods enable researchers to compensate for their weaknesses (Punch, 2009). That is, identified structures and moves were shown, described and explained on the CA corpus qualitatively. At the same time, descriptive statistics on the

frequency and percentages of rhetorical moves used across cultures were presented through tables.

Universe and Sample

All papers were selected randomly from the refereed conferences in the field of social sciences. Social science discipline includes various subjects. As such, even within the social science discipline same topic of study may give similar results. Therefore, the subject of the study within a discipline was considered as another important variable. Therefore, firstly texts within three groups in the social science were grouped according to their subjects and then selected randomly.

To find out the cultural writing differences, the authors must be the native speakers of the related groups. Thus, the abstracts were carefully selected according to the authors' names and affiliations and it was assumed that the authors are the native speakers of the language used in the article (even in the case of multiple authorship, all authors needed to be a native speaker).

Abstracts are short written texts summarizing the whole study. However, as we see from previous studies their lengths depend not only on the requirements of the conference holders but also on the choice of the writers. Texts within each group in above-mentioned conferences were not exceptions. The only principle about the length of abstracts concerned was that it should not exceed one page. That means that the mean length of abstracts was limited to one page, which makes 300 words in average. Nevertheless, there were also some texts that deviated from this average. Naturally, all three groups were not equal in their total number of words in their texts. Considering this and validity conditions, related statistical analysis were done to get reliable results.

Finally, considering the reliability and validity of the analyses, the corpus consisted of 50 abstracts in English (36 from conference held in Cambridge University and 14 from the University College of Dublin), 50 abstracts in Russian (from the 38th ICANAS conference) and 50 abstracts in Turkish (from the same 38th ICANAS conference). In total 150 abstracts (of 38,386 total words) written by the native speakers of the related group in the native language of each group, were selected.

Data Collection and Data Collection Techniques

Russian and Turkish abstracts were accumulated from the same source -38th ICANAS conference book. All the selected texts were scanned from the book and put into folders. Later, they were converted to the word document format to be able to accumulate the word number of each text. Fourteen English abstracts were chosen from University College of Dublin conference and the remaining part of the English abstracts were collected from the Interdisciplinary Social Sciences held in Cambridge University, Cambridge, United Kingdom. All English texts were printed as well and put into a different folder. All documents were prepared for the manual and for the electronic analysis of the texts.

Data Analysis

Knowing the genre includes the knowledge of rhetoric organization, which is linked to culture. As culture and writing have close ties, it may influence the second language writing product. Therefore, rhetoric studies need to study not only L2 but also L1 writing. To gain the genre competence in writing, this study focuses on some features of text-level rhetoric, which can be observed in scientific texts written by researchers coming from different cultural backgrounds. The researcher analyzed a corpus of 150 CA texts following Yakhontova's framework (2002) of generic aspects of the conference abstracts. Bakhtin (1986) notes that any genre (written, spoken) is reflected through three inseparable aspects – thematic content, linguistic style and through its compositional structure. From this Bakhtinian vision of the genre, Yakhontova developed the framework for her study by analyzing the texts in terms of three generic aspects: (1) cognitive organization, (a move analysis of CA) (2) formal layout of the texts, (paragraph structuring and titles), and (3) language of abstracts (pronouns 'I'/'we' and evaluative words).

In the spirit of this framework, the first aim of the present study was to identify the rhetorical moves in three groups of abstracts and compare them with moves identified earlier in Yakhontova's study.

Table 1

A Move Analysis of Conference Proposals in Applied Linguistics (Yakhontova, 2002)

Move Structure	Rhetorical strategies for realizing the move
Move 1: Outlining the research	a) Referring to establish knowledge

field	b) Referring to previous research c) Asserting the importance of the area
Move 2: Justifying the research study	a) Indicating a gap in the previous research b) Making a counterclaim c) Raising a question about the previous research
Move 3: Introducing the paper to be presented	a) Stating the purpose of the paper (aims) b) Stating the focus of the paper (content)
Move 4: Summarizing the paper	a) Giving an overview of the whole paper b) Giving an overview of its parts in sequence
Move 5: Highlighting outcomes	a) Reviewing the most important results of the study b) Stating the implications or applications of the results

This framework was chosen deliberately as Yakhontova investigates abstract texts in English and Slavic languages (Ukrainian and Russian). She uses a small sample in the field of applied linguistics. As in the case of present study, such peculiar properties make it possible to compare and contrast the results and the extend to which rhetoric is linked to culture and discipline.

After the determination of moves in the texts, the formal layout of the texts was analyzed including the general length of texts, paragraphs and sentences in relation to moves. This feature was important to look at, as selected texts in social science were diverse in their organization. That would compare the layout of moves within the discipline and culture.

All these rhetorical moves and their structure were analyzed thoroughly. Primarily, the texts were analyzed by the researcher and secondly by coders in order to confirm the results and thereby to increase the reliability of the study. All coders were from English language teaching department and were fluent in the target language analysis. However, these coders might not be appropriate as coders, possibly due to their lack of understanding of the rhetorical moves. To ensure that the coders have expertise in the focused discipline, some important explanations on the framework and study in general were presented and described. The reliability of the text analysis was established by calculating the inter-coder reliability across coders. Here, the rhetorical features that contribute to building text structures of the abstracts were extracted manually from the corpus. Then relevant categorizations and counts were made. Finally, to better demonstrate the analysis of rhetorical components and structure in abstracts, some charts and tables were prepared.

Some Other Analyses of Papers

For the purposes of finding the cultural traces in writing, firstly, the analysis of the rhetorical organizations were made. At the same time, some analysis into rhetoric were also made; the layout of the texts, in particular paragraph and sentence structure of the texts in relation to move organization were considered. Secondly, to find out some fundamental differences among language choices, the language of texts, in particular the connective words were considered. However, due to the large, complicated and different features of the texts in social science, no concrete results were withdrawn. With a lot of indefinite linking words in ambiguous texts, it was difficult to organize, group, and interpret them. Therefore, the linking words, which were at first considered, were not analyzed for the discussion. After all, the cohesion of the texts does not have any relation to the move analysis. For the purpose of the rhetoric analysis, the meta-discourse forms of moves were considered instead. Meta-discourse structure indicates the interaction between the writer and reader. Again, in order to find out any reasonable explanations to the derived results in rhetorical moves among the groups, some features were taken into account and analyzed. First, the gender differences as an important variable in genre writing were considered. Second, the papers were categorized into empirical and non-empirical groups and analyzed accordingly as their method might have a possible influence on the rhetoric structure of writing. Third, at this time the categorizations were made according to the branches in social science. However, none of these variables gave appropriate and reasonable results in relation to move analyses and writing differences as a whole. As a result, these analyses also were not considered and presented in the result and discussion parts.

CHAPTER IV

RESULTS

Introduction

In order to better interpret the study, results are reported in a little peculiar way; first, the Yakhontova's framework is presented. Second, a new derived framework from the texts analyses is offered. Thirdly, each move is shown separately within three groups in detail. At length, the structural layout of the papers and distribution of the moves within them are reported. Evaluation of moves, discussion of the framework and the analysis of the abstracts from the social science discipline are given both altogether and separately.

Discussing the Framework

The rhetorical structure of the abstracts was interpreted as a series of moves in the spirit of Yakhontova's framework. Previously, Yakhontova applied her model to the conference abstracts in linguistics (Yakhontova, 2002) and later in mathematics and found differences in moves in Mathematics and Linguistics disciplines (Yakhontova, 2006). However, although the mathematics and linguistics disciplines were apart from each other in terms of differences, they also had many similarities. For example, their results were rather subjective and gave no concrete sociocultural explanations (Yakhontova, 2006). As a result, Yakhontova underlined the fact that the disciplinary context has a strong power in shaping textual features of the genre (Yakhontova, 2006). These results indicated that Yakhontova's model cannot be valid for all disciplines; thus, there might be a need for a new framework for each particular discipline and to look at 'cultural' differences between groups. These results gave a base for conducting the current study to answer the question: How far the social sciences discipline is different from the other two disciplines investigated by Yakhontova in terms of the moves? What kind of rhetorical preferences authors coming from different cultures have?

Social sciences discipline is more subjective and has more variables and expansive topics compared to mathematics and linguistics disciplines. Consequently, texts are likely to be more responsive to cultural contexts, which make them to be more subjective and variable. This variability of textual patterns in the texts may also affect the moves suggested by the Yakhontova's model.

Yakhontova's framework has five basic moves:

- 1: Outlining the research field
- 2: Justifying the research study
- 3: Introducing the paper to be presented
- 4: Summarizing the paper
- 5: Highlighting outcomes

Table 2

A Move Analysis of Conference Proposals in Applied Linguistics (Yakhontova, 2002)

Move Structure	Rhetorical strategies for realizing the move
Move 1: Outlining the research field	a) Referring to establish knowledge b) Referring to previous research c) Asserting the importance of the area
Move 2: Justifying the research study	a) Indicating a gap in the previous research b) Making a counterclaim c) Raising a question about the previous research
Move 3: Introducing the paper to be presented	a) Stating the purpose of the paper b) Stating the focus of the paper
Move 4: Summarizing the paper	a) Giving an overview of the whole paper b) Giving an overview of its parts in sequence
Move 5: Highlighting outcomes	a) Reviewing the most important results of the study b) Stating the implications or applications of the results

First of all, rhetorical moves in the texts under analysis were identified and accumulated. In the three language groups (Turkish, English and Russian), Very few texts possessed all these moves. The texts lacked one, two or even four of them. The results showed that Yakhontova's framework was not in congruence with the current texts. Social science discipline turned up far from the model. These deviations are quite natural for the texts from a different discipline. However, for the purposes of the current study they are important. In the following parts of the paper the moves found are presented and discussed separately. No changes were done in terms of the moves. Though they are peculiar, they still existed in the texts. However, identifying the steps of the moves was not easy. Authors used rather diverse and different strategies to find the steps. Some texts possessed steps identified by Yakhontova, however, the texts that did not include any of the suggested steps were more in frequency.

Alternatively, if the identified strategies occurred in less than ten texts, they were not counted as steps. However, new steps were identified by the authors; therefore, some moderate adjustments in relation to steps of the framework had to be done. It should be noted that, the renewed framework was prepared according to the English texts. The other two group texts, Russian and Turkish, were analyzed in reference to the generalized English text framework to reveal any cultural differences or deviations from English move structure among groups and genre on the whole. To be able to interpret the results of the study, the following new model was prepared.

Table 3

A Move Analysis of Conference Proposals in Social Science. Renewed

Move Structure	Rhetorical strategies for realizing the move
Move 1: Outlining the research field	a) Referring to establish knowledge b) Referring to previous research <u>and/or argument</u> ~~c) Asserting the importance of the area~~
Move 2: Justifying the research study	~~a) Indicating a gap in the previous research~~ a1) <u>Indicating the problem in area</u> b) Making a counterclaim c) Raising a question about the previous research <u>and/or argument</u>
Move 3: Introducing the paper to be presented	a) Stating the purpose of the paper b) Stating the focus of the paper
Move 4: Summarizing the paper	a) Giving an overview of the whole paper (<u>overview on what is analysed or discussed</u>) b) Giving an overview of its parts in sequence. c) <u>Evaluation of procedure</u>
Move 5: Highlighting outcomes	a) Reviewing the most important results of the study <u>or conclusion on argument</u> b) Stating the implications or applications of the results <u>or argument</u>

The most common feature of abstracts in all groups is that they had hidden and complex content of rhetorical moves. In most papers there was no interaction with the readers. Regarding this ambiguity situation, it should be noted that the analyses are rather subjective. Nevertheless some decision in terms of adjusting abstracts to the framework should be done. From the table it is seen that, the word `argument` is added almost to the all moves. That is because abstracts were not only clearly and shortly could present the whole paper results, but could also possess long discussions. Some abstracts were more like informative essay writing. Authors may not present the most important results but could bring up final arguments on the discussed topic. Sometimes, papers may not have methodology or even introductory parts. That is why, some papers could possess only one or two moves with long and ineffective sentences.

In the following parts, each move analyzed was presented separately in detail within three groups. Strategies of the moves, their lengths, distribution, and meta-discourse features were thoroughly analyzed and interpreted.

Rhetorical Organizations of the Texts

Bellow in the table the frequency of occurrences and the distribution of the rhetorical moves among the groups are presented.

Table 4

The Distribution of each Move among the Groups.

Moves	English	Russian	Turkish
Move 1: Outlining the research field	37	43	46
Move 2: Justifying the research study	36	36	35
Move 3: Introducing the paper to be presented	38	9	36
Move 4: Summarizing the paper	40	21	12
Move 5: Highlighting outcomes	15	7	4

As seen, the numbers of texts in any group that share this or that move within groups is quite different. In some places English and Turkish, in some Turkish and Russian and in some all groups have comparable features. To make these numbers more meaningful and understandable, it is worth to consider the moves separately with the rhetorical strategies of the realization of these moves in each group. It is important to note that, the presented original text examples of the groups in following parts, can be observed in the Appendices part of the thesis within whole texts to the related group; Appendix 1 – English, Appendix 2- Russian and Appendix 3 – Turkish original texts. At the same time, some examples of analysis of the moves with translated texts, can be observed in Appendix 1, texts- 1, 6, 16, 27, 44; Appendix 2, texts – 5, 14, 21, 43, 45; Appendix 3, texts -1, 14, 21, 37, and 47.

Move 1: Outlining the Research Field

It can be noted that, this first introductory move is the part and parcel of the conference abstract presentation. This is especially true for the social science discipline. Authors feel the wish to supply the readers with background information, literature review to allow the reader to understand the research topic area. As such, Move 1 (M1) is assumed to be the introduction and first sentence of the text. It becomes an obligatory move where writer should present and introduce the readers with interesting and relevant information or knowledge to grasp attention and involve them into the research area.

In Yakhontova's model this cognitive move 'Outlining the research field' has three sub-steps for realization; a) reference to established knowledge, b) previous research, or c)

importance claim. In the previous research, the findings were parallel to what was suggested by Yakhontova; thus, no radical changes were made, but some little modifications were made in sub-steps. The quantitative distribution of the move steps within each group are shown in table.

Table 5

The Quantitative Distribution of the Move 1

Move 1	English Texts	Russian Texts	Turkish Texts
	Occurrence of each step	Occurrence of each step	Occurrence of each step
a. referring to established knowledge	23	41	45
b. referring to previous research/ argument/reference	17	13	8
c. asserting the importance of the area	9	15	18
Total occurrence	49	69	71
Total presence	37/50	43/50	46/50

As it can be seen from the table, M1 is predominantly realized in all three sets of abstracts. 33 English Texts (E-Ts) out of 37, 33 Russian Texts (R-Ts) out of 41 and 41 Turkish Texts (T-Ts) out of 45 occurred, had M1 at the beginning of abstracts. This indicates that it is a starting move, as almost all texts in groups start their introduction with M1. As it was mentioned before the steps of the moves were categorized according to the E-Ts. So, the steps are interpreted according to English native speakers. Other two groups were analyzed along with the E-Ts. The first Step of the M1– a, was the most frequently preferred strategy by all groups. Authors usually start their topic by giving a background information or general shared knowledge on topic, e.g.:

The Acadians, or Francophones of the Eastern Maritime Provinces of Canada, have been faced for centuries with the difficulty of identifying who they are and where they belong... (ENG:6)

At the secondary school level, growing numbers of North American students are taking advantage of online education opportunities... (ENG: 45)

Russian and Turkish papers had similar sentences related to the subject of the paper, e.g.:

Sovremennaja lingvistika rassmatrivaet jazyk kak svoeobraznyj kul'turnyj kod nacii. (RUSS:2)

Modern linguistics regards language as a kind of cultural code of the nation.

XIX. Yüzyılın ikinci yarısı, bütün dünyada ekonomik, politik ve askerî kuvvetlerin yanı sıra basın yayın faaliyetlerinin dördüncü kuvvet olarak kendisini hissettirdiği bir dönemdir. (TR:16)

XIX. The second half of the century is a time when economic, political and military forces all over the world, as well as the media, felt as the fourth force.

The second Step b is almost embedded within Step a. This step is nearly never explicitly given. Only 7 E-Ts out of 17 refer to the previous research, e.g.:

Ethnographic research and analysis has been used as a basis on which to design intervention and preventions efforts from promoting cervical cancer screening in Mexico to HIV interventions among adults in the U.S. with severe mental illness. The methods employed by ethnographers in data collection... (ENG:14)

... Drawing upon analysis in the small African nation of Lesotho, between 1975 to 1984, Ferguson argues that corrosive issues such as corruption were ignored by the technocratic development machine...(ENG:19)

Some of them present their own previous research studies.

In earlier research, I identified this period as one starting with the release of Van Halen's first album in 1978 and ending when Nirvana's Nevermind (1991) became a widespread success in 1992. (ENG:22)

Others present citation, reference or an opinion, argument on a topic. Authors merely go on with information on topic area.

Judith Katz (White Awareness: Handbook for Anti-Racism Training, University of Oklahoma Press, 2003, p. 59) classifies '[l]aughing at racist jokes' as an example of 'individual racist behavior' and 'kinds and levels of racism'. (ENG:29)

At the turn of the 19th century, Guðmundur Finnbogason, an Icelandic psychologist educated in Denmark said: In other words: the education of each person must be assessed according to whether he is competent to live and work in human society, to live and work such that his life each day attains more value for himself and others No-one can become a person except in the society of others. (ENG:37)

This step is realized in 13 R-Ts and 8 T-Ts. Although they have different results, yet the strategies used are the same with E-Ts. to illustrate some examples:

Po utverzhdeniju V.A. Maslovoj, «vse tonkosti kul'tury naroda otrazhajutsja v jazyke, kotoryj specifichen i unikalnen, tak kak po-raznomu fiksiruet v sebe mir i cheloveka v nem" [Maslova, 2001; (RUSS:2)

According to V.A. Maslova, "all the subtleties of the culture of the people are reflected in a language that is specific and unique, as it differently captures the world and the person in it" Maslova, 2001.

V mnogochislennyh tjurko-mongol'skih issledovanijah po shamanizmu obraz kama/shamana kak fenomenal'noj lichnosti izuchen dostatochno podrobno i mnogostoronne. (RUSS:19)

In numerous Turkic-Mongolian studies on shamanism, the image of kama / shaman as a phenomenal personality has been studied in sufficient detail and versatility.

Bu dönem edebiyatına baktığımızda bu amaca yönelik üretilmiş birçok edebî ve siyasi eserle karşılaşırız. Bunların her biri toplumu kurtarmak bir arada tutmak ve cesaret vermek ana gayesiyle yola çıkmıştır. (TR:48)

When we look at the literature of this period, we encounter many literary and political works directed towards this aim. Each of them has set out with the main goal of saving society and giving courage.

Bununla birlikte arkeolojik kazılardan elde edilen buluntular, özellikle Uygur sanatını yansıtan eserler ve minyatür eski Türk giyiminin özelliklerinin saptanmasına olanak vermektedir (Turan, 1990). (TR:33)

The finds from archaeological excavations, in particular, enable the determination of the characteristics of the works reflecting the Uygur art and the miniature old Turkish clothing (Turan, 1990).

Therefore, there is no clear boundary between these two Steps a and b. Even when authors present previous research, most of the time they talk about the general research studies on the topic. On the surface of shared knowledge, authors somehow refer to the opinion on topic discussion or even give direct citation and talk about studies in general view. It is worth noting that these characteristics are seen in all three groups. As such this step needed some modifications considering the written data.

The last Step – c lacks in number of occurrence in E-Ts. It was very difficult to find out concrete or explicit sentences underlining the importance of the area. Sometimes it was hidden in Step a and sometimes in Step b. It seems as if for the social sciences discipline, English authors prefer just to inform readers about the topic area. Authors do not feel the need to justify the study and underline its importance separately, e.g.:

Bridging disciplines have much to teach regarding how to combine analytical tools to tackle problems and questions that cross traditional disciplinary boundaries. (ENG:25)

However the situation changes with Russian and Turkish texts. Step c occurred in 15 R-Ts and 18 in T-Ts. Both groups give preference to underline the importance of topic of investigation. Generally, it is related directly to the theme of study. Usually it goes along

with the Step a. Yet in Russian and Turkish papers, the orders are different. Almost all R-Ts (13 out of 15) present it with the first sentence. That is to say, they start the papers with importance claim of the study area and then narrow it to the general knowledge in the topic Step a. On the contrary T-Ws have it after Step a, again at the beginning of the papers. At the same time, Russian texts were different in terms of explicitness. Rarely they were embedded with M1 Step a, but were presented clearly with signalling words. Examples of both groups are given below:

Izuchenie leksicheskikh sistem psiholingvističeskimi metodami poluchilo širokoe rasprostranenie v amerikanskoi i evropejskoi lingvistike v XX veke. (RUSS:4)

The study of lexical systems by psycholinguistic methods became widespread in American and European linguistics in the 20th century.

Process demokratizacii v arabskom mire javljaetsja važnym jelementom mirovoj politiki. (RUSS:16)

The process of democratization in the Arab world is an important element of world politics

Hız. Ömer zamanında fethedilen ve İslam topraklarına dâhil edilen Mısır, aynı zamanda Türk kültürünün hüküm sürdüğü en önemli ülkelerden birisidir. (TR:47)

Egypt, which was conquered Hız. Umar and included in the Islamic lands, is also one of the most important countries in which the Turkish culture prevails.

Diğer taraftan güdüleme okuldaki öğrenci davranışlarının yönünü, şiddetini, kararlılığını belirleyen en önemli güç kaynaklarından biridir. (TR:3)

On the other hand, motivation is one of the most important power sources that determine the direction, intensity, and determination of student behaviors in school

To sum up, if we look at the table ..., in all three groups, the most preferred strategy is to provide general background information about the subject of investigation. This step is so wide and varied that it was really difficult to decide on its boundaries. Most of the time this step was embedded within the Steps b and c. Sentences somehow were following the general stream of information. They were not interacting with the reader. This concerns all three groups.

As it can be seen, M1 is mostly preferred by the Turkish writers. Then comes the Russian, and then the English writers. Even though Russian Texts (R-Ts) slightly fall behind in terms of frequency from T-Ts, it does not cause a drawback because of their length. R-Ts mostly have long and general sentences. Most of them present very long background information about the topic.

Move 2: Justifying the Research Study

This second move is taken as a continuation of the introductory part of the abstract. As a strategy of realization, Yakhontova notes three sub-steps: a) indicating a gap in the previous research, b) making a counterclaim; and c) raising a question about the previous research. That is here, the authors go on with general topic information but somehow change the tone of the sentences by making their readers to realize the problem area, comment on it and/or come up with the question. Different from M1, M2 does not go on parallel with the identified steps. In the social science discipline, this move has a more inexpressive tone. Without changing the structure and the content of the sentences, authors continue the flow of the text in the informative form. As a result, the borders between M2 and any bounded move to it were not explicit. Thus, some adjustments with no radical changes were done in the steps. Bellow in the table the quantitative distribution of the move steps within each group is shown.

Table 6

The Quantitative Distribution of the Move 2

Move 2	English Texts	Russian Texts	Turkish Texts
	Occurrence of each step	Occurrence of each step	Occurrence of each step
a) Indicating a gap in the previous research	6	4	4
a1) indicating the problem in area	24	21	25
b) Making a counterclaim	9	19	15
c) Raising a question about the previous research and/or argument	13	14	9
Total occurrence	52	58	53
Total presence	36	36	35

In the social science discipline, authors do not always interact with their readers through indication of the previous research studies. It was realized in the example of M1 Step b. It is also seen in the M2 Step a. For instance, only in out of total occurrence of the M2 among the groups, 6 English and 4 Turkish and 4 Russian authors refer to the previous research, e.g.:

To date, very few studies have followed up with online learners after they have departed secondary school and transitioned to tertiary-level studies. (Eng 45)

Subsequent social scientists using the framework of the sacred in their research have tended to neglect the profane, presuming that it has no specific effects or significance. (Eng2)

Because the International Relations theory of realism focuses primarily on the role and power of the state the theory is often overlooked... (Eng24)

What has not yet been done successfully, however, is the same for Bourdieu – to deliver on the promise of his avowed relational constructs, and explore in more detailed ways the importance of relations and relationships to people's class trajectories. (Eng34)

Javljas' odnim iz osnovnyh mirovyh jazykov, tureckij jazyk do sih por ostavalsja v storone ot jetogo napravlenija lingvisticheskikh issledovanij.(RUSS:4)

Being one of the main world languages, the Turkish language has so far remained aloof from this direction of linguistic research.

Etnik kökenleri bilinmeyen Goralıların menşeleri hakkında bu güne kadar kapsamlı bir çalışma yapılmadığı da anlaşılmaktadır. (TR:41)

It is also understood that there is no comprehensive study on the origins of Goranis, whose ethnic origins are unknown, to this day.

It can be seen from the examples, this step is presented in rather general manner. Authors refer to the general studies, arguments or thoughts in the topic of investigation or discussion. Others merely go on with general shared information. In the informative form, authors in all three groups, somehow indicate the problem area by making the readers to realize the topic of investigation or discussion. In consequence, to be able to make a calculation of the frequency of occurrences Step a was divided into the sub-Step –a1 as follows.:

Whilst there is an unprecedented interest in mediumship and the paranormal in popular culture Spiritualism itself has received relatively little scholarly attention outside the UK and the USA. (ENG10)

Yet many young urban Acadians cannot identify with this older, rural, linguistically homogenous manner of speaking. (ENG6)

Although each is designed to achieve particular purposes, the author's experience as an academic development adviser in five universities (three countries), suggests that scenario approaches may be chosen arbitrarily, or habitually, by teachers selecting options from a limited knowledge of those available. (ENG33)

Bu ortak sözvarlığının tespit edilmesinden öte anlam ve yapı bakımından incelenmesine, örneklendirilmesine ihtiyaç vardır. (TR:2)

There is a need to illustrate this common vocabulary in terms of meaning and structure.

Günümüzde Küreselleşme Süreci adı altında Ortadoğu'da işgaller yaşanmakta ve buna bağlı olarak Uluslar arası güçlerce ülkemizde de istikrarsızlaştırma faaliyetleri yapılmaktadır. (TR:14)

Nowadays, there are occupations in the Middle East under the name of Globalization Process and accordingly destabilization activities are being carried out in our country by the international powers.

13 marta sego goda Avstralija i Japonija podpisali Soglashenie o sotrudnichestve v sfere bezopasnosti. (RUSS:35)

March 13 this year, Australia and Japan signed an agreement on cooperation in the field of security.

Rjad arabskih stran, obladajushhih promyshlennymi zapasami prirodnogo gaza (Katar, Alzhir, Livija, Egipet, Irak i dr.), planiruet postavki gaza primerno na te zhe rynki, chto i Rossija. Osobenno jeto kasaetsja Alzhira, Livii i Egipta. (RUSS:27)

A number of Arab countries with industrial natural gas reserves (Qatar, Algeria, Libya, Egypt, Iraq, etc.) are planning to supply gas to the same markets as Russia. Especially it concerns Algeria, Libya and Egypt.

From the examples, it can be seen that authors raise awareness on a problem area to make readers to see the topic of discussion or feel the need for the research study. This new derived Step was seen in 24 E-Ts, 21 R-Ts and 25 T-Ts.

Very few E-Ts had the second Step b. However, even presence of them was rather implicit. It should be noted that, this step was very close to the Step a1 in terms of its content. Authors continue their discussion on topic. However, with the light shift of the content they somehow make a counterclaim, comment on previously said argument or opinion, e.g:

With every facial marker recorded in plaster, scientific evidence could quite possibly end long disputes surrounding the characteristics and deaths of many historical figures. (ENG18)

Policies that ensure that students in out-of-home care attend the same school of origin for a minimum of a school year are necessary. The lack of school success generally correlates to the lack of educational continuity and school stability experienced by students in out-of-home care. The educational impact of every school change is significant... .(ENG35)

Only 9 E-Ts, 19 R-Ts and 15 T-Ts had it. It shows that, even having a different content, Step b could be considered as a strategy of writing. However, for insufficient number of occurrence in E-Ts, it can not be recognized as a step. Same as E-Ts, R-Ws and T-Ws used same strategies for realizing this step. It was presented along with the discussion of the theme. Authors presented their opinions, claims on the study topic. Most of the time authors prefer to start or end the discussions with this step. 14 out of 19 R-Ts end their texts within this move. At the same time half of the occurred, T-Ts have this step at the end

of the papers. This result is rather impressive, knowing that these texts do not have any study carried, and conclude their papers with opinions on topic.

V sovremennyj uchebnyj process neobhodimo vnedrjat' novye igrovyje tehnologii interaktivnogo haraktera. (RUSS: 1)

In the modern educational process it is necessary to introduce new gaming technologies of an interactive nature.

Takim obrazom, možno konstatirovat', čto shozhie prichiny i uslovija neredko porozhdajut odnotipnye javlenija. Podobno tomu, kak v SShA v period dejstvija «suhogo zakona» voznikli prestupnye organizacii novogo tipa, v Turkestanskom krae fenomen organizovannoj prestupnosti nachal skladyvat'sja, pohožhe, neskol'ko ranee, čem za okeanom. (RUSS: 8)

Thus, it can be stated that similar causes and conditions often give rise to similar phenomena. Just as in the United States during the period of the "dry law" there were criminal organizations of a new type, in the Turkestan Krai the phenomenon of organized crime began to take shape, it seems, somewhat earlier than behind the ocean.

Son zamanlarda gençler arasında önemini kaybetmeye yüz tutmuş olan Türk Kahvesine sahip çıkılması gerektiği inancındayız. (TR:40)

We believe that it is necessary to owe the Turkish Coffee which has recently lost importance among young people.

Laiklik ilkesi, laik devlet örgütlenmesi, Hristiyanlığın hüküm sürdüğü Avrupa topraklarında ortaya çıkmış bir model olmakla birlikte; bunları, Hristiyan dininin bir özelliği olarak görmek doğru değildir. (TR: 27)

The secularism principle, secular state organization, together with being a model emerged in the European territories ruled by Christianity, it is not right to see them as a feature of Christian religion.

As it can be seen from the examples, authors bring up their comments, opinions on the topic. Yet, it is given in such hidden way that, it is very difficult to decide whether it is a general shared knowledge or it is author's own claim on the topic.

The last Step c is not very different from Steps a and b on its content and structure. It has rather diverse and not clear form in all groups. Only 2 out of 13 E-Ts refer to the previous research on the topic. Even these 2 examples refer to the general and not to the concrete research studies on the topic. Again only 2 out of 14 R-Ts and 4 out of 9 T-Ts refer to the previous research, e.g:

To the extent that these works generate what might be called culture-language bound truths, the relative validity of the question of epistemological objectivism or relativism might be given a new perspective in an interrogation of the different source of meaning generating those truths. (ENG1)

No, s drugoj storony, nedostatok konkretnyh istoriko-jazykovyh dannyh ne vseгда dajot vozmozhnost' opredelit', javljaetsja li dannaja leksema zaimstvovannoj ili obshhesemitskoj. (RUSS: 3)

But, on the other hand, the lack of specific historical and linguistic data does not always make it possible to determine whether a given lexeme is borrowed or all sematic.

Hafıza, geleneksel bakışla ezber anlamında kullanılmakla birlikte böyle bir yaklaşımın yanlış olduğu yapılan çalışmalarla ortaya çıkarıldı. (TR:10)

Memory, is used in the traditional sense of perspective memorization was revealed by studies of such an approach to be wrong.

Rest of the M2 Step c in the papers refer to the previously said argument, thought or topic, with R-Ts and T-Ts it is usually reference to event happened recently or important in history. The illustrations presented bellow.

Numerous critics have responded to Kim's argument by suggesting that the argument generalizes to all special science properties, and it is obviously absurd to deny the efficacy and legitimacy of all special science properties. (ENG:5)

Though effective arguments can be made for categorizing history within the humanities, the majority of universities place history departments firmly within the Social Sciences.(ENG:11)

Arheologicheskie issledovaniya pamjatnikov Severnogo Prichernomor'ja XIII-XVIII vv. v poslednie desjatiletija XX- nachale XXI veka založhili osnovy novyh nauchnyh podhodov k izucheniju i interpretacii istoriko-kul'turnogo nasledija, slozhivshegosja pri vzaimodejstvii tjurkskogo i slavjanskogo mira v processe dlitel'nogo perioda ih sosushhestvovaniya na territorii Ukrainy. (RUSS:15)

Archaeological studies of monuments of the Northern Black Sea region XIII-XVIII centuries. in the last decades of XX - early XXI century laid the foundations of new scientific approaches to the study and interpretation of the historical and cultural heritage that developed during the interaction of the Turkic and Slavic world during the long period of their coexistence on the territory of Ukraine.

Goralıların çevre topluluklarından farklı sağlam bir kültürel alt yapıları vardır ve bu birikimin kaynağını kendileri de merak etmektedir. (TR:41)

Goryans have a strong cultural subdivision that is different from the surrounding communities, and they are also curious about the source of this accumulation.

Even with a few number of occurrences, this step was so varied on its content that it was difficult to decide and give a definite structure on it. However, to look from the overall picture authors in all groups preferred justify their study through general known information on topic but not through specific research. E-Ws and R-Ws usually used words of contradiction as; `odnako`, `no` -however, but (Russ), though, yet –(Eng).

On the whole, it is really hard to draw concrete borders of the M2. Almost all papers in all three groups most of the time have did not have it directly and clearly. Therefore, it was

difficult to decide on whether the presented comment was a general shared knowledge or a personal thought on study. As authors justify their abstracts through general established information on topic. It should be noted that, M1 is mostly followed by M2 in 31 out of 49 E-Ts. This explains that M2 is closely connected to the introductory part of the abstract. It is the part where authors introduce the readers with the topic and then justify the need for research. However, in social science discipline, we see that authors prefer more moderate strategies of justification in the texts. They merely present the topic of discussion and go on with the argumentations or explanations. Authors do not interact with their readers, they leave the readers to interpret and figure out the moves of the texts on their own.

Move 3: Introducing the Paper to be Presented

The third move is the part where authors shift from introduction to the research study area on their papers. Yakhontova nominates two strategies of realization of these moves: a) stating the purpose of the paper and b) stating the focus of the paper. It should be noted that this third move was more explicitly given in the papers in all three groups compared with the other moves. As a strategy of realization of this move, authors used linguistic markers. Respectively, it was easy to decide on its presence or absence in the papers. Bellow in the table, the quantitative distribution of the move steps within each group is shown.

Table 7

The Quantitative Distribution of the Move 3

Move 3	English Texts	Russian Texts	Turkish Texts
	Occurrence of each step	Occurrence of each step	Occurrence of each step
a) Stating the purpose of the paper	17	5	28
b) Stating the focus of the paper	27	7	20
Total occurrence	44	13	48
Total presence	38	9	36

As it was mentioned, M3 is the part of introduction of the structure of the paper. In Step a, authors present the aim of their study. In the Step b they present the layout of the study.

That is, texts shift from introduction to presentation of study. And that is exactly here, the fluctuation of frequency among the groups begins. Yet, in terms of strategies used among the three groups, there was no difference. They merely and usually shortly presented the aim or the content of research study. Almost all papers in three groups used linguistic markers like: this paper, presentation, study...e.g.

This paper sets out to document how wikis are currently being used in IADT in two different disciplines to explore the creative and collaborative aspects of wikis. (ENG:39)

This presentation questions whether those who work in tourism and in Tourism Studies are decently tuned into the contemporary dialectics of emancipation which compose the changing contours of being and becoming around the world. (ENG:13)

Nash doklad posvjashhen argumentam I. Gasprinskogo obosnovyvajushhim tezis, chto sojuz s Rossiej otvechaet glubinnym interesam musul'manskoj civilizacii. (RUSS:10)

Our report is devoted to I. Gasprinsky's arguments proving the thesis that an alliance with Russia meets the deep interests of Muslim civilization

Bu çalışmada sembolik anlamlarıyla seccade halılarda kullanılan bu motiflerin anlamları ve bunların İslam sanatı süsleme elemanları arasında yer alışı üzerinde durulacaktır. (TR:38)

In this study, the meanings of these motifs used in prayer rituals with their symbolic meanings and their place among the decoration elements of Islamic art will be emphasized.

As it was noted, there was no difference in terms of strategies used among native speakers of the groups. Most texts were explicit and short in its content. What is more, the total number of occurrences of the steps and move on the whole need to be considered. From the viewpoint of the distribution of the steps within each group at the table, it can be said that T-Ts goes along with E-Ts. Only 12 E-Ts and 14 T-Ts did not have the third move. However, R-Ts quite falls behind in number of occurrence.

Move 4: Summarizing the Paper

In Yakhontova's model, the fourth obligatory move is realized with two strategies used by authors: a) giving an overview of the whole paper and b) giving an overview of its parts in sequence. Surprisingly, in comparison with Move 3, this move is realized strategically and rhetorically different ways in among the groups on the one hand and within the group on the other. As a result, this move was very controversial and it was hard to realize it and

make decisions on its presence and categorization. Therefore, some adjustments were done in terms of the steps.

Table 8

The Quantitative Distribution of the Move 4

Move 4	English Texts	Russian Texts	Turkish Texts
	Occurrence of each step	Occurrence of each step	Occurrence of each step
a) Giving an overview of the whole paper (overview on what is analyzed or discussed)	10	8	3
b) Giving an overview of its parts in sequence	23	11	6
c) evaluation of procedure	19	7	6
Total occurrence	52	26	15
Total presence	40	21	12

The first Step of the move, step a, was not preferred among the groups. As it was noted, in social science discipline, authors prefer to introduce their readers with general information of the topic of investigation. 5 out of 10 E-Ts provided rather lengthy explanations or argumentations on the discussed topic. Besides, these identified steps were presented implicitly and could be easily confused with the M1. The identification of them was made instinctively, according to the whole cognitive layout of the study. The situation is the same with Russian and Turkish groups. Yet, in terms of the length, the R-Ts and T-Ts were rather short. For instance, bellow in the example of E-Ts author presents long discussion on the new views of the assessments in the schools.

...Assessment is of mutual relevance to school systems and the workplace. Discussions and collaboration on the roles of assessment within each system could become a tool for change by functioning as overlapping areas of practice or shared objects. Current assessment practices in schools and the workplace do not support some of the core values of ESD... (ENG:37)

Other 5 E-Ts explicitly and shortly presented the analyses of the study. It should be noted that, Step a can be confused with the M3 Step b, where authors announce the focus of the paper e.g:

I argue that Kim's reply ultimately affirms the worries of his critics because his approach leads to the elimination of special science properties from our ontology. (ENG:5)

Russian and Turkish examples presented bellow.

V svoih rassuzhdenijah my konstatiruem to, chto sovremennaja istoricheskaja i politologicheskaja mysl' eshho ne dostatochno polno ocenila nauchno-prognosticheskij potencial ego tvorchestva. (RUSS:10)

In our arguments, we state that the modern historical and political science has not yet fully fully appreciated the scientific and prognostic potential of his work.

Tespit edilen heybe, çuval, torba, kolan gibi dokumalar incelenmiş, hammadde, teknik, motif, kullanım özellikleri gibi nitelikleri üzerinde durularak bazı tespitler yapılmıştır. (TR:36)

The saddlebags, sacks, bags and belts were examined and some determinations were made by emphasizing the characteristics such as raw material, technique, motif, usage characteristics.

As it can be seen from the table, Step a falls back in number of occurrence from other steps. Besides the identified ones in the papers are not explicit and can be easily confused with other steps. It concerns mostly the R-Ts and E-Ts. Yet, Turkish abstracts, Step a presented only in 3 papers. This outcome makes to reconsider its categorization within the move.

Compared with the Step a, which may be mixed up with Moves 1 and 3, the Step b was more explicit and was more in number of occurrences. Again, this situation concerns all groups. Besides, from the viewpoint of the amount of rhetorical effort in the Step b of the most English abstracts, the structural parts were presented with metadiscourse reference.

In social science discipline, authors prefer to inform the procedure of the study leading to the goal, and present the information on participants and tools, e.g

Of the sample, half of the women took emergency contraception and half did not after experiencing contraceptive failure or unprotected sex which made them feel they were at risk for pregnancy. I have examined the reasons why one woman would choose to use it in such circumstances while another would not. I specifically looked at the influence of a woman's sexual relationship and her partner's opinion on this decision. (ENG:32)

Bu amaçla www.google.com,tr, www.msn.com, www.yahoo.com ve www.Faltavista.com arama motorları kullanılarak ve anahtar kelime olarak sadece "Lokman Hekim" yazılarak her bir arama motorunda ilk çıkan yirmi web sitesi değerlendirmeye alınmıştır.(TR:37)

For this purpose, the search engine, www.google.com, tr, www.msn.com, www.yahoo.com and wwwFaltavista.com, used only keywords "Lokman Hekim" to evaluate the first twenty websites in each search engine.

S pomoshh'ju analiza svobodnyh verbal'nyh asociacij byla sdelana popytka vyjavit' projavlenija jetnicheskikh predstavlenij o nekotoryh russkikh i burjatskikh realijah v rechi dvujazychnyh burjat, ih predstavlenija ob okruzhajushhem mire, kak tradicionnye, tak i novye. (RUSS:48)

With the help of the analysis of free verbal associations, an attempt was made to reveal the manifestations of ethnic ideas about certain Russian and Buryat realities in the speech of bilingual Buryats, their perceptions of the surrounding world, both traditional and new.

In terms of the length, abstracts were rather varied. Some could have only one sentence on their paper, e.g.

The author's population-based (16,000,000 US births) and clinical research, demonstrates the limits of the "weathering hypothesis". (ENG36)

Some others could present long overviews of the study, the discussion and results. Look at the example in the Appendices Eng :49 (beside first paragraph the whole abstract is the M4 Step b. RUSS: 50 (whole text), TR:29.

Others could shortly note the structure and procedure of the study in sequence, (Eng:22) or discussion. (e,g Eng:23)

This paper will discuss groups from the 1980s that continue to tour and detail the financial success of The Rock Never Stops tours to determine if the tours are financially viable. The data will then be used to compare the success of each tour from 1998 from 2007 with each other and make parallels on why some tours were more successful. Additionally, data will be compared to other tours that feature fewer bands (such as Def Leppard and Tesla), compare the success of tours by Ozzy Osbourne and Black Sabbath and recent performances of Van Halen and Led Zeppelin. Finally, data will be used to evaluate the success of a band comprised of rock veterans from the 1980s. (Eng22)

I enter the community as an 'outsider' and I seek acceptance firstly by the local school, and then by other community members. I take a position in the narratives of the community, where I can hear the voices and see the actions of the people as they address issues of the establishment of Marine Protection Parks, eco-tourism, local economy, changes in fishing practice, the place of traditional farming and the emergence of niche marketing in crop production, and the reactions to a World Heritage Listing of a major tourist attraction based on the early penal settlement. (ENG23)

As for being long, Russian and Turkish examples can be observed in Appendix 2 - RUSS:15 and RUSS:42, and Appendix 3- TR:2 and TR:27.

On the whole, Steps a and b was varied and confusing in terms of the move categorization. With explicit papers, the categorization was definite. However, with implicit and non-rhetoric papers, their realization and classification was done subjectively based on the general content of the abstract. Beside these two realized strategies, some authors had

tendency to present extra information related to the study analysis. This consistency points out the occurrence of a new strategy. It was marked as Step c.

In the new derived Step c, authors by giving extra information evaluate the procedure of the study. By this, they somehow justify and highlight the importance of the study procedure, presented thought and the study on the whole. 19 English papers possessed this Step. Although English writers used varied content, the aim of all different ways was to evaluate and justify the study. Below, the illustrations of some examples are presented.

Evaluation of thought. The potential of vids to be critically considered as isolated audio-visual theses therefore provides an interesting answer to Derrida's writing on parergon, or frame: if the parergon is a work's frame, then a vid can be pure parergon, insofar as it contains a cohesive argument about and provides eloquent discourse around the original work which it frames (ENG:15)

Evaluation of thought. By developing an understanding of the total impact of pandemics, states are better able to facilitate adequate preparedness which places the integrity and national interest of the state at the forefront of their respective pandemic response. (ENG:25)

Evaluation of method procedure. This presenter has been developing a teaching and learning methodology that uses a CLIL (content and language integrated learning) approach to foster greater awareness of both individual and social study responsibilities that can be employed in the wider society outside school. (ENG:30)

Evaluation of results. What I suggest this research may provide is a qualitative approach to considering methodologically the meeting of cultures and its meaning. (ENG:1)

Evaluation of results. Findings from this project are to be used to design interventions aimed at reducing the spread of STIs/AIDS among vulnerable, inner city populations. (ENG:14)

Importance of study. This article will endeavour to make some contribution to the debate on ethical universalism and to debates on public ethics, citizenship, difference and truth claims. (ENG:7)

Compared to E-Ts, R-Ts and T-Ts fall behind in number of occurrence of Step c. However, the existing ones possessed same content of evaluation. As to illustrate:

Organizacija leksicheskikh edinic v slovoobrazovatel'nye modeli daet vozmozhnost' vvesti i zakrepit' znachitel'nyj ob'em slovarja, oblegchaet zapominanie slov i podgotavlivaet studentov k chteniju neadaptirovannyh tekstov.(RUSS:6)

The organization of lexical units in word-building models makes it possible to introduce and fix a significant volume of the dictionary, facilitates memorization of words and prepares students for reading unadapted texts.

Vazhnejshej chertoj provodimyh rabot javljaetsja izuchenie arhitekturno-istoricheskogo oblika pamjatnikov s ispol'zovaniem novejshego instrumental'nogo oborudovaniya (gps. Gts. Lazernogo skanirovaniya i dr.) V sochetanii s

primeneniem komp'juternoj obrabotki poluchennyh dannyh i ob#emnogo modelirovaniya. (RUSS:15)

The most important feature of the ongoing work is the study of the architectural and historical appearance of monuments using the latest instrumentation (gps, Gts, Laser scanning, etc.) Combined with the use of computer processing of obtained data and volumetric modeling.

Bu çalışmada yapılan tartışma ve irdelemeler ulusal ve uluslararası bağlamda liderler için önemli ipuçları içermektedir. (TR:22)

Discussions and discussions in this study include important clues for leaders in the national and international context.

Mümkün olması durumunda. Ladino'nun kelime dağarcığının türkçe'den ve türk-müslüman toplumsal yaşantısından aldığı etkiler ve onların bugünkü yansımalarıyla ilgili araştırmamızı, tebliğ etmekten mutluluk duyacağız. (TR:4)

If possible. We will be pleased to inform you of the effects that Ladino's vocabulary has on Turkish and Turkish-Muslim social life, and on our current reflection of them.

Move 5: Highlighting Outcomes

According to the Yakhontova's model, the last Move 5 is realized in two strategies: a) reviewing the most important results of the study, and b) stating the implications of the results. In all three groups, these strategies were realized in such few numbers of abstracts that the acceptance of Move 5 in social sciences may be reconsidered and modified. Bellow in the table, the quantitative distribution of the move steps within each group is shown.

Table 9

The Quantitative Distribution of the Move 5

Move 5	English Texts	Russian Texts	Turkish Texts
	Occurrence of each step	Occurrence of each step	Occurrence of each step
a) Reviewing the most important results of the study or conclusion on argument	15	6	4
b) Stating the implications or applications of the results or argument	10	4	1
Total occurrence	25	10	5

Total presence	15	7	4
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On the whole, the analyzed abstracts fall behind in number of occurrences of move 5. Yet, comparing to E-Ts, which fits into the categorization in both steps, Russian and Turkish strategies cannot be recognized as a move.

The first Step a was realized in 15 E-Ts. Authors demonstrated short or rather long study results in their abstracts. The informative studies concluded with arguments on study results. For the examples of detailed study results, please look at Appendix Eng44 last four paragraphs, Eng41 the last discussion part. Bellow, there are examples of varied concluding results on study.

I suggest that despite its official mandate TI has not avoided politics, although at times it has managed to exert a de-politicising influence over local protest groups. In turn, I show that recent efforts in the development industry to engage more directly in political issues has the potential to both reinvigorate and dampen local engagement in politics. This provides a nuanced contrast to Ferguson's thesis in the Anti-politics Machine. (ENG:19)

Preliminary analysis indicates that most of the women believe that it is solely their choice whether or not to access emergency contraception and those that do consult with their partners are not necessarily looking for approval, rather just to "keep them in the loop". (ENG:32)

The creation of an e-learning cloud has the ability to provide a transformational infrastructure that can provide learners a sustainable learning environment, one that will afford significantly improved opportunities to collaborate, share, and innovate and permit the development of an ever-improving and responsible future. (ENG:47)

In the Step b, authors bring up extra notifications on study results. It is proven in here, as all 10 E-Ts possessing Step b, is followed after M5 Step a, e.g.

^{5-a} *The study finds these student teachers when given specific direction can create their own digital leaning objects and have ideas as to how they will implement them, in their future classrooms.* ^{5-b} *Extending the course to all year groups as a mandatory requirement of their course, is a recommendation of the study, and forms part of an ongoing work in progress in the Institution. (Eng:42)*

The Russian and Turkish examples with Steps a and b presented bellow:

^{5-a} *Sonuç olarak "Lokman Hekim" anahtar kelimesi yazılarak yukarıda isimleri verilen arama motorlarından yaptığımız araştırmada Lokman Hekim'in kişiliğini anlatan web siteleri olduğu gibi, onun adına kurulmuş olan hastane web sitelerine, okullara ve özellikle de bitkisel ürün pazarlayan firmalara ulaşılmıştır. Ne var ki bu sitelerin tamamında internette Sağlık Vakfı'nın web siteleri için koymuş olduğu seki/ kriterin ancak bazılarının yerine getirdikleri görülmektedir.*

^{5-b} *Araştırmanın sonucunda Türk Tıp tarihinde önemli bir yeri olan 'Lokman Hekim' adının ticari amaçla pek çok kişi ya da kuruluş tarafından kullanıldığı anlaşılmıştır. Öte yandan, bu önemli kişinin yaşamı ve halk tıbbına olan katkılarını anlatan nitelikli web sitelerine ihtiyaç duyulduğunu gerçeği açıkça ortaya çıkmıştır.(TR:37)*

^{5-a} *As a result, we wrote the keyword "Lokman Hekim" and found that there are web sites describing the personality of Lokman Hekim as well as hospital web sites, schools and especially herbal product marketing firms established in his name. However, all of these sites have some of the criteria / criteria that the Health Foundation has set for their websites on the internet. .*

^{5-b} *As a result of the research, it is understood that 'Lokman Hekim', an important place in the history of Turkish medicine, was used by many people or organizations for commercial purposes. On the other hand, it has become clear that there is a need for quality websites that describe the life and contribution of this important person to folk medicine.*

^{5-a} *Sohranilis' i mashinopis' perevodov F.E.Korsha i A.Krymskogo rubai Dzh.Rumi k «Persidskim lirikam X -XVBB» (1916 g.), a takzhe perepiska s iranistami V.F.Millerom, B.Vs. Millerom, F.E.Korshem, V.F. Minorskim. E.Je.Bertel'so.m i dr.*

^{5-b} *Naibolee cennye trudy A.Krymskogo s iranistiki gotovjatsja k izdaniju Institutom vostokovedenija NAN Ukrainy. (RUSS:21)*

^{5-a} *...There were also preserved the typescript of the translations of F.E. Korsch and A.Krymskiy ruba by J.Rumi to the "Persian lyricists X-XVBB" (1916), as well as correspondence with the Iranian scholars V.F.Miller, B.V. Miller, F.E. Korsh, V.F. Minor. E. E. Bertelsom and others.*

^{5-b} *The most valuable works of A. Krymsky from Iranian studies are being prepared for publication by the Institute of Oriental Studies of the National Academy of Sciences of Ukraine.*

On the whole, as it can be seen from the table, M5 was not highly proffered as a move among the groups. It should be noted that, more than half 25 E-Ts end with the M4 out of 40 occurred. On the second place is M5 -14 abstracts and then M3 -7 abstracts. To recall, Moves 3, 4 and 5 are related to the presentational part of the study. For the English writers, they prefer to end their papers with any of these moves. Still the most preferred one is the presentation of the summary of the study – M4.

The presentational part also preferred by Turkish writers. Yet, at this time more than half 24 end with the M3 out of 36 occurred, then comes M4 -10 abstracts. Turkish writers choose to end their papers with introducing the content of study- M3.

The situation is reverse with Russian writers. Compared to Turkish and English texts, most Russian abstracts end with the introductory part. 15 R-Ts ends their abstracts with M2 out of 36 occurred. Next comes M1 as 13 abstracts end with it out of 43 occurred.

It can be concluded that, M5 was the least preferred rhetorical move among the groups. Authors give preference to end their texts in different ways. Therefore, these variation of concluding strategies chosen by authors in social sciences, may somehow answer the low preference and recognition of M5 in the texts.

As for the conclusion, it is worth to recall the results of each move together among groups to see the whole picture. Bellow in the table the quantitative results of all groups are shown.

Table 10

Frequency of Occurrences of the Rhetorical Moves in all Texts

Moves	English	Russian	Turkish
Move1: Outlining the research field			
a) referring to established knowledge	23	41	45
b) referring to previous research/ argument/reference	17	13	8
c) asserting the importance of the area	9	15	18
Total	37	43	46
Move:2 Justifying the research study			
a) Indicating a gap in the previous research	6	4	4
a1) indicating the problem in area	24	21	25
b) Making a counterclaim	9	19	15
c) Raising a question about the previous research and/or argument	13	14	9
Total	36	36	35
Move:3 Introducing the paper to be presented			
a) Stating the purpose of the paper	17	5	28
b) Stating the focus of the paper	27	7	20
Total	38	9	36
Move:4 Summarizing the paper			
a) Giving an overview of the whole paper (overview on what is analyzed or discussed)	10	8	3
b) Giving an overview of its parts in sequence	23	11	6
c) evaluation of procedure	19	7	6
Total	40	21	12
Move:5 Highlighting outcomes			
a) Reviewing the most important results of the study or conclusion on argument	15	6	4
b) Stating the implications or applications of the results or argument	10	4	1
Total	15	7	4

Structural Layout of the Abstracts

In previous part the Yakhontova's framework conformity with texts in social science among selected groups was analyzed, and the most obvious differences in terms of strategies within groups were presented. Here in this part, the general structural elements of papers of; paragraph, sentence and word length were considered. At the same time, the structure of moves within the texts, in particular their distribution in texts and length is presented and discussed.

Below in the table, the length of the moves within each group can be observed. Under it, the analyses are presented.

Table 11

Frequency of Occurrences of the Moves in All Texts and Their Length in Each Group

Moves	M-1	M-2	M-3	M-4	M-5
English					
Occurrence	49	52	33	52	25
Presence	37	36	38	40	15
Total word number	2704	2092	1545	4656	2105
Word average	73	60	41	116	140
Word range	9-349	16-187	14-97	9-475	26-488
Russian					
Occurrence	69	58	13	26	10
Presence	43	36	9	21	7
Total word number	6471	2228	332	3619	1150
Word average	158	56	41	145	67
Word range	23-339	15-177	17-69	27-362	11-335
Turkish					
Occurrence	71	53	48	15	5
Presence	46	35	36	12	4
Total word number	5475	2079	1054	851	593
Word average	122	53	31	71	39
Word range	14-371	8-159	9-59	21-229	9-131

To scrutinize the table, it can be said that M1 is mostly presented by Turkish and then Russian writers. However, to look to the total usage of words within move, the longest explanations in M1 are the preference of Russian writers. In the second move, at this time Russian texts have the highest number of occurrence and the highest total number of the words corresponds to it. The situation is quite complicated in the third move, at this time Turkish texts are highest in terms of occurrence of the move. Nevertheless, the total

presence and accordingly the most frequently used words, preferred by English writers. Yet surprisingly, the word average is more in Russian texts. M4 and M5 are highly preferred by English writers, and the highest total word number corresponds to it. However, the word average in M4 (not M5) is highest in the Russian texts.

In general, it is worth reconsidering the frequency of the moves among three groups. As it was mentioned, M1 and M2, as named- introductory part of the abstract was preferred by Russian and Turkish writers. However, part of the introduction the study itself –M3, 4 and 5, was preferred by English writers.

To summarize, from the general view it can be concluded that the longest explanations within moves are preferred by Russian writers with more preference for the first two moves. Then, follow English writers with more preference to the last three moves. The lowest word usage within moves is seen in Turkish papers. Turkish writers prefer short but repeated strategies within the same text.

After all, the picture will be incomplete, without considering the length of structural elements of: paragraph, sentence and word in all papers within groups. The correlation of moves with these features also taken into account. Beneath, in the table the frequencies are presented.

Table 12

The Frequency of Textual Features in all Papers within Groups

English Texts			
	Total number	Average	Range
Paragraph	112	2	1-8
Sentence	503	10	4-36
Word	13726	274	97-724
Russian Texts			
	Total number	Average	Range
Paragraph	223	4	1-9
Sentence	653	13	2-28
Word	14273	285	67-486
Turkish Texts			
	Total number	Average	Range
Paragraph	160	3	1-9
Sentence	525	10	2-26
Word	10387	207	62-397

As it was noted, the longest explanations of content within moves belong to the Russian writers. This result coincides with the total number of words in the texts, as shown in table. The same correspondence between length of texts and word number is seen in English and Turkish texts.

Again the highest number of sentences are contained in the Russian papers on average of thirteen sentences. Then English and Turkish texts share almost same frequencies. Yet, in terms of range of the sentences, English papers have 4 as the shortest variant and 36 as the longest possible.

Once more the Russian papers outrun other two groups, at this time, in terms of paragraph structuring with 223 in total and 4 on average. Then comes the Turkish texts on average of three paragraphs. Lastly, the least preference to divide texts into paragraph has English writers. In three groups, authors divide the text into paragraphs according to the content of the presented information. The detailed information on length of structural parts and moves of the abstracts can be observed from Appendices part of the thesis; Appendix 7 – English, Appendix 8 – Russian, Appendix 9 – Turkish and Appendix 10 – all groups.

The Distribution of Moves in Papers

First, the distribution of moves into paragraphs was not preferred by any of the groups. As it was mentioned, English papers consist on average of 2 paragraphs with 1 as a shortest and 8 as a longest possible. This means that most English texts had only one paragraph and moves were not separated into paragraphs but had all moves within one paragraph. It is the same even with the Russian texts with the more paragraph presence. Roughly, the textual distribution of moves, in any groups, was not divided into the paragraphs. As it was mentioned, the division of paragraphs was according to the content of the study information.

The distribution of moves was more according to the structural parts of the paper. The earlier presented renewed framework to some extent possesses four parts: introduction, methodology, results and discussion. From the general sense, as expected, the first and the second Moves are realized in the initial part (introduction) of the most papers among the groups. Next the summary part, (Moves 3 and 4) in the middle, and outcome (Move 5) as a last sentence concluding part of the paper. However, not all papers followed this

formation. The situation changes in terms of move sequence. In the following table the quantity of move order within groups can be analyzed.

Table 13

Number of the Occurrence of the Sequence of the Moves within the Groups

Move sequence	English	Russian	Turkish
1-2-3-4-5	2	1	1
1-2-3-4	6	2	3
1-2-3	3	0	9
1-2	3	4	4
1	0	7	5

As seen from the table, very few if almost no papers possess the desired move sequence like, 1-2-3-4-5. Other texts vary strikingly in situation with move order. For example, the texts in all groups may start with Move 3, go on with 4 and end with 1 Move. What is more, some papers had only two Moves or even one. To illustrate, 20 R-Ts had only 1M and 2M, and 7 possessed only 1M, in total 27 R-Ts did not have 3, 4, 5, Moves. This result is rather impressive, as it shows that, more than a half of the R-Ts did not mention the methodology and results part of the study at all. In T-Ts it is less in number; 7 texts had only 1M and 2M and 7 texts possessed only 1M, in total 11 T-Ts did not present the traces of study. The situation with the E-Ts is better, only 3 texts have 1M and 2M. The detailed Move sequence in all groups within texts can be observed in Appendices part; Appendix 4 – English, Appendix 5 – Russian, Appendix 6 – Turkish abstracts.

To conclude, the distribution of moves was not stable within each group. They had no explicit borders. Their presence was realized according to the general content of the study and their sequence was not ordered strictly by typical structural parts of the writing.

CHAPTER V

CONCLUSION

Findings and discussion

From the beginning, the aim of the study was to analyze the organization of the conference abstracts in social science discipline in terms of rhetorical moves by three different groups. The major observations of the current study show both some similarities and differences in terms of preferred strategies within the English, Russian and Turkish context.

Regarding the organization of the framework in social science, all groups in terms of the frequency give more preference to the introductory part of the study – M1 and M2. However, the last ‘Highlighting Outcomes’ move was the least preferred rhetorical strategy among the groups. Authors give preference to end their texts in different ways. E-Ws remained in summary part of the abstracts – M4. While T-Ts remained in the study introduction part – M3 and most papers of the R-Ts remained in the introductory part of the papers – M1 and M2. Regarding the relevancy with the investigated renewed framework, E-Ts were closer to it, and consequently gave the impression of ideal abstract writing compared with R-Ts and T-Ts. T-Ws and then R-Ws left just a little bit to relativity with the framework.

Another preference is observed in terms of the structural layout of the abstracts, the distribution of moves and effective abstract writing among three language groups. In all three groups, it was not easy to draw distinct boundaries between certain moves; they were rather complex and hidden within the content. To some extent, it was difficult to argument that papers were highly reader oriented. Yet, E-Ts were easier to read and interpret. It seemed that, E-Ws tried to impress and lure their readers into the study. Even compared with E-Ts, T-Ts, regarding genre preferences, had shorter and occasionally explicit, coherent and reader oriented papers. In contrast, Russian texts provide rather lengthy descriptions of the content; have long sentences, structured paragraphs with the usage of

metadiscourse features. At the same time, R-Ts were mostly like short argumentative or informative essays. It should be noted that, such type of writing occasionally occurred in English and Turkish abstracts too. Very few texts possessed all moves identified by Yakhontova. The texts lacked one, two or even four of them. It was not clear if there is an experience carried at all, or it is merely a presented literature review on the topic. If the discussed idea in the paper was the conclusion of the carried investigation or it was merely the presented background information on the topic. In short, with more or less occurrence in all groups, there were papers of three groups; the ones that perfectly match with the suggested framework, the ones that were somewhere in the middle and the ones that were completely irrelevant.

First of all, the presence of the presented similarities in the abstracts can be observed and discussed within the social science field as an important variable in the current study.

It is expected that, social science with its varied forms can cause different writing compared with other disciplines. Social science discipline does not have a firm structure in content like mathematics or chemistry where researchers must talk of something concrete and bring up definite or results and exact numbers on the study. With its rather broad scope and accordingly varied topics writing in social science is more flexible in content. It has rather a different character of investigation and accordingly writing. For sure, it cannot be compared with mathematics or physics. There is no definite question to solve, no concrete aims to discuss and no definite results to bring. Maybe just because of this in this study, authors do not prefer to indicate the previous research studies or bring up some declarative counterclaims on topic and present concrete conclusions in the texts. Exactly, in all three groups we see that, authors prefer to the presentation of the shared knowledge and with the general stream of information they proceed to the other moves. We observe almost no major changes in the sentences. Without any concrete statements, authors merely go on with the topic of discussion. On the discussed topic they bring up varied arguments, opinions, implications and information in general. Authors do not refer to the empirical research studies and make no reference to the gaps. Therefore, abstracts mostly remind the expository or informative essay type of writing. With all this, it is seen how the disciplinary context shapes the textual features of the conference abstracts. That is why, the framework was expanded and adjusted according to the social science requirements. In the same way Yakhontova (2006), conducted a research using the same framework on CA in applied linguistics and compared it with applied mathematics field. The results show the

disciplinary variation between two fields. Slavic texts had more common features with the English texts in mathematics than in the applied linguistic field. The similarities of Slavic languages with English texts are rather surprising, however, this result leads us to conclude that discipline has a power to influence the intercultural variation in academic texts and should be taken into account.

However, disciplinary variation may seem not enough to explain the intercultural differences in academic Russian and Turkish texts. It is clear that, even the new model adjusted to English abstracts, did not match with Russian and Turkish papers, as separate groups and as a whole. To some extent, this proves the sociocultural differences in writing strategies. To explain the possible differences in terms of cultural influence is rather difficult. It is worth noting that, the inconsistency of numbers in the quantitative side of the study affected the qualitative side of interpretations of the results. That is why the explanations are rather subjective and cannot be generalized to the whole nation.

Even though the textual distributions of the moves showed more similarities among the groups, still the preferences of moves and rhetoric choices were clearly different. The above mentioned differences of the abstracts are probably due to a number of factors and may be extended from the genre expectations of the discourse community and publishing experiences to some social and ideological factors.

In English society there is a tendency to plan large-scale hold conferences both at national and international levels. Academicians are in great competitions for publishing their research. It is a long process of struggling to win attention and impressing the audience, presenting eye-catching content and the recognition of target addressee. At the same time, the education teaching academic genre-specific writing is widely thought and emphasized in the education system. Such experiences may inevitably influence the writing preferences of the writers. As such comparing with Russian and Turkish texts, English papers were more reader-oriented and more impressive. Writers of this group seemed more aware of publishing competition and genre writing competence. The content was more explicit and the interpretations of the strategies were easier. Yakhontova (2002) summarizes this situation and explains that CA written by Russian and Ukrainian scholars compared with English academics tend to 'tell' rather than 'sell' it. As a result, English papers were closer to so-called genre-oriented conference abstract writing.

In contrast, Russian and Turkish society has only recently started to experience the postmodern period in academic writing. It should not be forgotten that the analyzed papers were not

university students but professional academic writers, suggesting that scholars of these groups most probably experienced the modernisation in academic writing, but did not have a chance to be influenced by it. Regarding the education system in both countries, writing definitely played a crucial role but it is not taught a prerequisite to academic success as in English culture (Cmejrkova, 1996; Vassileva, 2001). The personal thinking and appropriate written structure are not important for the educational process (Uysal, 2008; Yakhontova, 2001). For instance, in Russia learners are assigned with a major amount of writing in every field; in literature subject, every read book must be discussed literally with long and detailed essay writing discussions. Even subjects like mathematics, physics or chemistry demand expository writing on the given tasks. Such demands are due to writing examination system. At the same time, Turkey does not have strict structures in writing it is not formed (Uysal, 2008). Writing here is not very crucial in social success. It is mostly memory based and exams are usually multiple choice oriented. To be successful in writing, learners may only write the memorized short information from book, as long as the required task is correct. All these features suggest that, writing in Russia and Turkey do not have strict structural requirements and the genre-specific competency is not explicitly taught. Such experiences may also inevitably influence the writing preferences of the both groups. As such, the presented writing experiences can be traced on the different levels of the Russian and Turkish texts. Comparing with Russia, Turkey to some extent seemed to have more experiences with a postmodern period. Turkish scholars stay somewhere between proficient publishers and the ones lacking the market reality experience. At the same time, Turkish texts have shorter content and are more reader-oriented which gave an impression of an ideal so-called genre-oriented conference abstract writing. These features do not completely coincide with Uysal's (2012) study, She notes that Turkish writers' preferences resemble more Asian or Arabic traditions than Western. Turkish writers have a tendency to use longer, devious and adorned language compared with English, where the writers preference is the simple and explicit language (Uysal, 2012). Russian texts provide rather lengthy descriptions of the content; have long sentences, structured paragraphs with metadiscourse features. However, these features are mostly related to the general cultural writing and not oriented to academic competence writing. This type of instruction is addressed as the development of 'verbal art' (Yakhontova, 2001). That is why Russian writers gave an impression being somewhere in theoretical and not in practical part in writing at international level and seemed lacking the genre-specific writing competence. Other studies on Slavic texts compared to English writing demonstrated common characteristics; as being less linear and that less frequently use metatext, and implicit rhetorical strategies

(Cmejrkova, 1996; Duszak, 1997b), seem more impersonal and refer to rather global knowledge in describing their research (Yakhontova, 2002).

The result of this study and many other CR studies show that culture specific differences in discourse rise from various possible sociocultural influences; sociopolitical, sociohistorical, ideological factors, language structure, grammatical norms of the language (Fartousi, 2012; Duszak, 1997b; Kostrova & Kulinich, 2015; Nkemleke, 2010; Uysal, 2008; 2014; Yakhontova 2002) and disciplinary context (Fartousi, 2012; Yakhontova 2006). As these and many other CR studies, the current study also revealed many different factors influencing the preferences of the writers in shaping their texts. Apart from these factors there are definitely some other potential factors with a more or less influence on writing differences accepted as – “cultural”. Therefore regarding the CR studies providing comparative differences between English discourse and other languages, may response to the existing needs of the nonnative learners to master the second language writing. However, to try to explain the possible reasons of differences in terms of cultural influence are rather difficult, complicated and may be disputable and contested.

Pedagogical Implications and Suggestions

Writing a good composition in a native language does not guarantee the same performance in writing in a second language. Second language writing demands not only syntactic, lexical knowledge but also rhetorical structures. Because rhetoric is considered as a cultural phenomenon (Kaplan, 1966), this forms cultural schema in the first language might influence writing in a second language. Nowadays in post-modern competitive era in order to write effectively and publish text internationally some effective writing strategies must be gained. From the results of the study, it was clear that discipline may influence the content of writing, and accordingly, the rhetoric. However, the competence of specific genre writing and experience publishing internationally become more effective of successful writing. Regarding this, conference abstracts are the mostly read part of the whole paper it is basically a concise summary of proceedings. It is clear that it should be short in its content, clear and eye-catching to the readers. Being a successful student requires publishing not only in national but also at international level. In post modern era, international conferences have highly intercultural setting with a wide range of speakers of different linguistic and cultural origins. Obviously, nowadays, Russian and Turkish students are more likely to meet with writing in international level experience. It becomes

a real competition for students to publish internationally. To master the conference abstract writing, presenters need to master the effective strategies to grasp the reader's attention, international conferences nowadays, are almost exclusively in English. Foreign academicians need the knowledge and guidance about these rhetorical structures and writing standards demanded by gatekeepers in academic world. Nonnative learners must gain fluency in the conventions of academic writing to be able to write well and participate in the international scientific academic discourse communities. At the same time, students need to gain competence in rhetoric in conference abstract writing to convince readers and to increase the credibility of the research. Therefore, in order to make intercultural writing more effective the instructions on rhetorical preferences should be realized by students. Russian and Turkish students should be aware of the expectations of the native English-speaking readers. At the same time EAP writing instructors should be aware that Russian and Turkish students might use strategies different from those of English and must make these differences overtly apparent to the students. This would lead to the pedagogical decisions in the understanding of shared rhetorical strategies among languages.

It is worth recollecting here that Contrastive Rhetoric is the one possible way to fulfill the needs of learners to master academic writing in English. Research on CR proposed different methods to help students raise their awareness of English rhetorical preferences. For instance; structuring the paragraphs, filling out the topic sentences or missing sentences (Kaplan, 1966), examining formats of academic assignments (Reid, 1984). In general studies in contrastive rhetoric highlight the importance of making the rhetorical differences explicit for learners and make them aware of such differences among different languages. After the realization of cultural specific texts, make students to reinforce through language exercises with defined models. Making the students aware of these rhetorical preferences seen in English language will definitely help students to see their limitations in writing and encourage them to learn a different rhetorical system in the same way they learned their own rhetorical system and learn it to meet the audience expectations. However, teaching the genre specific model to learners may be a very complicated and tiring process. As mentioned, the potential factors influencing culture specific differences in discourse stem from various possible sociocultural influences; sociopolitical, sociohistorical, ideological factors; language structure; and grammatical norms of the language (Duszak, 1997b; Uysal, 2008; 2014; Yakhontova, 2002) and disciplinary context (Yakhontova, 2006). This suggests that factors influencing the culture

specific writing are various and accordingly it will influence and shape the structure of the model. Therefore, models can be used as a response to the learners needs to master academic writing in English. As Halleck's (2006) study shows that the presence of rhetorical moves does not seem to differ significantly between accepted and rejected proposals. This suggests that making young academicians follow the steps of the model or framework in their writing may not be necessarily important, but can be used as an important source in teaching writing.



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APPENDICES



APPENDIX 1

ENG1. A METHODOLOGY OF EDGES: CULTURE AND SCIENCE IN JAPANESE AND ENGLISH

^{1b} Western models of research have proven effective in generating high quality works of culture and science in non-Western countries like Japan. Researchers in Japan have successfully been bringing an increasing number of works of both culture and science into the English speaking world. ^{2c} To the extent that these works generate what might be called culture-language bound truths, the relative validity of the question of epistemological objectivism or relativism might be given a new perspective in an interrogation of the different source of meaning generating those truths. Is there something called 'truth' that is accessible through the agency of all language? Or is truth a matter of the framing language? Intuitively, we may say that both elements are at play – but, to what extent are each a factor? ^{3a} In this paper I will analyze in the original Japanese the meaning of the truths in certain specific works of culture and science. Then, I will look at these works for meaning after they have been translated into English. My explicit goal is to suggest and test a methodology of tracing cultural-language bound edges where the framing of truth falls off, and reconstruction of truths begins in cultural interaction supported by embodied action and systematized application. ^{4c} What I suggest this research may provide is a qualitative approach to considering methodologically the meeting of cultures and its meaning.

ENG2. A NEW THEORY OF THE PROFANE: POWER, POLITICS AND IDENTITY

Durkheim generally theorises the profane as a residual category: it is that from which the sacred is set apart. Subsequent social scientists using the framework of the sacred in their research have tended to neglect the profane, presuming that it has no specific effects or significance. This paper will suggest that the 'ambiguity of the sacred' noted by Durkheim, its production of pure and impure aspects, is actually an effect founded on latent divisions within the profane. What appeared to Durkheim, and later researchers, as an ambiguous and arbitrary shifting between pure and impure aspects of the sacred is actually predictable, once attention is trained on the complexity of the profane. The significant implications for social scientific understandings of relations of power, politics and identity will be examined in light of this new account.

ENG3. BIOMAPPING: MOBILE INTERVENTIONS IN SELF-COMPUTATION AND SPATIAL AESTHETICS

Biomapping: Mobile Interventions in Self-Computation and Spatial Aesthetics develops process-based maps and sculptural art creations that query our senses of self through linked mobile and biometric technologies. Participants will create artworks based on their own biometric (for example heart rate, eye movement, or breathing rate), and perception data, collected while meandering in a laboratory or urban environment. Participants working with artists will craft the software processing their data to reflect their own image of “self.” The data will then be translated into physical form, via a computer-controlled printer or rapid prototyping facility, creating a biomap of self. Our Biomapping project team consists of artists, engineers, and social scientists who have joined together to query personal “objective” and “subjective” data of self, gathered from biometric and mobile devices. In this paper, I will outline our preliminary experiments measuring biometric data as subjects move through space.

ENG4. THE AUTHORITY FOR WAR: LUTHER, AQUINAS AND THE JUST WAR TRADITION

Current just war thought has tended to give precedence to just cause as the moral criteria to resort to armed force, reducing the requirement of sovereign authority to a secondary, supporting role: such

authority is to act in response to the establishment of just cause. By contrast, Aquinas and Luther, two exceptional figures in the development of Christian thought on just war, unequivocally gave priority to the requirement of sovereign authority as established by God to carry out the responsibilities of ensuring a just and peaceful order in the world. On this notion it is the sovereign, in deciding whether to resort to armed force, who must make sure to satisfy the other moral requirements of the *jus ad helium*. This paper considers Aquinas and Luther on sovereign authority for use of armed force. Recalling the significance of this formation is important both for the proper understanding of just war tradition and for working out its implications for such contemporary issues as humanitarian intervention and 'regime change'.

ENG5. THE GENERALIZATION ARGUMENT, MULTIPLE REALIZATION, AND SPECIAL SCIENCE PROPERTIES.

Kim's supervenience/exclusion argument is designed to show that if nonreductive physicalists insist that mental properties are physically irreducible, their causal (and explanatory) status is pre-empted by the physical properties on which they supervene or depend. Numerous critics have responded to Kim's argument by suggesting that the argument generalizes to all special science properties, and it is obviously absurd to deny the efficacy and legitimacy of all special science properties. After all, economic, sociological, anthropological and geological properties (to name just a few) all seem to be genuinely explanatory properties—or so the practitioners in these fields would maintain. Kim defends his position by pointing out that the argument does not necessarily have this implication since special science properties can be functionalized and thereby reduced to causally efficacious (and genuinely explanatory) microphysical properties. I argue that Kim's reply ultimately affirms the worries of his critics because his approach leads to the elimination of special science properties from our ontology.

ENG6. ACADIEMAN: A BASTARDIZED COMIC STRIP, OR A SAVIOR OF ACADIAN IDENTITY?

^{1-a} The Acadians, or Francophones of the Eastern Maritime Provinces of Canada, have been faced for centuries with the difficulty of identifying who they are and where they belong. Without an official territory to call their own, the Acadians have been long culturally, linguistically, and economically dominated by the English-speaking majority as well as by the Quebecois. With the spread of globalization, many Acadians have shifted their perceptions of what it means to be Acadian, a concept greatly affected by gender, age, and region. ^{1-b} For some, being Acadian is absolutely determined by one's bloodline and the maintenance of the French language, a view that isolates them from a peaceful co-existence with the English majority. For others, Acadian is synonymous with modern and urban advancements which welcome almost above all the phenomenon of language mixing.

^{1-a} The dialect Chiac is a direct result of language mixing in Southeastern New Brunswick; a dialect often described as shameful by Acadians who believe their identity is best preserved through the 'purity' of the Acadian French language. ^{2-1a} Yet many young urban Acadians cannot identify with this older, rural, linguistically homogenous manner of speaking. ^{3-a} This presentation presents a series of language attitudes toward Chiac and the phenomenon of Acadieman, the first Acadian comic strip written entirely in Chiac. ^{3-b} Focus will be placed on written online responses to the comic's existence and popularity as well as the comic's "Ados Parlons Santé", a series of short television programs that attempt to instruct youth on important adolescent related issues (drugs, alcohol, exercise, etc.) by using Acadieman and Chiac as a means of attracting viewers. ^{5-a} We conclude that despite the dialect's regional popularity, it will never be accorded just respect until it is actually discussed and taught in the education system.

ENG7. DISCOURSES OF ETHICAL UNIVERSALISM IN JOHANNESBURG: EXPRESSIONS OF UNIVERSALIST VALUES.

The paper examines the prevalence and nature of universalist value claims among a small sample of respondents in Johannesburg that reflects a spread of social and economic positions. The paper attempts to clarify debates concerning universalism and truth claims as regards values and ethics, by dealing with issues of difference (Derrida) context (Wittgenstein) interests (Habermas, Bourdieu), and passionate involvement (Badiou). The nature of the interviews will be conditioned by both this theoretical clarification and the difficulties of eliciting rather than prompting expressions of universalist values. It will investigate respondents' own account of what can be universally claimed; their identification with checklists of ideas; and an exploration of what use they have for the truth claims in causes they are involved in such as religions, global ideologies and social movements. This article will endeavour to make some contribution to the debate on ethical universalism and to debates on public ethics, citizenship, difference and truth claims.

ENG8. EXAMINING THE LAW'S NEW NORMATIVE EMPIRE: JURIDIFICATION, HABERMAS AND THE 'LEGAL TURN' IN CRITICAL THEORY.

In confronting the moral relativism of a 'postmodern condition,' the threat of retrograde nationalism and the restructuring of the welfare state under the aegis of neoliberal globalization, Habermas and the modern left have sought to reconstruct an understanding of the modern law by illuminating the law's integrative and transformative potential to facilitate 'uncoerced communicative rationality.' These theorists of the left maintain that law's expanding influence can be best explained within a normative and evolutionary framework where judicially affirmed rights and the increased density of positive law are self-implementing forces for social change that have the benefit of being removed from the traditional constraints of ideological politics. This paper aims to demonstrate both the serious deficits involved in ascribing to the law the functions of politics and political deliberation while also illuminating the limited 'transformative' capacities of an institution that forecloses rather than reinvigorates how we conceive of the public sphere, political conflict and the purposes of critical political thought. In the left's embrace of legal justification, conflict resolution, conflict framing, and 'legislation from below' (litigious activism) what has become obscured is how it is possible to go beyond a defensive position and articulate a substantive challenge to those undemocratic forces that continue to define the circumference and limitations of political action.

ENG9. THE SELF OVERCOME: ASUBJECTIVITY FROM NIETZSCHE TO BADIOU.

This paper begins with an analysis of the Victorian notion of personality and its unstable inverse, impersonality, particularly as found in the works of Friedrich Nietzsche and Matthew Arnold. It then demonstrates a thematic continuity between this Victorian conception of the self and a parallel conception in contemporary ethical thought: the self-effacing subject, which plays a prominent role in the ongoing turns to religion and ethics in literary criticism, political theory, and moral philosophy. This form of subjectivity appears, for instance, in the kenosis or adynamia of Giorgio Agamben, the eventual immortalism of Alain Badiou, the weak thought of Gianni Vattimo, the other-centered ethics of Emmanuel Levinas, the ethical criticism of Wayne C. Booth, and in Ellaine Daston and Peter Gallison's history of scientific ethico-epistemology, which claims that 'the practices of the scientific self' in the mid-nineteenth century 'resemble the spiritual exercises of the ancient Stoics or Christian ascetics' in their tendency toward self-effacement. A theory of asubjectivity is thus educed, of subjective self-overcoming, which avoids the extremes of sociological antihumanism, on the one hand, and romantic-psychoanalytic subjectivity, on the other.

ENG10. TALKING TO THE DEAD: CONTEMPORARY SPIRITUALISM IN AUSTRALIA.

Spiritualism is currently enjoying both the sunlight and the spotlight. Whilst there is an unprecedented interest in mediumship and the paranormal in popular culture Spiritualism itself has received relatively little scholarly attention outside the UK and the USA. This doctoral research uses a mixed method form of enquiry to understand the ethno-religious aspects of Spiritualism as it is practised in contemporary Australia. Notions of religious self-identification, the commodification of religion, and the experiences of individual Spiritualists will all be considered. The presenter is not a practising Spiritualist and has no formal religious affiliations; she happily acknowledges that she is not actually sure what she believes.

ENG11. FIELD FUSION: INTERDISCIPLINARITY AND THE CONFLUENCE OF THE SOCIAL SCIENCES AND THE HUMANITIES WITHIN THE STUDY AND PRACTICE OF HISTORY.

While the discipline of history is intrinsic to ideas related to the classics, philosophy, religion, literature, and the arts; history is also integral to inquiries associated with economics, geography, anthropology, archeology, and political Science. Thus, the discipline of history effortlessly straddles the Humanities and the Social Sciences. Though effective arguments can be made for categorizing history within the humanities, the majority of universities place history departments firmly within the Social Sciences. While this is now an accepted practice, it is important that the classification of history as a Social Science does not minimize the relevance of the discipline of history to the Humanities. Throughout every specialization, the study and practice of history explores ideas related to the human condition across time and space and poses questions about humanity, the answers to which are provided through methods that combine qualitative research and the application of quantitative measures. Inherent in such inquiries are cross references with aspects of other social science and humanities disciplines. This fusion of fields that naturally occurs within the study and practice of history provides a firm foundation upon which can be built effective initiatives for interdepartmental and interdivisional cooperation. Creating interdisciplinary and interdivisional programs, courses, internships, workshops, and research will provide opportunities for students and faculty within the social sciences and the humanities to bring unique perspectives to their disciplines and to the greater university community. The study and practice of history is the fusion of social sciences and the humanities. As such, an immediate goal of history departments should be to serve as the catalyst for maximizing the potential for interdisciplinary activities both within the social sciences and with disciplines within the Humanities.

ENG12. FEAR AND ANXIETY AND ZOMBIES: MONSTROUS REVISIONS AS CATHARSIS.

In recent years, the living dead and ghouls of every make and model have experienced a resurgence in popularity. This resurgence is most apparent in literature where monstrous revisions of classic novels and the lives of historical figures such as *Pride and Prejudice* and *Zombies* and *Queen Victoria: Demon Hunter* have become bestsellers. While decidedly tongue-in-cheek, these horrific texts capture society's response to our troubled times. Made uneasy by economic woes, feeling threatened by escalating violence rates, and alarmed by the possibility of homegrown terrorist cells, society is continually bracing for another cataclysmic blow. However, through the monstrous revision of familiar literary and historic landscapes, society is able to mediate these anxieties and gain catharsis.

ENG13. ENVISIONING THE DECLARATIVE POWER OF TOURISM: THE CALL FOR POSTDISCIPLINARY OUTLOOKS.

This presentation questions whether those who work in tourism and in Tourism Studies are decently tuned into the contemporary dialectics of emancipation which compose the changing contours of being and becoming around the world. It develops the view that an international and worldmaking field like Tourism Studies should have a

high proportion of researchers defamiliarising themselves with hard domain boundaries and closed disciplinary (and even closed interdisciplinary) systems of analysis. It argues that within a panoramic and enunciative domain like Tourism Studies – which has to admit manifold competing social / cultural / institutional notions of 'place-construction' and 'space-construction' in every corner of the world – neither domain purity nor disciplinary / interdisciplinary propriety will axiomatically 'get things done' to reliably secure interpretations and communicate findings to the myriad of interested / involved audiences which are now turning to 'the declarative agency of tourism' to be not only seen but heard. Thus this presented case (for more commonplace postdisciplinary research in and across Tourism Studies) seeks to describe more permeable ways of designing research studies which – rather than uphold universal laws and generalised cultural values – endeavour to respond differentially to the new sorts of inculcations of being and becoming which are arising on every continent. It will critically assess the agency and authority of tourism / Tourism Studies on these shifting grounds of knowledge and aspiration upon which newly-emancipated or confidently-fantasmatic peoples think and hope. In calling for more frequent and perspicacious forms of postdisciplinary knowledge, this presentation suggests that much work in Tourism Studies research will increasingly take place in complex 'contested realm' as all sorts of populations use the inscriptive power of tourism to announce or re-declare themselves. This imperative for anti-canonical work and for new dialectical fluidities in knowing the peoples / the places / the pasts of tourism will undoubtedly require many sorts of exhilarative trespass in the epistemologies and the ontologies of the so called domain (of Tourism Studies).

ENG14. ETHNOGRAPHY, INTERVENTION AND PREVENTION: PUBLIC HEALTH STRATEGIES GROUNDED IN LOCAL CONTEXTS.

Ethnographic research and analysis has been used as a basis on which to design intervention and preventions efforts from promoting cervical cancer screening in Mexico to HIV interventions among adults in the U.S. with severe mental illness. The methods employed by ethnographers in data collection allows for a fuller understanding of the multiple and interacting historical, social, economic, political and cultural contexts that inform both patterned behaviour and the transmission of disease. This, in turn, allows intervention and prevention efforts to be tailored to specific populations, and those strategies informed by data collected through ethnographically-based research and grounded in local contexts have been proven more efficacious at promoting behavioural change. This paper presents a brief overview of how and why anthropology informs more efficacious intervention and prevention strategies and then details one ethnographically-based research project, Project PHRESH.comm (Philadelphia and Hartford Research and Education on Sexual Health and Communication), designed to explore sexual decision making and negotiation in sexual and/or romantic relationships among young African American and Puerto Ricans adults in Hartford, CT and Philadelphia, PA. Findings from this project are to be used to design interventions aimed at reducing the spread of STIs/AIDS among vulnerable, inner city populations.

ENG15. DIGITAL AUDIENCES AND AMATEUR CONTRIBUTIONS TO THE MEDIASPHERE.

This project explores the way on-demand technologies (VHS/DVD releases, TiVo/PVRs and download/streaming) allow media consumers to create viewing patterns beyond those proscribed by media corporations. A vibrant community of new-media artists exists beyond traditional avant-garde institutional art-making, and this community has flourished in the digital age due to several factors, including easy access to digital media artifacts and the global reach of the internet which allows for immeasurably wide distribution. This ability to obtain unregulated televisual content from around the world through the internet has particular significance in the Canadian context, where media corporations struggle to find audiences under American cultural hegemony and economic dominance. Further, constant access to these new sources of media allows audiences to choose the time, location and method of their media consumption, thereby changing passive consumers into active collaborators.

As participants in fan culture, contemporary audiences have the ability to possess television episodes, feature films and recorded music. This form of audience-driven distribution allows superficial control on behalf of the viewer, engendering a greater sense of ownership over the product. While networks and cable companies are slowly negotiating the emergence of web-based viewing, television audiences themselves have created their own broadcast network via personal computers; a network which consists of content created by corporations, and audience-created content such as fanvids (vids), or works that re-edit existing texts. The potential of vids to be critically considered as isolated audio-visual theses therefore provides an interesting answer to Derrida's writing on parergon, or frame: if the parergon is a work's frame, then a vid can be pure parergon, insofar as it contains a cohesive argument about and provides eloquent discourse around the original work which it frames

ENG16. ANTHROPOLOGY AND THE DISCOURSE OF ABORIGINAL IDENTITY AND RIGHTS IN BRITISH COLUMBIA COURTROOMS.

^{2-1a} A number of legal cases in the courts of British Columbia have served as a forum for the discourses of Aboriginal identity and rights. ^{3-a} This paper examines aspects of the discourses of the social sciences, especially anthropology, in the bracketing and representations of aboriginal identity. ^{3b} Several recent key court cases will be looked at, plus how the framing of anthropological testimony and ideas within legal discourses has had an impact on anthropology. This is especially true for notions about kinship, social organization, and territoriality.

ENG17. BARBIE, JORDAN, RACHEL, AND THE GREAT PAEDOPHILE PANIC

The 'performativity' of culture is now firmly established as a concept and can provide a potent descriptive and analytical vocabulary. A visitor to England today cannot fail to notice a significant social drama which looks set to run and run. It is entitled "The Great Paedophile Panic". The scenario of this drama is that England is infested by an army of paedophiles, whose members are ready at any moment to swoop down on a child, kidnap, rape and murder it. The dramatis personae are the paedophiles themselves, the children, their parents and the media – particularly the popular press. The scenario can be seen playing itself out in the fearful attitudes displayed by parents; prohibitions upon children to play outside or alone; exhortations not to talk to strangers; the activities of vigilante groups; and a continuous and hysterical press campaign to root out this national scourge and disgrace. How are we to understand the 'state of the nation' which these circumstances suggest? Let us invent another scenario. Let us take, as its main ingredients, a toy called 'Barbie'; a woman who calls herself 'Jordan'; shops which sell thongs to five-year-old girls; and a TV series "Friends", where adults behave like adolescents behaving like children. What is going on?

ENG18. SPEAKING WITH THE DEAD: DEATH MASKS AND THE STORIES THEY TELL

Throughout centuries, masks, made both in life and death, have been produced to preserve the image of some of history's most notable persons. Historically used by anthropologists to study the physiognomy of its owner, the advancement of recent technology has allowed the disciplines of science, anthropology and history to further compliment each other by re-creating the faces of the long departed. With every facial marker recorded in plaster, scientific evidence could quite possibly end long disputes surrounding the characteristics and deaths of many historical figures. Thus, through forensic technology, anthropological analysis, and historical data, further studies may be conducted to compare the legend of the person, with the reality behind the mask. This paper attempts to explain how 3D technology and computer animation are used by historians and anthropologists to uncover the secrets of remarkable men, from Julius Caesar and Abraham Lincoln, to the infamous John Dillinger.

ENG19. ANTI-CORRUPTION AND THE RE-POLITICISATION OF THE DEVELOPMENT INDUSTRY: LESSONS FROM PAPUA NEW GUINEA

In his seminal book, *The Anti-Politics Machine*, James Ferguson, anthropologist and strident critic of development, suggests that the development industry ignores the political realities of the developing nations it operates within. Drawing upon analysis in the small African nation of Lesotho, between 1975 to 1984, Ferguson argues that corrosive issues such as corruption were ignored by the technocratic development machine. He tentatively suggests that his findings could be applied in other contexts as the development industry operates similarly in many countries. Since Ferguson's book was published, the development industry has increased its efforts to fight corruption. At the same time non-governmental organisations have risen to prominence, supposedly re-politicising the development agenda.

In this paper I draw upon recent field work conducted amongst anti-corruption organisations and activists in Papua New Guinea (PNG). I contrast the activities of, and interactions between, Transparency International (TI), an global non-government organisation, and a group of local 'radical' anti-corruption protesters. I suggest that despite its official mandate TI has not avoided politics, although at times it has managed to exert a de-politicising influence over local protest groups. In turn, I show that recent efforts in the development industry to engage more directly in political issues has the potential to both reinvigorate and dampen local engagement in politics. This provides a nuanced contrast to Ferguson's thesis in the *Anti-politics Machine*.

ENG20. THE CULTURAL SIGNIFICANCE OF TREASURE ISLAND: AN EXAMINATION OF THE SIMULTANEOUS RISE IN JOURNALISTIC SENSATIONALISM AND BRITISH IDENTITY TOWARD CHINESE PIRATES IN THE ENGLISH-SPEAKING WORLD, 1879 – 1920

This paper examines the newspaper responses in Great Britain and America towards piracy (particularly Chinese pirates) before and after the publication of Robert Louis Stevenson's book, *Treasure Island* in 1883. I look at articles dating from 1879 up until 1920. My central argument is that the book caused a newfound public interest in piracy and British national identity. As a result the newspapers in Great Britain and America began publishing sensationalist news items that may or may not have included fabricated articles about this type of crime in the South Asian waters. I then examine the cultural significance of the book, where I look at the public responses toward *Treasure Island*. I have found that the book immediately became a staple for both children and adults, boys and girls, men and women. The book was taught in schools to promote English nationalism in Britain where teachers used it to illustrate British history and identity. This would later prove to be the case in China where missionaries added *Treasure Island* to their school curriculums in order to educate Chinese children in a British and distinctly Western fashion

ENG21. PATERNAL GRANDMOTHERS AND GRANDSONS: X-CHROMOSOME RELATEDNESS AND SEX-SPECIFIC CHILDHOOD MORTALITY

We have re-modeled the predictions of the grandmother hypothesis by examining the genetic relatedness between grandmothers and grandchildren. We used this new model to re-evaluate the grandmother effect in seven previously studied human populations. Boys and girls differ in the percent of genes they share with maternal versus paternal grandmothers because of differences in X-chromosome inheritance. We have demonstrated a relationship between X-chromosome inheritance and grandchild mortality in the presence of a grandmother. This approach yields more consistent support for the grandmother hypothesis. We have received abundant questions and criticism regarding our finding that in all of the populations in our analysis, paternal grandmothers increased grandsons'

likelihood of mortality. Here I respond to this controversy with theoretical frameworks that could explain this phenomenon in light of reproductive strategy and adaptive incentives.

ENG22. DOES THE ROCK REALLY NEVER STOP? MODERN TOURING BY HARD ROCK BANDS OF THE 1980S

Hard rock enjoyed its highest degree of popularity in the 1980s. In earlier research, I identified this period as one starting with the release of Van Halen's first album in 1978 and ending when Nirvana's Nevermind (1991) became a widespread success in 1992. Some of the more successful groups have continued to tour into the first decade of the 21st century, including a tour entitled The Rock Never Stops, featuring Poison, Quiet Riot, Warrant, L.A. Guns, Dokken, and others, sometimes featuring as many as six groups on a single bill. This paper will discuss groups from the 1980s that continue to tour and detail the financial success of The Rock Never Stops tours to determine if the tours are financially viable. The data will then be used to compare the success of each tour from 1998 from 2007 with each other and make parallels on why some tours were more successful. Additionally, data will be compared to other tours that feature fewer bands (such as Def Leppard and Tesla), compare the success of tours by Ozzy Osbourne and Black Sabbath and recent performances of Van Halen and Led Zeppelin. Finally, data will be used to evaluate the success of a band comprised of rock veterans from the 1980s.

ENG23. COMMUNITY AND COMMUNICATION: STRATEGIES FOR SUSTAINABILITY

The Tasman Peninsula is located on the far South-Eastern tip of Tasmania, the island state of Australia. This location is the home of a vibrant community of 2000 people who have traditionally been engaged in fishing, farming and tourism activities. The community remains isolated in the 21st Century, with a unique existence carved by ancient geological formations, proximity to the great Southern Ocean, an ancient history of subsistence living by indigenous peoples, and a recent history built on penal settlement and colonisation by the British. As the nature of agri-industries and tourism are changing, and the community is affected by globalisation and world economy, it needs to be creative in assuring its future sustainability in terms of economy, environment, culture and society. This presentation argues that the communication within the community will be important in addressing the issues of identity and belonging. Communication is considered between individuals, through local government, interest groups, State and Federal interventions and stakeholders. I enter the community as an 'outsider' and I seek acceptance firstly by the local school, and then by other community members. I take a position in the narratives of the community, where I can hear the voices and see the actions of the people as they address issues of the establishment of Marine Protection Parks, eco-tourism, local economy, changes in fishing practice, the place of traditional farming and the emergence of niche marketing in crop production, and the reactions to a World Heritage Listing of a major tourist attraction based on the early penal settlement.

ENG24. REALISM AND PANDEMICS: INVESTIGATING THE NON-STATE ACTOR

Because the International Relations theory of realism focuses primarily on the role and power of the state the theory is often overlooked when assessing the potential threat from the non-state actor. The impact of the non-state actor upon the state is quite often underestimated and the threat to a states national interest somewhat downplayed. If IR theory is able to determine the potential power that a state actor may exert upon another state actor it stands to reason that the same theory could be utilized to determine the power and impact of the non-state actor. Hans Morgenthau's classical realism is such a theory. Morgenthau stipulates that the national interest should be conceived in terms of power. As the state prepares to counter any threat, be it either another state actor or a non-state actor, it becomes the state's primary duty to preserve and protect their national power.

Despite unprecedented preparation from nation states the 2009 pandemic influenza outbreak confirmed that their respective efforts were futile when combating the smallest of enemies. Simply put their pandemic preparedness plans failed. As governments the world over begin to reassess their pandemic preparedness efforts they may wish to look towards IR theory for some guidance. In using the elements-of-national-power approach conceived by Morgenthau a detailed conceptual framework to investigate the impact of pandemics is established. By developing an understanding of the total impact of pandemics, states are better able to facilitate adequate preparedness which places the integrity and national interest of the state at the forefront of their respective pandemic response.

ENG25. INTERDISCIPLINARY STUDIES AND THE BRIDGING DISCIPLINES: A MATTER OF PROCESS

Bridging disciplines have much to teach regarding how to combine analytical tools to tackle problems and questions that cross traditional disciplinary boundaries. This article explores interdisciplinary aspects of two long established bridging disciplines—geography and anthropology—in order to consider what the relatively young undertaking labeled “interdisciplinary studies” can learn from their long existence. It considers the fallacy of nomothetic claim as well as the fruitful production of solutions by viewing process (methodology), not domain (academic turf), as the key to interdisciplinary success. Staking claim to interdisciplinarity is shown to be unproductive while finding the need for interdisciplinary approaches and following the mandates of that need strengthens both the disciplines and interdisciplinary studies.

ENG26. CONTEMPORARY PRACTICES IN QUANTITATIVE POLITICAL SCIENCE: A TALE OF PTOLEMAIC CIRCLES OR KEPLERIAN ELLIPSES? ARE QUANTITATIVE METHODS IN POLITICAL SCIENCE SCIENCE OR SCIENTISM?

Building on the work of Taagepera (2008) and Leamer (1983), I examine this question in terms of regression analysis's shortcomings in model identification, and the overall quality of statistical testing in the American Journal of Political Science (AJPS) by taking a survey of articles from 2000 to 2008. The question of why we believe the solution to any given structural model is an additive string of coefficients and normalized vectors when $f(x)$ could be anything is one which has not been asked enough among applied researchers. Using simulated datasets I test traditional regression analysis's ability to identify causal relationships among phenomena based on classical mechanics. While we assume regression is an adequate tool for discovering causal mechanisms in complex social phenomena, it does not appear that this procedure identifies simple physical ones, even from noiseless data. I discuss the results of the survey of AJPS in terms of the trappings of significance testing and the need for alternative techniques, and compare these results with a similar survey by Ziliak and McCloskey of the American Economic Review. I argue that the problems of quantitative political science are not a consequence of the methods themselves but the way they are used combined with the omission of logical model building prior to confirmatory statistical analysis.

ENG27. CULTURAL PERCEPTION OF DISABILITY: THE CASE OF THE VISUALLY IMPAIRED MIGRANT IN IRELAND

^{3b} This research paper presents preliminary findings from a research project which investigates the hitherto undocumented experiences of the visually impaired migrant in Irish society. ^{4b} Preliminary findings relate the theme of the cultural perception of disability from an intercultural perspective. Twenty Two in-depth semi-structured interviews were carried out for the study. Participants were visually impaired migrant adults and professionals and carers who work with both children and adults. Data analysis was carried out using the software programme Atlas.ti which was designed for grounded theory approaches.

This paper examines the cultural perspectives of how visual disability is considered in distinct cultures. It also discusses how cultural perceptions of disability may help or hinder an individual's adaptation process both to their visual impairment and to living and integrating into a new culture in Ireland. Moreover, the paper discusses how these divergent cultural attitudes towards disability impact upon individual adaptation to disability and to adaptation as a migrant to their host country, Ireland.

ENG28. DISCOURSE ETHICS AND THE DELPHI METHOD

Hierarchies of evidence frequently place expert opinion and surveys at, or near, the bottom of the pyramid; and as Delphi methods often combine both, a Delphi is routinely considered a "weaker" form of data analysis. However, approaching the Delphi method through a Habermasian discourse ethics lens reveals an argument for using "expert" consultation as an inclusive and ethical engagement with purposively-sampled participants. This paper re-reads the Delphi technique, first reviewing its tenets of generation-abstraction-consensus, and then aligning the Delphi process with principles of Habermas' "discourse ethics". Through the facilitation of mutual and equal interactions, and the use of multiple rounds of data collection and analysis to work towards consensus, the Delphi researcher can enact "discourse ethics" and maintain the co-operative, non-coercive inclusion of participants, provide recognition of a range of perspectives, and manage (anonymous) critique from which no participants are exempt. The alignment of Delphi methods and discourse ethics is discussed through a summary of the responsibilities of the researcher at each phase of the Delphi process to maintain rigour in analysis and provide an equitable and ethical space for participants when working towards mutually appropriate consensus.

ENG29. TOWARDS A THEORY OF RACIST HUMOUR

Judith Katz (White Awareness: Handbook for Anti-Racism Training, University of Oklahoma Press, 2003, p. 59) classifies '[l]aughing at racist jokes' as an example of 'individual racist behavior' and 'kinds and levels of racism'. This claim is a good starting point for an analysis of racist humour, which has not really been developed in the academic literature on racism or humour, although the broader concept, 'ethnic humour', has been widely discussed. Katz's claim also raises questions about the conceptualisation of racism, humour and laughter. **What is a racist joke? Can the concept of racism cover actions that are not necessarily voluntary or ideologically motivated, like laughter?** This paper considers such questions sociologically, and draws extensively on the interdisciplinary study of racism, the psychology of humour, discourse analysis, humour studies and moral philosophy. It argues for an 'incongruity-conformity' theory of humour, which emphasises that humour and laughter represent conformity to social norms, for a 'narrow' approach to the definition and analysis of racism, in order to avoid the trivialisation of racism that is an unintended consequence of 'broader' approaches, and for an 'ethical' anti-racism, placed not on taboos but on a systematic moral-philosophical base.

ENG30. THE INTEGRATION OF ACADEMIC CONTENT, ADDITIONAL LANGUAGE SKILL BUILDING, AND CIVIC AND CITIZENSHIP RESPONSIBILITY LEARNING: AN INTERDISCIPLINARY SOCIAL SCIENCE TEACHING APPROACH

The importance of language study at university as an experiential growth process is well-documented. Language teaching will be successful to the extent that students are gripped by immediate experiences in the target language, in this case English in a Japanese university setting. Language teachers will be more successful when they approach skills and knowledge learning as a part of students' social and civic responsibility learning - for example, how to cooperate and share learning rather than compete. Success in teaching and learning of language-communication skills, and discipline knowledge (e.g. sociology) can be enhanced when employing an approach that focuses neither on epistemic nor technical learning. Deeper learning focuses rather on what Flyvbjerg (2003) calls phronetic learning or what is valued in the learning process over and above the actual skills or knowledge learning that takes place.

This presenter has been developing a teaching and learning methodology that uses a CLIL (content and language integrated learning) approach to foster greater awareness of both individual and social study responsibilities that can be employed in the wider society outside school. Theoretical support will be presented for such an approach and actual in-class study and activities will be reported on to illustrate this three-tiered higher learning approach.

The framework for this integrated study uses an intersection of language-communication interaction and sociology content knowledge-building to construct a civil study society in class from one week to the next. The primary aim of this CLIL civic study approach is to create and nurture social study structures that direct us towards a more accountable and responsible learning. **How do we raise issues of mutual concern, organize our study and study time, make study decisions, and plan ahead after reflecting on previous study?**

ENG31. DISCIPLINARY AND INTERDISCIPLINARY PRACTICES IN ANGLO-AMERICAN LAW

For any given legal problem that emerges in the United States, there are any number of ways of finding an answer. Some jurists search for answers through such disciplinary practices as the legal syllogism or textualism (called the "logical method"). In contrast, other jurists look for answers in the social ends of law. This interdisciplinary practice (called the "policy method") disciplines the judicial answer by three alternative extra-textual phenomena: the judge=s personal sense of justice, well-defined community needs, or duly established governmental processes or longstanding social arrangements. My ambition is to explain, synthesize, and critique these disciplinary and interdisciplinary practices in American law.

ENG32. GENDER AND RELATIONSHIP DYNAMICS INVOLVED IN THE DECISION TO USE EMERGENCY CONTRACEPTION: HOW WOMEN DECIDE AND WHAT ROLE THEIR PARTNERS PLAY IN THOSE DECISIONS

In 2006, emergency contraception became available without a prescription in the US. While this legislation opened the door for more women to access the medication more easily, little is known about how women make the decision to use emergency contraception while others do not. This paper is an analysis of a qualitative interview study with 42 undergraduate college women about their experiences regarding emergency contraception. Of the sample, half of the women took emergency contraception and half did not after experiencing contraceptive failure or unprotected sex which made them feel they were at risk for pregnancy. I have examined the reasons why one woman would choose to use it in such circumstances while another would not. I specifically looked at the influence of a woman's sexual relationship and her partner's opinion on this decision. Preliminary analysis indicates that most of the women believe that it is solely their choice whether or not to access emergency contraception and those that do consult with their partners are not necessarily looking for approval, rather just to "keep them in the loop". However, it is clear that misinformation still exists regarding the actions and availability of emergency contraception, which may be interfering with a woman's access to the medication and her decision to use it.

ENG33. PREPARING GRADUATES FOR THE PROFESSIONS: ACHIEVING EMPLOYABILITY THROUGH THE EXPLORATION OF NEAR-WORLD SCENARIOS

Scenario-based learning (SBL), founded on situated learning theory and the valuing of contextual knowledge, may provide one stratagem for getting students closer to the realities of their intended profession via the construction and deconstruction of near-world scenario experiences in university settings. Scenario-based learning processes present students with realistic sets of circumstances, true-to-life professional tasks, authentic challenges and work-oriented role engagement - transacted through

communication styles and within cultural parameters similar to those found in the actual professional setting.

The literature suggests there are three main kinds of near-world scenarios used to enhance the prospects of employability in the professions; namely problem-based, issues-based, and speculative-based scenarios respectively. Although each is designed to achieve particular purposes, the author's experience as an academic development adviser in five universities (three countries), suggests that scenario approaches may be chosen arbitrarily, or habitually, by teachers selecting options from a limited knowledge of those available. Given the above, this paper has two main aims: The first is to outline specific characteristics of near-world scenarios that might be harnessed to increase the employability prospects of students as intending professionals. The second aim is to provide critical examples of each kind of scenario that might be used singularly, or in combination, to achieve desired learning intentions in more focused, discerning ways.

ENG34. THE TIES THAT BIND: DISTINCTION, RECOGNITION AND THE RELATIONAL

The 'relational' as a theoretical category has a strong history in sociology, no more so than in the work of Pierre Bourdieu. His well-known assertion that the 'real is relational' is evident in his emphasis on distinction as a crucial mechanism of social reproduction, a mechanism that illuminates the relational aspects of class and the ways in which social classes are active in their own classification. Given that class is arguably a relational concept par excellence, what Bourdieu has done to a large extent is deliver on the promise of class as a concept; he has put the 'classifying' into class.

What has not yet been done successfully, however, is the same for Bourdieu – to deliver on the promise of his avowed relational constructs, and explore in more detailed ways the importance of relations and relationships to people's class trajectories. The current paper argues that, for such a task to be fulfilled, it requires a shift of emphasis away from vertical forms of relation, to more 'horizontal' forms. In effect, it requires the fleshing out of Bourdieu's latent intersubjective analysis of social and cultural life. One way of expanding this relational geography can be found in the work of Axel Honneth and his emphasis on intersubjective recognition as the basis of social interaction. The purpose of the current paper is to explore this interplay between notions of recognition and distinction, and identify implications for, in particular, debates over agency and ambivalent class identities.

ENG35. IMPROVING EDUCATIONAL OUTCOMES FOR FOSTER YOUTH

For almost 800,000 children and youth served in foster care each year in the United States, a quality education is vitally important. It not only provides children with a road map for future success, it can also serve as a positive counterweight to abuse, neglect, separation, and instability. Quality education begins with a foundation of educational continuity and school stability beginning in early childhood and continuing through to high school graduation. Policies that ensure that students in out-of-home care attend the same school of origin for a minimum of a school year are necessary. The lack of school success generally correlates to the lack of educational continuity and school stability experienced by students in out-of-home care. The educational impact of every school change is significant. Each time students enter a new school, they must adjust to different curricula, different expectations, new friends, and new teachers. The school environment itself plays an important role for children by providing opportunities to develop positive relationships with supportive teachers, school-based counselors, and classmates. These relationships often provide a measure of protection from the disruption and uncertainty associated with out-of-home placements, maintaining stability for these relationships is critical.

ENG36. LIFE HISTORY THEORY DEMONSTRATES THE LIMITS OF THE WEATHERING HYPOTHESIS

Influential investigators have posited that a physical trade-off in the final period of human reproductive maturation is minor and not worth investigating; concluding that the explanation for the higher mortality found among infants of recently maturing adolescents is not biological. They postulate that psychosocial factors are principally responsible for poor reproductive outcomes. In the initial study leading to the Weathering Hypothesis, however, differences between outcome for ethnicities were emphasized over differences among mothers of different ages (representing progression in biological maturation) within the same ethnicity. These publications have led many authors to continue to seek reasons for poor reproductive outcomes on the basis of psychosocial factors alone, and some to conclude that infants of adolescents are healthier if born smaller than the ideal weight for infants of adult mothers.

Meanwhile, Life History Theory studies demonstrate adolescent gravidæ: continue to grow during pregnancy, bear infants of lower birth weight (though ideal birth weight is the same for US Black and White mothers of all ages) and need to gain more weight than adults to bear ideal birth weight infants. Additionally, intergenerational biological studies relate birth weight of infants to birth weight of their mothers. The author's population-based (16,000,000 US births) and clinical research, demonstrates the limits of the "weathering hypothesis" and leads to the conclusion that biological factors contribute strongly to birth outcome, especially among women who bear infants during adolescence.

ENG37. HOW AND WHY DOES EDUCATION FOR A SUSTAINABLE FUTURE CALL FOR NEW VIEWS OF ASSESSMENT?

At the turn of the 19th century, Guðmundur Finnbogason, an Icelandic psychologist educated in Denmark said:

In other words: the education of each person must be assessed according to whether he is competent to live and work in human society, to live and work such that his life each day attains more value for himself and others No-one can become a person except in the society of others.

The Decade of Education for Sustainable Development (DESD) questions traditional educational practices promoting instead: interdisciplinary and holistic learning, values-based learning, critical thinking, multi-modal approaches participatory decision-making and locally relevant information. The aim of this paper is to develop an argument that the pursuit of education for sustainable development can be approached through using assessment as a tool for change. Schooling and education is made up of many interacting activity systems. Individuals are educated within a society. Activity systems which have education and/or learning as an object can be described and analysed with respect individual learners, a society, schools and the workplace. Assessment is of mutual relevance to school systems and the workplace. Discussions and collaboration on the roles of assessment within each system could become a tool for change by functioning as overlapping areas of practice or shared objects. Current assessment practices in schools and the workplace do not support some of the core values of ESD. ESD itself represents a different approach (frame of mind) to standard educational practice. Assessment methods appropriate to ESD can become tools for sustainable change in schools and the workplace. Key concepts for the full argument are object-oriented activity systems, work and learning, as well as society and the individual and their relationship to one another. The theoretical approach draws particularly on cultural-historical activity theory being developed and deepened by a range of cross-disciplinary researchers. It also draws on the notion of the pedagogic device and the recontextualisation of knowledge developed by the late Basil Bernstein. Assessment tools and evaluative criteria mediate the manner and extent to which the ESD frame of mind might be considered desirable, not only by learners and parents, but also by teachers and the larger society.

Four assertions are made about assessment practices in schools. The challenge is to move towards new practices.

Existing forms of assessment promote static, not dynamic, views of learning. Existing forms of assessment do

not serve ‘transitions’ well. Transitions are found in trends in society, such as the use of technology or (im)migration. Learners experience transitions between school levels, between the workplace and school and within in the workplace. Assessment practices at transition points generally do not reflect the dynamic or social nature of learning.

Current assessment privileges certain types of knowledge. Mainstream assessment often reflects high-stakes positivistic knowledge without acknowledging the need to protect intergenerational knowledge or knowledge that is culturally or place specific. Students may become alienated. Skills and values are considered to be distinct from one another.

Common approaches to assessment assume that scientific knowledge is culture free. Assessment practices typically reflect criteria of knowledge based on a techno-scientific-industrial culture without acknowledging that science and technology are not culturally neutral and that decision-making can be problematic. Post-normal science and new technologies mediate conceptual direction and ways of knowing.

Assessment often concerns individuals, not communities (of practice). Assessment often focuses on individual performance encouraging an individual rather than a community approach to learning. Learners do not have to consider the values of the community and what might justify individual views and expression. Uniformity rather than diversity is the norm. *[This is] the problem which schools are battling with, when a culture is transformed, alienated, to become school knowledge. The aim and role of the school must be to work against the alienation of learning.*

Assessment lies at the boundaries between the individual and society, between learning and work. In looking for collaborative opportunities, the core activities of teaching and learning however remain within the professional domain of teachers, just as workplace procedures remain the responsibility of those in the workplace. But assessment is of mutual relevance and collaboration on the aims and functions of assessment is an overlapping area between communities of practice and has the potential to be a boundary object between work and learning thus driving change in education.

ENG38. SUSTAINABLE USE OF TECHNOLOGY FOR EFFECTIVE LEARNING IN IRELAND

In this paper the authors discuss two aspects of the relationship between technology and sustainability that are relevant to the Irish education system, illustrating their points from literature and from work carried out at their research centre, the Centre for Research in IT in Education (CRITE). It is a time of severe curtailment of national budget and increasing awareness of environmental issues, neither of which factors, of course, is unique to Ireland.

The relationship between technology and sustainability is not an easy one to evaluate. The debate about the pros and cons of technology continues, as it is difficult to be confident when a technologically-based activity is in fact environmentally sustainable. Moreover, educational innovation is required to be sustainable in another sense; appropriate initiatives need to become integrated into the education system, rather than being short-lived and having little permanent effect. Additionally, students’ learning needs to be sustainable in the sense that key skills and appropriate knowledge should persist throughout life. In this paper, these different forms of sustainability are referred to as relevant.

Therefore, two issues are explored for which technology use within education facilitates the education process and can be construed as sustainable (in any or all senses of the word as considered here):

Effective learning – addressing a widely recognised problem in education, the need for learning to be deep (hence, sustainable and ultimately sustained) rather than surface;

Efficient use of resources – considering creative approaches to education in the light of students' increasing ownership and use of the newer technologies.

In exploring the sustainable use of technology for effective learning, a range of different initiatives which focus on engaging learners and the efficient use of resources is described. No one of these can resolve all the problems associated with increasing technology use in education. However, given the scarce resources currently available and the Irish government's drive to increase ICT in classrooms, these possibilities could offer a cheaper and more sustainable method of fulfilling its target of providing technology-enriched education.

ENG39. WIKIS – TOOLS FOR CREATIVITY AND COLLABORATION – 3 CASE STUDIES FROM IADT

This paper sets out to document how wikis are currently being used in IADT in two different disciplines to explore the creative and collaborative aspects of wikis. The paper will showcase examples of how Wikis have transformed what we define as learning spaces and demonstrate that there is no need for learning to be physically constrained to its environment. The issue of evaluating the pedagogical effectiveness of Wikis will be discussed with feedback from the students cited. The recent problems of WikiSpam as a problem for fully open Wikis will be mentioned in the discussion as well as providing some tips for using this type of technology for pedagogical assessment. Samples of the Wikis from all of the case studies will be shown in the presentation.

ENG40. BUILDING AND SUSTAINING A LEARNING COMMUNITY FOR PROFESSIONAL EDUCATORS IN A WEB 2.0 WORLD

One of the challenges facing lecturers in Higher Education in the 21st century is how to sustain relevance to the rapidly changing expectations of a student body who are now immersed in a web 2.0 world. The central aim of this paper is to describe how the Learning Development Centre at City University London is responding to this challenge by developing an active approach among lecturers and professional staff who work with each other to develop and sustain a learning community. This paper aims to explore how this has been achieved, the issues that have been raised and to examine opportunities for further development in sustaining a University-wide community of confident web 2.0 practitioners. The specific focus is on the development and delivery of a 30 credit module on Technology Enabled Academic Practice.

Using the Community of Inquiry and Community of Practice models the authors show how the programme facilitates and promotes teaching and learning approaches which emphasize collaboration through providing tools and techniques which develop practitioner confidence in engaging with web 2.0 tools. A discussion of the varied topics and activities deployed on the programme demonstrates how a genuine sense of community is developed and sustained. This approach is re-enforced through the assessments which encourage peer to peer learning as well as developing practical expertise in current learning technologies which can be applied to their current academic practice. The paper concludes with

comments from students who have completed the programme and suggests ways of sustaining the community beyond their immediate involvement with the programme.

ENG41. THE DEVELOPING ROLE OF THE EDUCATOR IN WEB 2.0 AND OER ENVIRONMENTS

Introduction

The proliferation of Web 2.0 social networking tools enables the creation of new open teaching and learning spaces. This paper investigates the use of open social forums associated with Open Educational Resources (OER) to facilitate informal and formal online activity between learners and teachers. The focus in the main is on two lecturers who are familiar with the use of closed and password protected online environments.

The developing role of the educator as a facilitator in open social networks is investigated through actual use of OER and associated open forums for informal learning. The paper also reports on whether open forums attached to OER will be adopted instead of closed and password protected areas for formal learning.

The study approach

This discourse is based on an intervention involving actual use of OER and associated open forums for informal learning in Human Computer Interaction (HCI). To ascertain how OER and open forums function and whether they could be adopted for formal learning, the following questions are addressed:

How does the use of the OpenLearn open forums differ from usage of closed and password-protected forums used elsewhere?

How does interaction in open forums, differ to interaction in closed and password-protected forums?

How does the role of the moderator differ between open and closed and password-protected forums?

Could open forums be adopted for university teaching?

In what ways might open forums improve the learning experience for users?

The data gathering techniques used were observation of online activity and semi-structured interviews. Two UK Higher Education Associate Lecturers in HCI familiar with usage of closed online forums discuss their experience of monitoring and contributing to two HCI open forums over a two week period in the spring of 2008. The semi-structured interviews with each of the two Associate Lecturers were conducted in June 2008.

Discussion

Both lecturers were keen to use OER with their students. However the lecturer opinions on use of open forums differed with one keen to adopt open forums and one much more reticent. This research indicates that the use of open forums can be quite different to the use of closed and password protected areas. The two HCI lecturers suggested the need to drive social interaction in open forums with activity. The first HCI lecturer said that learners are unlikely to return to the open forum when they have completed their study of the OER unit. This HCI lecturer also appeared to be suggesting that the use of pre formed groups could make online forums appear less anonymous.

The findings suggest that one lecturer wanted to consider using open environments for formal learning and one lecturer did not. Although the findings in the main are positive, there is a suggestion that facilitative techniques need to be further developed to support and sustain learning communication with OER and associated open forums.

Although new Web 2.0 communication tools are available, it remains to be seen how learners might actually interact in such open environments and what collaborative and cooperative learning experiences will be presented. This research provides early findings with reference to the potential benefits of OER and open forums. These results form a basis for more detailed research into the best ways to support communities in an OER environment. Future work will investigate the use of a variety of Web 2.0 social networking tools associated with OER with students and their lecturer within the HCI discipline area.

ENG42. SUSTAINABLE DIGITAL LEARNING OBJECTS & PRE-SERVICE STUDENT TEACHERS – A STEP TOO FAR?

This paper reports on a work in progress study where pre-service student teachers choose an elective course on Web 2.0 in the Classroom, and create digital learning objects. The paper discusses Web 2.0 technologies, specifically blogging and podcasting and reviews their uses in an educational context. The study finds these student teachers when given specific direction can create their own digital learning objects and have ideas as to how they will implement them, in their future classrooms. Extending the course to all year groups as a mandatory requirement of their course, is a recommendation of the study, and forms part of an ongoing work in progress in the Institution.

ENG43. KNOWLEDGE-PULL EDUCATION: STRATEGIES TO PROMOTE STUDENT RETENTION IN E-LEARNING ENVIRONMENTS

Introduction

Institutions of higher learning acknowledge that their primary motivation for offering online courses is to increase their overall rate of degree completion, a critical measure closely tied to accreditation and other measures of academic success. Indeed, educational institutions throughout Europe and United States report that economic recession has increased the demand for online education. Unfortunately, completion rates of programmes using distance and blended learning technologies have consistently lagged behind more traditional educational learning environments leading to effects directly opposite that leading the institutions to embrace online environments.

Push versus Pull

The concepts of “push” and “pull” stem from the business world, most particularly in consumer marketing strategies. A *push* approach to consumerism is based on the creation of goods and services in anticipation of customer needs. This approach is appealing from an economic perspective, as it allows businesses to control the flow of products to suit market demands and their individual needs.

A *pull* approach to consumerism draws from a customer-centric paradigm, relying upon a ‘make to order’ process. This process is based upon stated (rather than perceived) needs. While this approach holds greater interest for consumers due to a greater confluence of choice and personalization, it is more costly for businesses both in terms of time and product development.

Most educational institutions continue to favour a business model that reflects the push approach favoured by the industries for whom they supply graduates (as future employees.) The trend toward business modelling is so common that historic measures of best practice in industry, such as the Malcolm Baldrige Award, have established separate categories for excellence in Education. In a push-education environment, accrediting bodies and experts in academia establish appropriate benchmarks for student preparation. Learners are required to work within the structured confines of established programs, often with limited opportunity for change. And yet this is exactly what learners identify as a major cause of their dissatisfaction with traditional educational programmes, leading them to drop out of online educational programs.

In addition to traditional classrooms and online content-management systems, today's learners are seeking knowledge through social media outlets, blogs, Wikis, and even viral videos on YouTube. This has been referred to as a "cloud- based" system, supporting a seamless and continually evolving learning environment. Self-directed learners seek environments that promote a knowledge-pull culture, where non-linear modalities allow an individual to be guided toward knowledge translation in using a personalized process approach. Such methods support active learning and engagement in the evolution and synthesis of ideas. Although this is an appealing approach to learning from a consumer-focused perspective, it is a challenging and expensive process from an institutional stance, and runs the risk of directly opposing centuries of tightly held beliefs in the superiority of professorial knowledge and investment in gatekeeping the ways in which knowledge can and will be transferred.

Strategies to Promote Learning Retention

Sustainable e-learning programmes must attend to the expressed demands of a pull-knowledge economy and begin to utilize a 'cloud-based' distributed learning systems. These new learner controlled systems will promote engagement and foster a greater level of trust in the learning partnership. Specific strategies to promote student retention in e- learning environments will be offered using a case-study approach, based on experiences at the University of Wisconsin-Stout. This university was the first post-secondary educational institution to receive the Malcolm Baldrige Award for excellence in education and has recognized the evolution of change from a pull-knowledge to a push- knowledge economy.

ENG44. AN INVESTIGATION AND EVALUATION OF ONLINE LEARNING STRATEGIES WITHIN ASYNCHRONOUS AND SYNCHRONOUS LEARNING ENVIRONMENTS

^{3b} This research focuses upon understanding teaching and learning within asynchronous and synchronous environments within a distance learning programme in Higher Education at the Open University. ^{1a} Second year students utilise a variety of teaching and learning resources and develop strategies for their learning dependent on the particular methods being used within their online/distance learning environment. ^{2a1} The students may have different experiences and there may be a need for new strategies which may apply differently, depending upon the learning environment. ^{4a} The research considered the way in which students interact within online environments and whether there is a difference in terms of the type of interaction and the timing of the interaction. ^{3b} The focus of the research is to investigate the views of students and tutors towards teaching and learning within learning environments.

^{5a} The students value the teaching and learning which is taking place within the asynchronous learning environment. In particular students feel the value of. Although social constructivism is present within the synchronous sessions, the students were looking for more group interaction from the teaching and learning. This is identified through the questions upon whether the students are looking for social

interaction with the tutor and other students. They would like more sessions (66.7%) and they enjoyed meeting and discussing with other students (66.7%)

^{5-a} They were looking for the synchronous learning environment to offer an environment where students could come and discuss their difficulties/problems along with their peers. The synchronous learning environment was particularly helpful when students were studying a difficult topic such as the programming. Tutors felt that students were looking for more than simply activities to go over (75%). They were looking for the opportunity to chat with other students (100%) and to feel part of an on line community (100%). This reinforces the student's responses that they are looking for more group discussion. However they are not looking to discuss social interests. They are looking for an academic community where they can discuss their problems and difficulties.

^{5-a} Students are becoming more demanding as they are looking for activities from the units but also additional activities from tutors within the online environment. The experiential theory still has a place as the cycle of reflection is still important to the learner whether face to face or in the learning environment. Students are looking for support for assignments (100%), additional course material (83.3%) and tutors to answer questions (100%). They are also looking for support to catch up when struggling with the course (66.7%). There is a real desire for the teaching and learning to concentrate upon areas of the course which are most difficult and also offering extra sessions to students who are struggling. The positive responses indicate that students are looking for more than experiential learning but new and innovative ways of learning through social constructivism. The nature of the student/tutor relationship within this environment is very different and unique.

^{5-a} Students describe asynchronous learning environments as having a particular academic purpose. They make postings at the start of the course, engage in social interaction with the tutor on particular topics, carry out activities and discuss additional material for the course. The students also indicate that they are looking for different types of environments depending upon the stage of their learning. For example at the beginning of their studies they are looking for an asynchronous learning environment which provides information and a link with the tutor. Whereas, as the students move through the course they are looking for a synchronous learning environment which they can use to build up peer support. ⁵⁻

^b We believe that this research shows that we have moved towards a new position where the balance between technology and education in terms of learning environments has shifted.

ENG45. STUDENT PERCEPTIONS AND PREFERENCES FOR TERTIARY ONLINE COURSES: DOES PRIOR HIGH SCHOOL DISTANCE LEARNING MAKE A DIFFERENCE?

At the secondary school level, growing numbers of North American students are taking advantage of online education opportunities. It is promoted as an alternative to traditional face-to-face instruction and as a flexible route for providing advanced level and specialized courses for students, as well as an effective means of coping with shortages of qualified teachers. Students who enrol in online learning courses at the secondary school level are generally not representative of the broader student population. Research has shown that these learners tend to be superior to their cohorts in terms of literacy and technology skills and overall academic abilities. They tend to be more self-disciplined and motivated, and more likely to be planning to attend university in the year following graduation.

To date, very few studies have followed up with online learners after they have departed secondary school and transitioned to tertiary-level studies. This paper is based on a research study carried out to investigate if there are differences between students who complete secondary school courses exclusively in traditional classrooms and those who complete secondary school courses in an online environment with regard to their perceptions of, and preferences for, online learning at the tertiary level. A total of 160 fourth-year undergraduate students at Memorial University of Newfoundland, Canada comprised the sample for this research. Each of these students had completed one or more online courses since entering university in 2006 and all were high school graduates from rural schools in the Province of Newfoundland and Labrador.

An online survey was designed to assess their self-regulatory skills in online learning environments as well as their expectations and perceptions of online distance education courses. The survey contained a number of multi-item scales representing latent constructs. The overall student response rate was 79.4%, about half of whom had completed high school online distance courses.

A series of one-way analyses of variance were used to examine the data and compare students who did not have any prior high school online learning experience with those that did. Overall, the self-regulatory learning behaviours that are frequently linked to positive experiences and outcomes in online and distance education courses were equally apparent in all of the participating university students regardless of whether or not they had previously studied online. Further, our findings suggest that, despite their earlier exposure to online learning, the attitudes and expectations of students who participated in online courses in secondary school do not differ significantly from those of students whose first encounter with online learning occurred in a university setting. This is contrary to claims made by a number of proponents of online learning at the secondary level. It was also notable that both groups held quite similar and somewhat negative views of distance education in terms of their expectations and satisfaction. Similarly, both groups did not view the quality of communication and collaboration in distance courses as favourable. Evidently, willingness to repeat the online learning experience at the tertiary level should not necessarily be interpreted as a preference for this form of learning.

The absence of significant differences between the groups on any of the variables measured may be due to student experiences with distance education at university level having a mediating effect on any impact that secondary school experience with online learning might have had. It is also possible that students who are attracted to and enrol in university-level studies hold similar views of online and computer-mediated education already.

ENG46. FACTORS THAT AFFECT STUDENT ENGAGEMENT ON A TEACHER EDUCATION PROGRAMME

This paper outlines how one on-line college, Hibernia College is addressing the need to promote reflective practice for students who are undertaking a graduate diploma that will qualify them as Primary school teachers. Increasingly teachers are expected to work reflectively and collaboratively with pupils, colleagues, parents and other professionals. In addition a social view of learning implies an increasing emphasis on collegial professionalism. In order to foster this aptitude for and disposition towards interactive and collegial professionalism, students need experiences of this in their initial teacher education.

Opportunities for collaborative and reflective engagement in ways that support students to make reflective judgements in the context of their diploma programme are examined. These opportunities occur in three phases, i.e. through engagement with the lesson content, through the methods by which the programme is delivered and through the assessment process of the programme.

Both quantitative and qualitative data were generated in order to establish the extent to which students optimised these opportunities for reflection and collaboration. The results from an analysis of this data identified student engagement to be more robust at some phases than others. Some tentative conclusions were drawn and a pilot study was initiated in order to identify aspects of best practice within the three phases. These include initiating a structure that ensures tutors will engage with students at different points of the programme. It also includes supporting tutors to be more pro-active as they encourage students to make links between their on-line lessons and their on-site or live tutorial sessions and that students are supported to share their ideas collaboratively with their peers. The technology that best supports these practices is described and discussed.

ENG47. SUSTAINABLE LEARNING: THE POTENTIAL OF CLOUD COMPUTING FOR DISTANCE EDUCATION

The evolution of information technology has had a large impact on the methods of Distance Education. We are already seeing changes in the way universities provide student email services through third parties and how applications like Google Docs and Skype have changed the way learners collaborate and communicate. Distance courses are evolving from pre-packaged instructional media to active facilitation of constructivist conversations. Cloud computing is touted as the next paradigm shift in organizational computing. This paper explains what cloud computing is, its benefits and risks, and how it is already beginning to change ICT provisioning for both education and research. We speculate on how this might impact on the sustainability, practice and organization of Distance Education.

Lower costs and flexible computing-on-demand are the two key advantages of cloud computing. Cloud computing can be an industrial scale replacement of the “cottage industry” approach to institutional computing that now exists within institutions and organizations. The capital costs of computing can be converted to much reduced operational costs. With the cloud, the physical space and the energy ICT consumes are no longer required, yet computing power is greatly increased. In addition, the elastic supply allows users to add or lower capacity on demand. Many universities are already moving student email to cloud computing providers, and saving hundreds of thousand of dollars each year.

It has been argued that cloud computing is creating “new IT [Information Technology]-enabled market constructs” and having a profound effect on management, particularly in terms of incentive structures and administrative processes. This poses challenges to business transformations from which the distance education community and other educational and economic sectors cannot escape. The shift to cloud computing provides an opportunity for distance education providers to implement and/or re-structure their online operations and decide what services to offer and how they will be provided.

While cloud computing can be used to lower the costs of providing a technological infrastructure for distance education, there will still be real costs; the economics of Cloud provision will need to be defined and fully understood. The cloud investment can reasonably only be realized with sufficient stable funding. Building a collaborative community around cloud computing might be a way to bring a large number of educational resources together to develop and sustain a coherent and cost-effective delivery model for adult literacy training that would benefit many. Collaborating on cloud computing

might also enrich the cross-fertilization of ideas and talents to see a new range of educational services that require lots of computer power, for example real time translation into other spoken languages, student tracking and personalization of services, implementation of personalized learning environments within communities of learning, real time data-collection on field trips or instrumentation and visualization for chemistry labs. One project in Seattle is building software development environments in the cloud that are specifically designed to teach programming without students having to be physically present in a computer laboratories (Cappos, Beschastnikh, Krishnamurthy, et. al., 2009). The simplest notebook computer becomes a sufficient cloud access tool. When several colleges share such platforms everyone wins. Computing becomes more sustainable, and distant learners gain access to more powerful tools at lower cost. A wide variety of sophisticated visual simulations could also be developed and shared for realistic chemistry and physics experiments – reducing not only the cost of equipment, but also reducing the amount of chemicals and other materials that would find their ways to ground water or to landfills. Again, the distant learner also wins by being able to do the same experiments from any internet connection in the world.

The creation of an e-learning cloud has the ability to provide a transformational infrastructure that can provide learners a sustainable learning environment, one that will afford significantly improved opportunities to collaborate, share, and innovate and permit the development of an ever-improving and responsible future.

ENG48. THE ASSESSMENT DILEMMA – ‘LESS TIME’ AVAILABLE, ‘MORE FEEDBACK’ NEEDED

Assessment is both relevant and important within education systems. This paper explores the issues of assessment by drawing on one of its more widely used formats within higher education, the take home essay. The essay contextualizes the metaphorical dilemma, that of ‘less time available’ and ‘more feedback needed’, thereby illuminating the realities together with the challenges facing both tutors and their learners in contemporary educational contexts.

Essays often contribute to the overall summative component of specific modules of study. While they provide a valuable opportunity for enhanced learning through the provision of feedback and feed forward, there are issues surrounding their use.

Assessment determines the nature of what is learned. However, a poorly aligned system results in ‘inappropriate surface learning’ or ‘negative backwash effects’ i.e. surface learning to meet assessment requirements as opposed to the learning objectives of the syllabus. Similarly, assessment mechanisms need to be of the type that promotes intended learning outcomes. In other words an emphasis on process tends to produce reliable indications of mundane learning, whereas assessment of complex and divergent thinking skills may require a different approach. Tutors are also faced with added difficulties in terms of trying to support learning. The dilemma of trying to cater to the needs of larger, and increasingly diverse, classes with more assessment demands and the tendency of ‘bunching’ of assessment towards the end of the year, translates into less formative assessment, less tutor time, less and possibly slower feedback, all potentially limiting the opportunities for learning to occur.

Research indicates that a greater mixture of course work produces higher grades overall. The type of formative assessment used may depend to some extent on class size, with assessment methods like multiple choice test items sometimes recommended for larger groups. Freeware authoring tools like Hot Potatoes can be used to generate many different types of short answer exercise thus providing

instant feedback. Examonline, an online e-assessment tool, provides different Applications making it possible to create online tests and assessments, again with the provision of instant feedback to learners. Other forms of assessment may include reflective journals, case studies and presentations. Asynchronous communication forums, with clearly defined ground rules for engagement, facilitate learner involvement in collaborative group work, thus positively influencing learning outcomes. Moderated asynchronous collaboration also provides the tutor with an opportunity to provide 'anticipatory feedback' to students, thus scaffolding the learning process. As they collaborate, they have the opportunity to provide feedback to each other. Learners also have the opportunity to reflect on their own learning. Both peer and self assessment can be applied across many situations.

Finally, it is good to remember that greater opportunity for feedback does not necessarily improve learning. Learners may actually find feedback quite challenging. Research indicates that the language of assessment is often confusing with some learners who achieve high results not knowing exactly how or why – vital knowledge that would enable them to do so again. The use of 'exemplars' demonstrating a given standard, thus showing learners how similar questions might be answered, how a given standard might be achieved, as well as identifying what not to do in terms of approach, may help them to identify what that given standard is. Knowing about learner background and aspirations may also be important, particularly in the current era of increased diversity. For example, a learner whose first language is not English may face particular challenges in terms of understanding assessment techniques and feedback mechanisms.

The essay is an important assessment tool providing opportunity for feedback and learner development. As with all tools it has its limitations and as educators we need to be aware of them to ensure that maximum benefit is delivered to our learners. For those of use who teach, we should not just strive for excellence in how we teach, assess and provide feedback we should also be aware of what it is like for those who learn. We should remember that, "to the teacher, assessment is as at the end of the teaching-learning sequence of events, but to the student it is at the beginning" (Biggs, 2003, p. 141).

ENG49. EXTENDING THE CONCEPT OF ALPS CETL COMPETENCY MAPPING AND INTERPROFESSIONAL ASSESSMENTS PROCESSES TO ENHANCE STUDENT LEARNING AND EMPLOYABILITY SKILLS BEYOND HEALTH AND SOCIAL CARE

This paper discusses how the development of the ALPS common competency maps for communication, teamwork, and ethical practice has led to the adoption of this process by other Faculties and how the associated interprofessional assessment and e portfolios have been accepted by practice educators and institutions.

Assessment and Learning in Practice Settings (ALPS) is a collaborative Centre for Excellence in Teaching and Learning (CETL) comprising five Higher Education Institutions (HEI) with proven reputations for excellence in learning and teaching in Health and Social Care (H&SC). The CETL funding ended in September 2010, however additional funding provided by NHS Yorkshire and the Humber has enabled ALPS colleagues to continue the mapping work to include Enterprise and Patient Safety maps.

Central to the practice of all of the professional groups represented by ALPS is a high level of professional competence in communication, teamwork and ethical practice. In order to make explicit this pretext the ALPS CETL decided that mapping these common skills would enable students to

navigate their way through the professional competencies allowing them to gain the confidence and competence in practice settings (Holt et al., 2010).

ALPS developed an e-portfolio tool to which the student could publish their completed tools and any relevant supporting documents and gain feedback from their tutor back at their University, (Taylor et al., 2010) further perpetuating the learning process and enabling the tutor to evaluate the students progress.

The ALPS competency mapping process was equally relevant to make explicit enterprise skills in the curriculum at Leeds Metropolitan University. The Institute for Enterprise CETL supports and promotes enterprise education within the University and with key external national partners. Its small team has strengthened and developed enterprise education in the last 5 years through development of new courses and modules, collaborative projects and student led events.

The Patient Safety mapping work, is led by Catherine Coates and Julie Laxton, and has attracted many local experts in the field of patient safety and aims to complete this new ALPS map for a consultation event in May 2011. The map will have the same structure as the original ALPS maps and the enterprise map illustrated above with statements grouped around 4 clusters including recognition of a safe practice environment, the students responsibility for patient safety acting within their scope of practice, their responsibility for documentation and defensible patient records and how their effective communication and teamworking ensures patient safety.

From our experiences with ALPS and other mapping groups working across many diverse professions and complex concepts there are a few 'top tips for success' that may enable subsequent projects to benefit from our experiences.

The challenge for ALPS is to sustain this creative approach in today's economic climate, and whilst the ALPS processes fit the current need to enhance quality whilst maximising productivity and innovation the financial implications of implementing such a strategy across the wider student population will be a very demanding but potentially productive achievement.

ENG50. THE IMPACT OF INNOVATION (VOUCHERS) IN THE CLASSROOM

In 2007 Enterprise Ireland, a government organisation which supports Irish industry, introduced a scheme called innovation vouchers. The aim was to provide small to medium organisations access to the research and development capabilities of Ireland's higher education sector. The scheme has been very successful in achieving this aim with more than 300 such industry/academic engagements occurring since its inception. In addition to the benefit derived by industry and the consequent funds made available to the HE sector, an unexpected outcome was the benefit derived by academic staff due to their exposure to industry. This paper takes as an example the experience of a number of academic staff in the Institute of Art, Design and Technology (IADT) in Dun Laoghaire, Co. Dublin. It examines the learning's achieved by these staff as result of their engagement with industry through the innovation voucher scheme. It then examines how lecturers integrated this learning into their teaching practice. The high rate of knowledge change, due to developments in information technology, demand innovative teaching solutions and the need to remain connected to industry to maintain sustainable and meaningful educational engagements.

APPENDIX 2

RUSS1. ИНТЕРАКТИВНЫЕ ИГРОВЫЕ ТЕХНОЛОГИИ В ОБУЧЕНИИ ИНОСТРАННЫХ СТУДЕНТОВ ДЕЛОВОМУ РУССКОМУ ЯЗЫКУ

В современный учебный процесс необходимо внедрять новые игровые технологии интерактивного характера. К ним относятся: тренинги, метод анализа ситуаций (кейс-метод), деловые, поисковые, ролевые игры.

В основе интерактивных методов лежат диалогические и полилогические формы. Единицами диалога являются действие, высказывание и слушание. Это позволяет участникам игрового взаимодействия вести такое обсуждение, которое развивает не только навыки вербализации, но и способствует совместному решению проблем. Постановка вопросов на уточнение и понимание информации, перефразировка и резюмирование услышанного позволяют установить обратную связь между участниками группового взаимодействия.

В деловых играх студенты знакомятся с разными моделями делового общения: познавательным, экспрессивным, убеждающим. Основная цель игрового обучения - развивать сотрудничество. Игровые технологии помогают развивать паритетное общение. Деловые игры развивают коммуникативные способности обучаемых. Занятия могут моделировать как совещание или деловую беседу, презентацию или торги, так и свободно развивающееся деловое общение - диалог между участниками.

Целесообразно внедрять в процесс обучения деловому русскому языку электронные учебники, обучающие и контролирующие программы, мультимедийные курсы, ресурсы Интернет. Один из способов контроля знаний студентов - электронная самостоятельная работа. Одна из форм подачи материала на занятиях - использование компьютерных технологий.

В электронной версии тесты могут представлять собой варианты с вопросами и вариантами ответов до сложных многоуровневых структур, где студенту предлагаются небольшие подсказки. Интернет-технологии способствуют комплексированию методических и рефлексивных процедур: объяснения, понимания, проектирования, рефлексии и т.д.

К технологии интерактивного характера относится эффективная форма обучения - тренинг. Участники тренинга работают не просто с теоретическими моделями, а с концентрированным опытом и приобретают в процессе тренинга конкретные навыки, как профессиональные, так и деловые. Выделяют следующие виды тренингов:

Тренинг-фотография, задача которого состоит в выявлении словосочетаний или фраз, используемых в определенных ситуациях. Общий набор таких ситуаций и выделение их существенных признаков позволяет перейти к их типизации.

Тренинг-обогащение. Данный вид тренинга имеет много разновидностей. Независимо от выбранного варианта, результатом данного тренинга будет обогащенный набор выражений, которые могут использоваться в коммуникативных ситуациях.

Тренинг-тренировка. Назначение этого тренинга в том, чтобы «ввести» необходимые словосочетания в лексикон студента для последующего использования в практической работе.

RUSS2. КОНЦЕПТУАЛИЗАЦИЯ ОБРАЗА ЧЕЛОВЕКА В ТУРЕЦКОЙ НАИВНОЙ КАРТИНЕ МИРА

Современная лингвистика рассматривает язык как своеобразный культурный код нации. По утверждению В.А. Масловой, «все тонкости культуры народа отражаются в языке, который

специфичен и уникален, так как по-разному фиксирует в себе мир и человека в нем» [Маслова, 2001; 3]. То есть для каждого языка характерны свои способы концептуализации и категоризации действительности, и, как следствие, наличие уникальных особенностей в языковой картине мира.

Наиболее архаичным слоем языка является фразеология, к которой мы относим и паремиологический фонд языка. Именно на лексико-фразеологическом уровне языка ярче всего проявляется национально-культурная специфика образа человека. Природа значения фразеологизмов тесно связана с фоновыми знаниями носителя языка, с практическим опытом личности, с культурно-историческими традициями народа, говорящего на том или ином языке.

Одним из универсальных источников пополнения лексического фонда языка являются части тела человека. Связывается данное явление с тем, что человеку, как существу эгоцентричному, свойственно «пропускать» окружающий мир с его явлениями и событиями через свое «я» и части своего тела, как наиболее изученные и доступные элементы своего знания. Поэтому не случайно фразеологические единицы (далее ФЕ) с компонентом-соматизмом характеризуются высокочастотностью употребления в речи.

Целью настоящего исследования является попытка описания образа человека в наивной языковой картине мира на материале соматической фразеологии турецкого языка.

Образ человека в ЯКМ - это концентрированное воплощение сути тех представлений о человеке, которые объективированы всей системой семантических единиц, структур и правил того или иного языка. В ЯКМ образ человека традиционно представлен в двух противопоставленных, но взаимодополняющих друг друга «ипостасях» - «внешний» и «внутренний» человек.

Первичная ступень познания «внешнего» человека основана прежде всего на восприятии зрительном и начинается, соответственно, с его визуального, портретного облика. В качестве базовых составляющих структуры «внутреннего человека» традиционно выделяют поля «интеллектуальные способности и состояния», «интеллектуальная деятельность», «личностные свойства» человека.

RUSS3. АРАБСКИЕ ЗАИМСТВОВАНИЯ В АМХАРСКОМ ЯЗЫКЕ

С Эфиопией и её населением арабы были хорошо знакомы еще с доисламских времен. Их связывали с Эфиопией торговые и культурные связи. Кроме того, когда на последователей Мухаммеда обрушились гонения, часть из них переселилась в Эфиопию.

Процесс заимствования из арабского языка в условиях торгового обмена и религиозно-культурных отношений проходил естественно, поскольку лексика и амхарского и арабского языков восходит к семитским корням. Но, с другой стороны, недостаток конкретных историко-языковых данных не всегда даёт возможность определить, является ли данная лексема заимствованной или общесемитской. Некоторые заимствования из арабского языка попали в амхарский язык путем прямых контактов. Однако имеется ряд слов, которые попали в амхарский язык через арабский из других языков (персидского, арамейского, турецкого, древнееврейского).

По семантическому составу арабские заимствования очень разнообразны. Это названия разных видов одежды, материалов, металлов, предметов быта, растений, это термины, относящиеся к военной области, к области религии, слова, обозначающие профессии, род занятий и др. Например: bemos "бурнус" (ар. burnus), qcmis "платье, накидка" (ар. qamis), sas "косынка" (ар. sas), tub "кирпич" (ар. tub), lul "жемчуг" (ар. lu'lu'), kobrit "спички" (ар. kibrit), jebena "кофейник" (ар. gabana), sahan "тапелка" (ар. sahan), dubba "тыква" (ар. dubba), qoromfud "гвоздика (пряность)" (ар. qaranful), lowz "миндаль" (ар. lawz), medf "пушка" (ар. midfa'), seyf "сабля,

меч"(ap. sayf), sanja "штык"(ap. sanga), mesgid "мечеть" (ap. masgid), jinni "злой дух, бес" (ap. ginn), hakim "врач"(ap. hakim), mehandis "инженер"(ap. muhandis), tebay "характер"(ap. taba'i), deqıqa "минута" (ap. daqıqa), scat "час"(ap. sa'a), tarik "история"(ap. tarlh).

Что касается распределения арабских заимствований по частям речи, то следует отметить, что подавляющее большинство заимствованных арабских слов являются именами существительными, называющими конкретные предметы и явления.

Арабизмы, вошедшие в амхарский язык, подвергаются адаптации, прежде всего фонетической. Наряду с фонетическими изменениями многие арабские слова, заимствованные амхарским языком, претерпели семантические изменения, при этом наблюдается расширение значения, сужение значения заимствованного слова, возникновение более конкретного понятия, сдвиг значения и образование родственного по значению слова.

RUSS4. СЛОВАРЬ АССОЦИАТИВНЫХ НОРМ ТУРЕЦКОГО ЯЗЫКА: НАЦИОНАЛЬНО-КУЛЬТУРНЫЙ КОМПОНЕНТ

Изучение лексических систем психолингвистическими методами получило широкое распространение в американской и европейской лингвистике в XX веке. Начиная с 1910 г., когда в США Г.Кент и А.Розанов составили ассоциативную методику и издали первый ассоциативный словарь английского языка, были проведены психолингвистические исследования лексических систем многих языков индоевропейской, тюркской и финно-угорской семей. Являясь одним из основных мировых языков, турецкий язык до сих пор оставался в стороне от этого направления лингвистических исследований. Чтобы восполнить этот пробел, мы провели свободный ассоциативный эксперимент с фиксацией первой словесной реакции среди 1000 носителей турецкого языка. Нами было исследовано 160 слов и получено 160.000 словесных ассоциаций. Эти ассоциации составили первый словарь ассоциативных норм турецкого языка. Каждое исходное слово-стимул явилось понятием, объединяющим все последующие словесные реакции на него. В итоге были получены ассоциативные поля с чётко выраженным иерархическим построением, в основе которого лежит семантика и частотность ассоциаций. Анализ полученных результатов показал:

Носители турецкого языка независимо друг от друга во многом стандартно реагируют на предложенные слова-стимулы. Это свидетельствует о существовании ассоциативно-понятийного принципа в лексической системе турецкого языка.

Наблюдаемая стандартизация в лексическом ассоциировании носителей турецкого языка имеет много общего с процессами лексического ассоциирования в других языках. Это доказывает наличие ассоциативных универсалий у носителей различных языков и о схожем строении мира, отражаемом в представлении говорящих на этих языках.

В ассоциативной лексической системе турецкого языка значительное место занимают специфические реакции, отображающие различные реалии турецкой жизни. Эта национальная специфика ассоциирования отличает одну нацию от другой и является как бы символикой национальной культуры. Вот некоторые из культурных реакций:

— исторические реалии: makas - İdris; asker - Atatürk; baba - Hükümdar;

—литературные: kırmızı - Orhan Pamuk; düdük - Nasreddin Hoca; lamba - Alaattin; yaşamak - Nazim Hikmet;

— религиозные: Kuran - Hz.Muhammed; din - İslam, Peygamber, Yaşar Nuri; kovun - Kurban Bayramı; örümcek - Peygamber. Muhammed, mağara; aç—Ramazan; adalet - Hz.Ömer;

– географические: mavi - Antalya; şehir - Kayseri, Ankara, Eskişehir; soğuk - Erzurum, Erciyes; yazlık - Antalya, Fethiye. Kuşadası; derin - Kızılırmak; nehir - Kızılırmak; sokak - Cebesoy, Zeytin Burnu; ülke - Türkiye; dağ - Erciyes, Ali dağı;

– музыкальные: kırmızı - Sibel Tüzün. Cem Yılmaz; nehir - Erdoğan; beyaz - Beyazıt Öztürk; kadın—Hülya Avşar: müzik - Sezen Aksu, Tarkan;

– спортивные: kartal - Beşiktaş; kırmızı - Kayserispor; çabuk - Ümit Karan; sarı - Fenerbahçe, Galatasaray; kral - Hakan Şükür: aslan - Galatasaray;

–политические: vatandaş - Türkiye. S. Demirel; ağac - Tema;

–бытовые: acı - Urfa; halı - Isparta; kaba - Kayserili; yavaş - Hacı Murat; örümcek - Kara Fatma; hırsız - hortumcular; tütün - Samsun, Maltepe; viski - rakı: konuşma - Türkiye; pencere - Pimapen: sağlık - SSK;

–этнолингвистические: kardeş - ağabey. abla;

– кулинарные: lahana - dolma, sarma; peynir - kaşar; tatlı - revani, tulumba. şekerpare, Vezir Parmağı и др.

Психолингвистическое изучение турецкой лексики поможет лучше представить системные отношения между словами в языке. Оно является зеркалом современных процессов развития турецкого языка и турецкого общества.

RUSS5. «СЕРДЦЕ» В РУССКОМ И ТУРЕЦКОМ ЯЗЫКАХ (ФРАГМЕНТЫ ЯЗЫКОВОЙ КАРТИНЫ МИРА)

^{1-a} Русскому слову «сердце» в турецком языке соответствует два слова - kalp и yürek обозначающих центральный орган системы кровообращения человека. Как действительный орган человека сердце/kalp/yürek способно испытывать физическую боль, его функции могут нарушаться. В обоих языках сердцу/kalp/yürek, наряду с его прямыми физиологическими функциями, приписывается ряд эмоциональных функций. При этом у слова kalp первое (физиологическое) значение, безусловно, превалирует, а у yürek отходит на второй план. Yürek является прежде всего сосредоточием чувств человека. ^{1-b} Кроме того, по мнению носителей турецкого языка, в сердце-kalp расположен некий «источник чувств» человека - любви, желаний, раздумий, воспоминаний - gönül, названию которого трудно подобрать какое-либо однозначное соответствие в русском языке.

"HEART" IN RUSSIAN AND TURKISH LANGUAGES (FRAGMENTS OF THE LANGUAGE PICTURE OF THE WORLD)

^{1-a} The Russian word for "heart" in Turkish corresponds to two words - kalp and yürek denoting the central organ of the human circulatory system. As the actual organ of a person, the heart / kalp / yürek is capable of experiencing physical pain, its functions can be violated. In both languages, the heart / kalp / yürek, along with its direct physiological functions, is attributed to a number of emotional functions. At the same time, the first (physiological) value of the word kalp, of course, prevails, and yürek recedes into the background. Yürek is primarily a focus of the human senses. ^{1-b} In addition, according to the speakers of the Turkish language, in the heart-kalp is located some "source of feelings" of a person - love, desires, thoughts, memories - gönül, whose name is difficult to pick up any one-to-one correspondence in the Russian language.

RUSS6. РАЗВИВАЮЩИЙ ПОТЕНЦИАЛ СЛОВООБРАЗОВАТЕЛЬНОЙ РАБОТЫ

Чувство языка необходимо постоянно развивать, и именно словообразование обладает для этого неисчерпаемыми возможностями. На начальном этапе изучения русского языка как иностранного словообразовательная работа, которая могла бы иметь многоаспектный характер, не предусматривается. Хотя такая работа особенно важна для развития речи и мышления учащихся, обогащения их словарного запаса.

Прием толкования слова с опорой на словообразовательный анализ, на однокоренные слова и схемы СТ обладает наибольшим развивающим потенциалом, позволяет проникнуть в глубинный смысл слова, способствует развитию у иностранных учащихся языкового чутья, а также элементарных навыков самостоятельного лингвистического анализа. Словообразование выступает в этом случае не только как главное средство обогащения активного и потенциального словаря учащихся, но и как средство, помогающее усваивать слова и приводить их в определенную языковую систему.

В докладе на конкретных примерах рассматриваются словообразовательные типы прилагательных, предложены правила, которыми должны руководствоваться учащиеся при фонетическом и морфологическом анализе слов, а также правила использования производных слов в речи.

Организация лексических единиц в словообразовательные модели дает возможность ввести и закрепить значительный объем словаря, облегчает запоминание слов и подготавливает студентов к чтению неадаптированных текстов. Моделирование прилагательных по схемам словообразовательных типов доступно пониманию студентов-иностранцев даже на начальном этапе изучения языка.

RUSS7. РАЗВИТИЕ КУЛЬТУРЫ КАЛМЫКИИ В ПЕРВОЙ ТРЕТИ XX ВЕКА

В современном сложном и противоречивом мире особое значение приобретает духовный прогресс общества. В условиях нынешнего кризиса межнациональных отношений в России стало особенно актуальным изучение исторических корней общежития больших и малых народов, выявление традиционных и создание новых механизмов их взаимодействия.

Опираясь на ставшие недавно доступными источники и переосмысливая известные ранее факты с учетом новейших исследований по теории и истории национальных культур, необходимо рассмотреть в плане нового мышления достижения и издержки, трудности и нерешенные проблемы культурно-исторического развития, критически взглянуть на общие закономерности и особенности многостороннего процесса развития культуры Калмыкии в первой трети XX века.

Народы России за время своего исторического развития создали богатейшую культуру. Вклад каждого народа уникален и потому бесценен. Опыт калмыцкого народа является одновременно и специфическим, и типичным для России. Специфичность его состоит прежде всего в том, что формирование духовного своеобразия калмыков в ходе движения их кочевых племен из Западной Монголии в прикаспийские степи происходило в XVII веке в значительной мере на основе сохранения ламаистского варианта буддийской культуры. Создавая свою национальную государственность в рамках России, калмыцкий народ проявил достойную уважения стойкость и верность многовековым традициям. Калмыкия — единственное государство в Европе, унаследовавшее традиции буддизма как духовной основы одной из древнейших на земле цивилизаций.

Типичность же и значение калмыцкого опыта состоит в способности народа, не теряя своих национальных особенностей, воспринимать великую русскую культуру. Этот процесс не был

таким безоблачным, как недавно писало большинство авторов. До революции 1917 г. внедрение русской культуры сопровождалось попытками русификации и принудительной христианизации калмыков. В советское время (особенно с конца 20-х гг.) влияние русской культуры было деформировано государственно-идеологическими и по сути централизаторско-унитарными приоритетами большевизма. Именно с ними было связано пренебрежение и враждебность властей к традициям как русского, так и других народов. Наиболее агрессивным выражением этого было стремление к уничтожению всех религий, включая буддизм.

Таким образом, развитие культуры Калмыкии в первой трети XX века рассматривается не только само по себе, но и как региональная подсистема жизнедеятельности калмыцкого общества в общероссийских рамках. Такой подход к истории культуры Калмыкии в развёрнутом виде осуществляется впервые.

RUSS8. НЕКОТОРЫЕ АСПЕКТЫ ДЕЙСТВИЯ «СУХОГО ЗАКОНА» НА ТЕРРИТОРИИ ТУРКЕСТАНСКОГО ГЕНЕРАЛ-ГУБЕРНАТОРСТВА ВО ВРЕМЯ МИРОВОЙ ВОЙНЫ.

Мусульманская окраина бывшей Российской империи во время Первой мировой войны, как и другие регионы страны, оказалась в сфере действия так называемого «сухого закона». О строгости его исполнения на территории всей Империи говорить не приходится, однако привлекают внимание некоторые аспекты противодействия этому закону в пределах Русского Туркестана.

Уже вскоре после включения Средней Азии в состав России, ее территория стала местом притяжения представителей и групп различных этносов, в том числе выходцев с Кавказа. Относительно последних русские колониальные власти придерживались крайне отрицательного мнения. Особенно мощным был приток армянского населения в Туркестанский край из Турции, Персии, кавказских губерний. Еще в 1891 г. генерал-губернатор А.Б. Вревский, ссылаясь на мнение военного министра, писал о необходимости «ограничить по возможности наплыв армян в города Туркестанского края». В начале XX в. один из высших чинов туркестанской администрации сообщал относительно Самарканда, что «выходцы с Кавказа, главным образом армяне, забрали в свои руки в городе почти все пивные, молочные, харчевни и мелкие ренсковые погреба. Содержа в них тайных проституток, хозяева названных заведений представляют собою одну из самых больных язв города, действуя развращающим образом на туземное население».

В 1916 г., во время действия «сухого закона» сотрудники Туркестанского охранного отделения (тайная полиция) в ходе проведенного расследования выяснили, что города Коканд и Андижан стали центрами производства и продажи спиртных напитков. Отметив в своем рапорте факт массовой коррупции в местном административном аппарате, они сообщили, что из Ферганы в большом количестве в Петроград и Москву отправляются спиртные напитки. «Существующие тайные заводы в Фергане выделяют эти спиртные напитки в огромном количестве и через посредство армян и железнодорожных проводников привозят в упомянутые города. Изделием занимаются преимущественно армяне. Развилась целая промышленность провоза вина и торговли им. Занимающиеся этим делом лица колоссально наживаются ...».

Таким образом, можно констатировать, что схожие причины и условия нередко порождают однотипные явления. Подобно тому, как в США в период действия «сухого закона» возникли преступные организации нового типа, в Туркестанском крае феномен организованной преступности начал складываться, похоже, несколько ранее, чем за океаном.

RUSS9. ВНУТРЕННЯЯ АЗИЯ: МОНГОЛЬСКИЕ НАРОДЫ В УСЛОВИЯХ ТРАНСФОРМАЦИИ ОБЩЕСТВА

Внутренняя Азия (Байкальский регион России, Монголия и АРВМ Китая) -регион, представлявший собой некогда единую историко-культурную общность, разделенную позже государственными границами, имеющий сходные социокультурные особенности монголоязычных этносов. Это территория, обусловленная геополитической и геоэкономической взаимозависимостью, где в то же время формы хозяйствования и социальная структура общества существенно различаются. Несмотря на то, что процесс реформирования имеет сходные перспективы, каждая страна проходит особый путь в силу того, что комбинация факторов и обстоятельств в этом сложном процессе всегда уникальна. Характерные для периода трансформации социальные процессы в России, Монголии и Китае зарождались и постепенно развивались на протяжении предшествующих двух десятилетий, при этом им был присущ эволюционный тип общественной динамики.

В России и Монголии произошла смена власти, носившая мирный характер. Последовавшая «шоковая» терапия в обеих странах явилась образцом использования административно-директивных методов управления, прямого и всепроникающего государственного вмешательства в общественную жизнь. Стержень их составляла политика форсированной приватизации и перехода к рыночным отношениям, а роль классового «гегемона» отводилась предпринимателю, что, в свою очередь, делало невозможной реставрацию прежнего строя. Расслоение общества, трудности, обусловленные спадом общественного производства, необходимость создания новых рычагов подъема экономики и культуры, необходимость заполнения экзистенциального вакуума, образовавшегося после краха коммунистической идеи, вызвали дополнительные социальные проблемы, среди которых - возрождение социокультурной памяти монголоязычных народов: переоценка существовавших традиций, поднятие на щит ценностей системы старой культуры, религии, усиление их влияния на формирование массового сознания.

Долгосрочная стратегия развития Китая с самого начала ее реализации была нацелена на сохранение экономической, социальной и политической стабильности, как в центре страны, так и в районах. Во Внутренней Монголии процесс самоидентификации монголоязычных народов углубил интерес к традиционной культуре животноводства, которой уделяется значительное внимание со стороны властей. Имеющиеся различия в происходящих трансформационных процессах в России, Монголии и Китае не мешают монголоязычным народам идти в общем русле тенденций мировой социально-

экономической и культурной трансформации. Данное обстоятельство делает тем более /важным их анализ и углубленное изучение.

RUSS10. ИСМАИЛ ГАСПРИНСКИЙ И ПРОБЛЕМА РУССКО-ВОСТОЧНОГО СОГЛАШЕНИЯ

Представленный доклад является продолжением исследования наследия и многогранной деятельности выдающегося крымскотатарского просветителя, писателя, реформатора мусульманского школьного и высшего образования, создателя и редактора практически первой в России тюркоязычной (мусульманской) газеты «Терджиман-Переводчик», лидера прогрессивного реформаторского движения джадидизма, идеолога культурно-либерального пантюркизма (тюркизма) Исмаил бей Гаспринский (Гаспралы) (1851-1914).

В своих рассуждениях мы констатируем то, что современная историческая и политологическая мысль ещё не достаточно полно оценила научно-прогностический потенциал его творчества.

Следует отметить, (1) главной особенностью российских условий являлось то, что мусульманскими подданными России были тюрко-татары, и перед всеми ними стояла задача преодоления «вековой отсталости».

Стремясь достойно представить тюрко-татар в «многоцветной палитре» государства на пути к «сознательному объединению сторон» И. Гаспринский выработал прогрессивно-либеральную идеологию джадидизма целью, которой являлась гуманная, по своей сути, задача борьбы с "невежеством" мусульманских масс Российской империи. Достижение поставленной цели намечалось с помощью просвещения, а также предполагалось развитие мусульманской печати.

Подчеркивая единство и нерасчленимость интересов всех тюркоязычных мусульманских народов России. И. Гаспринский в известной мере способствовал зарождению теории культурно-либерального пантюркизма. Характер течения во многом зависел от личности самого Исмаила Гаспринского, который не мог представить судьбу порко-татар вне истории Российского государства. В своих работах, "Русское мусульманство" (1881), "Русско - восточное соглашение" (1896) и материалах газеты "Терджиман" он занят поисками "межнационального консенсуса", в частности, "русско-тюркского согласия". Пантюркистская идея у него вообще не была связана с жесткой концепцией "национальной государственности". Культурную миссию народов тюркоязычного мира он понимал вне связи с их претензиями на свои великие и малые державы, не предавал значения границам между странами. Он подчеркивал позитивное значение общетюркской солидарности как миротворческой силы, направленной на благородные цели сотрудничества братских народов, консолидацию их творческих сил.

Соседство России и мусульманских стран И. Гаспринский рассматривал как природно-географическую и историческую основу сближения. Наш доклад посвящен аргументам И. Гаспринского обосновывающим тезис, что союз с Россией отвечает глубинным интересам мусульманской цивилизации.

RUSS11. ПОДВОДНЫЕ АРХЕОЛОГИЧЕСКИЕ ИССЛЕДОВАНИЯ В АКВАТОРИИ ГЕРАКЛЕЙСКОГО ПОЛУОСТРОВА. ИСТОРИЯ И СОВРЕМЕННОСТЬ

Море играло значительную роль в жизни народов, населявших его берега. Одной из причин возникновения Херсонеса Таврического, как и многих других греческих городов на берегах Понта Эвксинского, было развитие навигации и морской торговли, которая способствовала их дальнейшему укреплению и процветанию. Само возникновение Херсонеса связывается с освоением греками прямого морского пути через Черное море по кратчайшему расстоянию в 144 морские мили или 267 км - от Синопа на северном побережье Малой Азии - до мыса Сарыч в Крыму. Город просуществовал почти две тысячи лет, и вся его история была неразрывно связана с морем. Его основатели прибыли к берегам Гераклейского полуострова морским путем и с тех пор постоянно, во все исторические периоды, в бытовых и глобальных социально-экономических вопросах сталкивались с освоением и покорением морских просторов. Сегодня большинство исторических процессов может быть прослежено на памятниках археологии, находящихся в прибрежных водах Херсонеса Таврического - современного Севастополя. В результате активной жизнедеятельности, связанной с использованием морских ресурсов и водных путей, а также, принимая во внимание, что с IV в. до н.э. уровень Черного моря поднялся не менее чем на 4м, на морском дне сохранилось огромное количество следов материальной культуры - подводных археологических объектов. Они включают в себя широкий диапазон типов подводно-археологических памятников, а именно: затопленные портовые сооружения и примыкающие к ним городские кварталы, сельскохозяйственные усадьбы, окружавшие древний город, погибшие корабли, якорные

стоянки и т.д. Эти подводно-археологические памятники охватывают значительный временной промежуток - с эпохи античности - до периода позднего средневековья.

Несмотря на развитие судостроения и накопленные навигационные знания, мореплавание всегда сопровождается неизбежными потерями людей и техники. Можно выделить два основных фактора, являющихся причинами морских катастроф: стихийные бедствия (природный фактор), ошибки в управлении судами, военные действия (человеческий фактор). Однако результат всегда оставался одним и тем же, - на дно моря попадали различные объекты, которые для нас сегодня являются памятниками материальной культуры прошедших эпох.

С 1999 г. исследовательская группа сотрудников Института востоковедения Российской Академии наук и Национального Заповедника «Херсонес Таврический» разрабатывает комплексную программу изучения подводно-археологических памятников в акватории, прилегающей к Гераклеяскому полуострову.

RUSS12. ЛЕПНАЯ ПОСУДА С АППЛИКАЦИЕЙ В ПАМЯТНИКАХ РАННЕГО ЖЕЛЕЗНОГО ВЕКА

Посуда отличается значительной консервативностью, сохраняя локальные особенности на протяжении длительного времени. Поэтому керамическая посуда служит одним из важнейших признаков определенных археологических культур. Среди наиболее значимых (этнических, хронологических) ее черт выделяется орнамент.

Для лепной посуды раннего железного века отмечается широкий спектр орнаментальных приемов. Наиболее редко встречающийся прием - аппликация. В кургане рубежа 7-6 в. до н.э. близ с. Глеваха (Украина), среди прочего инвентаря, найдена большая чернолощенная корчага. Ее орнамент состоял из золотых лент на горле и рядов треугольных золотых бляшек на гулове. На территории Европейской Скифии известна только одна близкая находка - в кургане 1 урочища Марченки - погребальной периферии Бельского городища (лесостепное левобережье Украины).

Прототипы лощеной посуды типа глевахской корчаги происходят из Восточного Галыштата и с территории его восточной периферии - Карпато- Дунайского региона. Немногочисленные золотые треугольные бляшки, аналогичные глевахским, найдены среди лесостепных древностей Поднепровья. Сосуд из Глевахи - яркий образец адаптации галыштатской «основы» путем дополнения местными орнаментальными элементами.

Традиция украшения лепной посуды аппликацией известна в погребальной практике представителей Пазырыкской культуры Алтая. Но здесь аппликации в форме фигурок петухов, фениксов, грифонов, кошачьих хищников и растений сделаны из кожи, иногда покрытой оловянной фольгой. Подбор сюжетов для украшения посуды связан, прежде всего, с погребальными культами и усилением хтонического начала в них. Такие изображения защищали содержимое сосудов от злых духов. В курганах Пазырыкской культуры преобладают неорнаментированные лепные сосуды с совершенно гладкой поверхностью. Возможно, это объясняется наличием на сосудах кожаной аппликации, истлевшей со временем. Глиняные сосуды с аппликацией найдены в могилах представителей обоего пола.

Обычай украшения керамической посуды аппликацией пришел в Днепровское Правобережье с запада вместе с чернолощенной посудой. Не исключено, что с территории северо-восточной Италии. А затем, как некое новомодное веяние, проник на территории Алтая, где получил локальную окраску. Пути распространения новой моды украшения посуды могли быть разными - как обменно-торговые контакты, так и военные походы носителей новых традиций.

RUSS13. ВОСТОЧНЫЕ ОРНАМЕНТАЛЬНЫЕ МОТИВЫ НА УКРАИНСКИХ РЕЛЬЕФНЫХ ИЗРАЗЦАХ XVI-XVII ВВ.

Географическое расположение Украины между Западом и Востоком и влияние на развитие украинской культуры широкого колониационного движения на ее территории в позднесредневековый период (золотоордынское период, Литва, Польша, Венгрия, Россия, Турция) определили степень проникновения европейских и восточных орнаментальных мотивов в украинское искусство XVI-XVII вв.. Это проникновение в разных регионах Украины происходило по-разному. Так, в западных и северо-западных регионах близких к границам Польши, Венгрии, Словакии в орнаментации изразцов прослеживается влияние декоративно-прикладного искусства этих стран. С юга из Турции через Крым и Северное Причерноморье, а также с юго-запада через Молдавию в декоративно-прикладное искусство Украины проникают восточные мотивы, в том числе и в орнаментацию изразцов. Это проявляется, прежде всего, в изображении на изразцах городских пейзажей с мечетями и минаретами, а также слонов с сидящими на них воинами в восточных одеждах. К наиболее ранним (XV-XVI вв.) относятся изразцы, найденные при раскопках в Белгороде-Днестровском. В построении их орнаментальных композиций используются абстрактно-геометрические мотивы, характерные для архитектурно-декоративной керамики Средней Азии, употребляемой для облицовки стен зданий; изображения животных и всадников-татар на коне.

В растительный орнамент на изразцах XVII-XVIII вв. проникают такие элементы восточных мотивов, как «огурцы», изображения розы в анфас и измельченные растительно-цветочные композиции с вазой в центре, аналогичные орнаментальным мотивам XVI-XVII вв. в декоративно-прикладном искусстве Турции. В конце XVII-XVIII вв. получает широкое распространение так называемый «ковровый» орнамент, а также покрытие поверхности изразцов полихромной поливой.

Следует отметить, что изразцы на Украине, в отличие от изразцов России, Средней Азии, Турции, где ими широко украшались экстерьеры зданий, использовались в подавляющем большинстве в облицовке печей и лишь иногда ими украшались экстерьеры и интерьеры церквей, монастырских и общественных зданий (полы и стены алтаря в соборе Софии в Киеве конца XVII, полихромные розетки барабана Михайловского собора в Киеве, фризы стен коллегиума в Чернигове). В XVII-XVIII ст. восточные мотивы широко распространяются в декоративно-прикладном искусстве Украины.

RUSS14. ПОГРЕБАЛЬНЫЙ ОБРЯД ДРЕВНИХ ТЮРОК КАК ОТРАЖЕНИЕ КОНТАКТОВ С ИРАНОЯЗЫЧНЫМИ НОМАДАМИ В ОБЛАСТИ ИДЕОЛОГИИ

Исследователи уже давно обратили внимание на то, что погребальные языческие традиции раннесредневековых тюркоязычных этнических групп Евразии имеют много общего с погребальной обрядностью ираноязычных народов времен античности (скифов, сарматов, аланов) и современных осетин. В первую очередь, следует отметить сообщения Иордана о похоронах гуннского вождя Атиллы, китайских авторов и Меандра о погребальных традициях тюркютов, Мовсеса Калакантуаци о похоронах у дагестанских гуннов, Ибн Фадлана о погребении умерших у волжских булгар и т. п. В результате, мы можем отметить общие черты в погребальной обрядности как раннесредневековых тюркоязычных, так и древних ираноязычных номадов: самоистязание членов погребальной процессии; доставка тела умершего до места погребения на повозке или на специальных носилках; пышные похороны и поминки; посвящение животных и людей покойному; конные состязания в честь умершего и т.п. Исходя из факта консервативности погребальных традиций у кочевых народов, данные соответствия можно объяснить не только тем, что раннесредневековые тюрки включили в

состав своих племен потомков ираноязычных номадов, но и тем, что в Центральной Азии прототюрки могли иметь настолько длительные контакты с ираноязычными кочевниками, что это нашло отражение в их представлениях о загробной жизни.

FUNERAL RITUAL OF ANCIENT TURKS AS A REFLECTION OF CONTACTS WITH IRAN LANGUAGE NOMADES IN THE FIELD OF IDEOLOGY

^{1-b} Researchers have long paid attention to the fact that the funerary pagan traditions of the early medieval Turkic-speaking ethnic groups of Eurasia have much in common with the funeral rites of the Iranian-speaking peoples of the times of antiquity (Scythians, Sarmatians, Alans) and modern Ossetians. ^{2-b} First of all, it is necessary to note the reports of Jordan about the funeral of the Hun leader Attila, the Chinese authors and Meander about the funeral traditions of the Turkites, Movses Kalakantuatzi about the funerals near the Dagestan Huns, Ibn Fadlan about the burial of the dead from the Volga Bulgars, etc. ^{4-b} As a result, we can note common features in the funeral rites of both early medieval Turkic speaking and ancient Iranian nomads: self-torture of members of the funeral procession; delivery of the body of the deceased to the place of burial on a cart or on special stretchers; magnificent funerals and funerals; dedication of animals and people to the deceased; horse competitions in honor of the deceased, etc. ^{5-a} from the fact of the conservatism of the funeral traditions of the nomadic peoples, these correspondences can be explained not only by the fact that early medieval Turks included descendants of Iranian-speaking nomads in their tribes, but also that in Central Asia, the proto-Turks could have such long contacts with Iranian-speaking nomads that this reflected in their ideas about the afterlife.

RUSS15. СЕВЕРНОЕ ПРИЧЕРНОМОРЬЕ В XIII-XVIII ВВ.: УЗЛОВЫЕ ПРОБЛЕМЫ ИСТОРИКО-АРХЕОЛОГИЧЕСКИХ ИССЛЕДОВАНИЙ

Археологические исследования памятников Северного Причерноморья XIII-XVIII вв. в последние десятилетия XX- начале XXI века заложили основы новых научных подходов к изучению и интерпретации историко-культурного наследия, сложившегося при взаимодействии тюркского и славянского мира в процессе длительного периода их сосуществования на территории Украины. Ключевым моментом исследований является преодоление стереотипов и идеологических нагромождений, сформировавшихся в оценке развития обществ с разными культурно-хозяйственными типами, этнических и религиозных предубеждений, политизированных подходов к оценке исторического прошлого, противопоставления народов и их культур. Формирование современных представлений затрагивает обширный комплекс компонентов: заселение и освоение природной экосистемы Северного Причерноморья земледельцами и кочевниками на протяжении XIII- XVIII вв.; формирование городских структур и развитие градостроительства; взаимосвязь различных этнокультурных элементов в процессе развития региона; создание пояса фортификаций на северной границе Османской империи; распространение турецкой материальной культуры по территории Украины; интеграция элементов турецкой культуры, развитие синкретических форм и декора отдельных категорий украинской материальной культуры. Актуальной задачей современного этапа изучения памятников XIII-XVIII вв. является и дальнейшее расширение источниковедческой базы за счет развития исторической археологии, корреляции данных археологических раскопок с архивными материалами, последовательное изучение планировочной структуры крепостей. Важнейшей чертой проводимых работ является изучение архитектурно-исторического облика памятников с использованием новейшего инструментального оборудования (GPS. GTS. лазерного сканирования и др.) в сочетании с применением компьютерной обработки полученных данных и объемного моделирования.

Историко-археологические исследования памятников Северного Причерноморья приобретают особое значение в контексте изучения Причерноморского региона в целом, исторические судьбы которого были связаны многими нитями. Материальная культура Причерноморья испытала огромное влияние византийской, а затем и османской культуры. Со второй половины XV- начала XVI века, когда почти все Причерноморье и Приазовье стало частью Османской империи, до конца XVIII века Северное Причерноморье становится не только зоной военно-политического противостояния и конфликтов, но и своеобразным мостом для культурных инноваций и влияний между Азиатским и Восточноевропейским ареалом.

RUSS16. НАЗВАНИЕ ТЕЗИСОВ ДОКЛАДА: ИСЛАМИЗМ И ДЕМОКРАТИЯ В АРАБСКИХ СТРАНАХ

Тезисы доклада: Процесс демократизации в арабском мире является важным элементом мировой политики. От результатов этого процесса во многом зависит дальнейшее развитие социально-политической ситуации в мусульманских регионах и в мире в целом.

Основные составляющие демократического процесса во многом являются едиными для всех обществ. Тем не менее, развитие демократии происходит на конкретно-исторической почве и очевидно, что каждый этнос имеет свой собственный исторический опыт, традиции, религию и менталитет. Все эти факторы оказывают значительное влияние на характер демократических преобразований. В мусульманском обществе (каковыми являются общества практически всех арабских стран) развитие демократии естественно будет отличаться от западных стандартов. Насаждение силой этих стандартов (в частности американских) ведет к кризисным явлениям, что подтверждает иракский опыт. Мусульманские традиции и морально-этические нормы на протяжении многих столетий существования ислама выработали определенную психологию, стиль поведения во взаимоотношениях между людьми в повседневной жизни, а также в общественно-политической практике. Исламизм, в свою очередь, является направлением в арабской общественной мысли, отражающим стремление определенной части общества сохранить свои исторические традиции, религию, культуру, то есть национальную самоидентификацию в условиях вызовов современного мира, прежде всего, процессов глобализации. Исламизм имеет умеренное и радикальное течения. Умеренный исламизм существует практически во всех арабских странах либо в виде политических партий или общественно-просветительских и благотворительных организаций, выступающих за сохранение «исламских ценностей». Радикальный исламизм представлен фундаменталистскими (салафитскими) группировками, провозглашающими джихад, как единственный путь построения исламского государства. Их лидеры оправдывают свои террористические акции ссылками на суры Корана. Причем радикальные исламисты причисляют к «неверным» также умеренных исламистов, не разделяющих их концепций.

Тем не менее, исламские правовые и политические институты и организации (за исключением экстремистских), как показывает опыт, в частности, Алжира, Туниса, Египта, а также других арабских стран при их умелой интеграции в общественно-политическую жизнь не являются препятствием на пути демократизации, а напротив, - становятся составными элементами формирующегося гражданского общества. В мусульманском общественном сознании (в отличие от западного с его рационалистической протестантской этикой и превалированием прав и свобод личности) сохраняется первостепенность общественных интересов (мусульманской уммы) над интересами отдельного индивидуума. Отсюда видимо проистекает феномен притягательности до известной степени «авторитарной идеи» общенационального харизматического лидера, как выразителя интересов всей «уммы». Различия западного и мусульманского обществ не являются антагонистическими. Причем, в процессе происходящей в современном мире глобализации, они постепенно размываются, и, очевидно не могут стать причиной некоего «столкновения цивилизаций».

RUSS17. ИСПОЛЬЗОВАНИЕ РЕЛИГИИ КАК ИНСТРУМЕНТА ГОСУДАРСТВЕННОЙ ПОЛИТИКИ (НА ПРИМЕРЕ ЯПОНИИ)

На протяжении тысячелетий существования человечества религия являлась организующим началом общества. По сей день практически во всех обществах она продолжает оставаться существенным компонентом их жизнедеятельности, достаточно независимым от экономики и политики. Однако, как явствуют, например, события в странах мусульманского мира, она становится важным инструментом в руках политических элит.

В Японии при изначальной тесной связи религии и государства до середины XIX в. не было явной зависимости религии от власти. Но в период от реставрации Мэйдзи (1868) до окончания второй мировой войны правительство проводило политику использования религии и манипулирования ею. Речь идет о государственном синто, который стал официальной идеологией Японии и духовным орудием возрождения власти императора, а затем источником милитаристской и агрессивной политики. Новая идеология опиралась на древний принцип единства религиозного ритуала и управления государством.

В государственном синто в отличие от народного главной была именно идеологическая сторона. Возрождение синто, долгие годы пребывавшего на «заднем плане» ввиду безраздельного господства буддизма, преследовало не только собственно религиозные цели. Оно подчинялось задаче сплочения нации и укрепления государственности на основе религиозного сознания. Синтоистским ритуалам был придан характер государственных актов. Государственный синто стал не более чем культом поклонения божественным предкам императора. Признавая свободу вероисповедания, государство поставило синто над всеми религиями.

Из синто взяли лишь нужное в то время правящей элите возвеличивание императорской династии. Превращение его в инструмент государственной политики шло вразрез с адаптивным религиозным сознанием японцев. Выделение одной религии нарушило баланс между синто и буддизмом, поставило японцев, которые воспринимали обе религии, так сказать, на паритетной основе, перед выбором.

На роли синто в послевоенном обществе сказалось использование этой религии в предшествующий период. Из-за государственного синто, который был теснейшим образом связан с милитаристской идеологией, национальная религия напрямую ассоциировалась с существовавшим тоталитарным режимом. Эта ассоциативная связь вкупе с другими факторами негативно сказалась на положении синто в контексте религиозной жизни современной Японии.

RUSS18. АДАПТАЦИЯ ДЖАЙНСКОЙ ОБЩИНЫ К УСЛОВИЯМ ГЛОБАЛИЗАЦИИ

Современная эпоха характеризуется глобальными изменениями, затрагивающими не только экономику и политику, но и духовную сферу, включая религию. Локальные ответы различных религий на глобальные вызовы принимают разные формы: от серьёзного сопротивления до предложения альтернативных проектов.

В докладе рассматривается характер адаптации джайнизма к изменениям, сопровождающим современным религиозные процессы (на примере шветамбарской традиции терапантх).

«Глобальный порядок», определяющийся преимущественно секулярными ценностями, вовсе не означает ослабление влияния религии. Напротив, по мнению многих исследователей, религия сегодня получила ещё больше возможностей для усиления своих позиций. Религия выявляет из своей доктрины смыслы, оказывающиеся актуальными для светского общества и государства; активно вступает в диалог с миром в качестве нравственной, духовной силы.

Именно в качестве такой силы, способной дать миру решения современных проблем общественного развития, осознаёт себя джайнская религия.

Джайнизм долгие века сохранял архаический облик, не был активным социальным движением и почти не претерпевал границ Индии. С середины XX века в джайнской общине начинаются преобразовательные процессы. Основные религиозные принципы трансформируются в миротворческие идеи международной политики, экономическую концепцию развития. Происходит модернизация монашеской общины, активная организация системы образования. Акцентируется универсальность джайнских ценностей для людей, независимо от их веры и национальности. Джайнизм пропагандируется, скорее, не как религиозная система, а как универсальный образ жизни. Формируется имидж альтернативной духовности внутри светского общества.

Современные трансформационные процессы в джайнской общине — это не только результат восприятия распространяющихся глобальных тенденций, но и активный поиск подходов для формирования собственного всеобщего «послания» миру.

RUSS19. ФЕНОМЕН СКАЧИТЕЛЯ-ШАМАНА В ТЮРКО-МОНГОЛЬСКОЙ ФОЛЬКЛОРИСТИКЕ

В многочисленных тюрко-монгольских исследованиях по шаманизму образ кама/шамана как феноменальной личности изучен достаточно подробно и многосторонне. В отечественной фольклористике бытовало мнение, что шаманская поэзия не является образцом устного народного творчества, а индивидуальным творением шамана или культовой группы. Думается, что шаманские песнопения — это часть устного народного творчества. Шаман, будучи представителем той или иной родо-племенной группы, в отличие от поэта, носителя субъективного видения мира, выступает в качестве лица, выражающего мнение коллектива. Шаманское песнопение — это специфическое проявление устного народного творчества.

В шаманских призываниях тюрко-монгольских народов Сибири и Дальнего Востока присутствуют традиции эпического стихосложения, в песнопениях описание значимых символов соответствует фольклорным штампам. Символическое значение образов в эпосе и шаманских призываниях идентично. Сакральный поэтический текст, естественно взаимодействуя с традициями народной поэзии, эпоса, предстает связным и цельным песнопением, созданным по канонам фольклорной эстетики.

Особо хотелось бы отметить высокое поэтическое мастерство бурятского шамана как воплощения древнего архетипа жреца и певца. В песнопениях сохранены архаичная лексика, колоритные народные изречения, точные формулы, яркие образные средства. Вызывает восхищение дар шаманов придавать поэтичную форму в изложении, казалось бы, простых, но насущных житейских проблем. Среди наиболее талантливых носителей и исполнителей культовых текстов выделяются известные сказители-улигершины.

Но нашим наблюдениям, в шаманских песнопениях реализуется базовая модель эпических поэтических текстов, если шаманом является именно сказитель. Тексты, записанные от шамана-сказителя, в первую очередь выделяются единством поэтического арсенала с эпическими произведениями. В семантическом плане шаман-сказитель, следуя традиции произношения призывания при определенном обряде, образы небожителей и духов представляет в полном и репрезентативном контексте. В композиционном плане текст выстроен более красочно, логично и менее громоздко. Если текст обыкновенного шамана, следуя общепринятой канве, не отличается особым изобразительным разнообразием и метафорической красочностью, призывания улигершинов, выделяются богатыми образными средствами. Призывание шамана-сказителя как знатока народной культуры и традиции,

непревзойденного импровизатора при всей традиционной каноничности шаманского ритуального текста представляется уникальным материалом.

RUSS20. УРОКИ РАЗВИТИЯ ФЕМИНИЗМА В КИТАЕ

История феминизма в Китае является прекрасной иллюстрацией того, что идеология - естественный результат не только определенного этапа экономического развития общества, но, что более важно - развития коллективной ментальности, коллективного сознания (как человечества в целом, так и определенной части общества каждого отдельного государства). Глобализация экономическая, технологическая, коммуникационная отменяет границы и, подавляя традиционные системы, предлагает виртуальное пространство существования без границ, своего рода иное культурное измерение. Но традиционное «культурное измерение» бывает весьма жестким, порой агрессивным, и основная масса соотечественников вполне согласна, в сущности, с предполагаемыми условиями бытия, хотя при этом и может выступать за изменение условий бытия. Однако непосредственное и виртуальное знакомство с иными способами сосуществования людей (с помощью Интернета, зарубежной литературы, искусства или просто сухой новостной информации) вызывает желание, необходимость добиваться иного стиля жизни, в том числе и иного статуса женщины в обществе. Как показывает китайский опыт, идеи феминизма проникают, прежде всего, в интеллектуальные, университетские круги, часто связанные с литературой и искусством. Происходящая в мире информационная революция, новейшие средства коммуникации, хотим мы того или нет, расширяя наш кругозор, повышая нашу образованность, делают нас всех (и французов, и китайцев, и мужчин и женщин) в чем-то очень похожими. Есть мнение, что любое структурированное общество так или иначе проходит (пусть с разной скоростью) определенные этапы, становясь перед задачами и проблемами, уже почти что решенными в другом месте и в другое время. И в 70-е годы прошлого века китайское общество на обоих берегах Тайваньского пролива столкнулось с проблемами, которые уже были известны на Западе. (К этому следует добавить, что это «столкновение» произошло уже во второй раз в XX веке.) И путь решения этих проблем «логически» предопределен: в том числе через развитие женского движения, а, стало быть, и развитие теории и методов его - то есть женских исследований. Один из губернаторов Соединенных Штатов Америки еще в самом начале XX века сказал, «каковы женщины, таковы и дети, а каковы дети, таково и общество», и среди прочих высказываний вспоминают ныне в Китае веком ранее сказанное Наполеоном, что «судьбы страны зависят от матерей».

RUSS21. ИРАНИСТИЧЕСКОЕ НАСЛЕДИЕ А. КРЫМСКОГО (НА МАТЕРИАЛЕ КИЕВСКОГО АРХИВА УЧЕНОГО)

А.Е.Крымский (1871 - 1942) - первый украинский ученый востоковед -арабист, иранист, тюрколог, профессор Московского Лазаревского института восточных языков, организатор Украинской АН, ВУНАС(Всукраинской научной ассоциации востоковедов) оставил богатое наследие с истории и литературы Ирана. Многотомная « История Персии, ее литературы и дервишской теософии», монографии «Хафиз и его песни», « Низами и его современники», а также труды по суфизму вошли в анналы русского и украинского востоковедения.

При работе с архивом ученого в Институте рукописей ЦНБ имени Вернадского НАН Украины было обнаружено около более 1000 страниц неизданных рукописных и машинописных материалов с иранистики, принадлежащих перу А.Крымского.

Среди них труды по истории древнего Ирана «Элам» (122 стр.) и «Пафия и Аршакиды (250 до Р.Х. - 224 по Р.Х.» (92 стр.); учебное пособие «География Ирана»; « Описание персидской (Бельской) рукописи космогеографии»; «Эджайбет табедат». (бл.1702 г.) Имеется также описание бухарской рукописи «Фаль - наме» («Книги предвидений») 1827 г.

К географическому циклу примыкают несколько «Сафарнаме» («Книг путешествий»), принадлежащих перу ученика А. Крымского Б.Вс. Миллеру - известному русскому иранисту, работавшему в начале XX в. драгоманом в русских консульствах Тегерана и Бушехра.

Из оригинальных работ А.Крымского ценность представляют разработки и отдельные его главы будущей монографии о Низами.

Отдельную группу составляют материалы по исследованию творчества Хафиза : ««Hafiziana», конспект работы о Хафизе от 15 апреля 1891 г»; «Выписки с комментариями о Хафизе», по существу, эти выписки есть выписками о суфизме и персидских поэтах Сайди. Мальяне, Хафизе, Аттаре из работ различных европейских востоковедов - И.Хаммера, Г.Ете, Дж. Малькольма, А. Кремера - с обширными комментариями и размышлениями А.Крымского.

Сохранились и машинопись переводов Ф.Е.Корша и А.Крымского рубаи Дж.Руми к «Персидским лирикам X -XVvv» (1916 г.), а также переписка с иранистами В.Ф.Миллером, Б.Вс. Миллером, Ф.Е.Коршем, В.Ф. Минорским. Е.Э.Бертельсом и др.

Наиболее ценные труды А.Крымского с иранистики готовятся к изданию Институтом востоковедения НАН Украины.

THE IRANISTIC HERITAGE OF A. CRIMEAN

(ON THE MATERIAL OF THE KIEV ARCHIVE OF SCIENTIST)

^{1-b} AE Krymsky (1871-1942) is the first Ukrainian orientalist scientist, an Arabist, an Iranian, a Turkologist, a professor of the Moscow Lazarev Institute of Oriental Languages, organizer of the Ukrainian Academy of Sciences, VUNAS (All-Ukrainian Scientific Association of Orientalists) left a rich legacy from the history and literature of Iran.^{1-a} The multi-volume "History of Persia, its literature and Dervish theosophy", the monograph "Hafiz and His Songs", "Nizami and His Contemporaries", as well as works on Sufism entered the annals of Russian and Ukrainian Oriental Studies.

^{4-a} When working with the archives of the scientist at the Institute of Manuscripts of the Central Scientific Library of the National Vernadsky National Academy of Sciences of Ukraine, about 1000 pages of unreleased manuscript and typewritten materials from Iranian studies, owned by A. Krymsky, were discovered.

^{5-a} Among them are works on the history of ancient Iran "Elam" (122 pages) and "Pafiyah and Arshakids (250 BC - 224 AD" (92 pages), the textbook "Geography of Iran", "Description Persian (Belsk) manuscript of cosmogeography ", " Edzhaybet Tabledat. "(Bl. 1702). There is also a description of the Bukhara manuscript " Fal-nam "(" Books of Foresight ") of 1827

^{5-a} Several "Safarname" ("Books of Travels") belong to the geographical cycle, belonging to the pupil A. Krymsky B.V. Miller - a famous Russian Iranian, who worked in the early XX century. dragoman in the Russian consulates of Tehran and Bushehr.

^{5-a} Of the original works of A. Krymsky, the works and some of his chapters of the future monograph on Nizami are of value.

^{5-a} A separate group consists of materials on the study of Hafiz's work: "Hafiziana," a summary of the work on Hafiz dated April 15, 1891 "; "Statements with comments on Hafiz", in essence, these extracts are extracts about Sufism and Persian poets Saydi. Malyane, Hafiz, Attar from the works of various European orientalists - I.Khammer, G.Ete, J. Malcolm, A. Kremer - with extensive comments and reflections of A.Krymsky.

^{5-a} There were also preserved the typescript of the translations of F.E. Korsch and A.Krymskiy ruba by J. Rumi to "Persian lyricists X-XVbb" (1916), as well as correspondence with Iranian scholars VF Miller, B.V. Miller, F.E. Korsh, V.F. Minor. E. E. Bertelsom and others.

^{5-b} The most valuable works of A. Krymsky from Iranian studies are being prepared for publication by the Institute of Oriental Studies of the National Academy of Sciences of Ukraine

RUSS22. ЗАДАЧИ СОВРЕМЕННОЙ ХУДОЖЕСТВЕННОЙ ИНТЕЛЛИГЕНЦИИ

Основная задача художественной интеллигенции Бурятии, с нашей точки зрения, заключается в придании легитимности сложности, интеллекту в противовес простоте, примитивности.

Не секрет, что фундаменталистские политические течения, восходящие к апологии интересов религии или нации предлагают простые решения, основанные на ксенофобии, на примате силового превосходства.

Противостояние простоты и сложности имеет и другие аспекты, связанные уже с деятельностью самой художественной интеллигенции. Когда, например, радиоведущий и поэт Э.Успенский в своих радиопередачах воспекает романтику уголовной среды или же его гости поют песни московских фанатов с такого рода текстами: «Мы московские фанаты, мы каратели...», то это, конечно, не означает, что на следующий день слушавшие эту радиопередачу подростки окунутся в романтику уголовной среды или же пойдут карать «человеческий мусор» на московские улицы, но те уголовники и те скинхеды, которые уже реально кого-то избили, ограбили или убили, послушав эти песни, воспримут их как своего рода индульгенцию, знак социальной легитимности.

К.Поппер, исповедуя идеалы либерализма в своих работах, тем не менее постоянно утверждает необходимость нравственной цензуры художественной интеллигенции, поскольку в погоне за успехом у толпы она легко может опустить свои высокие требования на её уровень, превращая, таким образом, своё искусство в масс-культуру.

Ф.Ницше писал: «Беззаботным, насмешливым, насильственным - таким желает нас мудрость: она женщина, она любит только воина». Воин - это человек силы, превосходства, он с презрением смотрит на толпу, ибо он сверхчеловек, а толпа, по определению, примитивна. Но превосходства он достигает только с позиции интеллекта, только с позиции сложности.

В сфере творчества, с нашей точки зрения, именно художественная интеллигенция решает задачу формирования сверхчеловека, способного вырваться из уюта примитивной толпы, подняться на вершины сложности и подарить этот дар личностям, способным сформировать новый мир, основанный на творческом поиске, а значит, на толерантности, ибо гений посещает нас не по принципу нации, вероисповедания, а по принципу веры и преданности творчеству.

RUSS23. ГЛОБАЛИЗАЦИЯ И ТЕНДЕНЦИИ РАЗВИТИЯ ПОРТУГАЛОЯЗЫЧНЫХ ДИАСПОР

Процессы глобализации поставили на новый уровень проблему самоидентификации человека. В мультикультурных сообществах по-новому проявляются последствия прежней экономической и социальной политики, затрагивающей все стороны жизни людей.

Высокая динамика миграций в последние годы ставит новые проблемы перед Португалией и всеми странами-лузофонами. Определенная унификация становится возможной в результате роста международных хозяйственных связей и культурной конвергенции, переоценки событий

прошлого. В то же время, процессы дивергенции проявляются в виде многих ранее не столь важных факторов.

Имеет место отток активной рабочей силы за пределы стран и появление трудовых мигрантов из других районов мира. Диаспоры лузофонов растут, мигранты формируют свои ассоциации, активно их пропагандируют, создают информационные каналы (телевидение, радио, Интернет и др.). В глазах самой общины важность главных факторов консолидации меняется нередко в соответствии с реакцией властей как стран-доноров, так и стран-реципиентов. Католическая религия, португальские имена и фамилии, умение читать и писать на португальском как ключевые аспекты лузо-азиатскокой культуры в странах Азии подвергаются ныне жесткой критике. В то же время, в Америке, Австралии и Африке диаспоры из португалоязычных стран именно на этих признаках строят концепцию самобытности, отграничиваясь от других азиатских или африканских диаспор, нередко происходящих из того же самого региона.

Помимо небольшого числа людей, имевших реальных португальских предков, на особое отношение властей претендуют многие выходцы из бывшей Португальской Азии, даже проживающие ныне в третьих странах. Еще одна тенденция последних лет - попытки мигрантов вкладывать заработанные средства на родине, чтобы избежать доминирования там иммигрантов.

Проявление самобытности через яркие общественные мероприятия и вновь созданные праздники (с пропагандой своей музыки, танцев, кулинарии и пр.) особенно привлекает молодежь. Эту же задачу выполняют многочисленные Интернет-проекты и сайты, объединяющие евразийцев, мигрантов и других лиц, включенных в круг лузо-азиатской культуры. Ассоциации диаспор лузофонов предпринимают попытки выработать общие принципы своей деятельности в мировом масштабе. В Португалии же разработаны программы продвижения португальского языка и культуры за рубежом, изучения и консервации своего культурного наследия.

RUSS24. МЕЖЭТНИЧЕСКАЯ КОММУНИКАЦИЯ В БАЙКАЛЬСКОЙ АЗИИ

История культурного взаимодействия русского и бурятского этносов насчитывает более трех веков. Освоение Байкальской Азии началось сразу вслед за ее присоединением к России в середине XVII в. В процессе миграции русские вошли здесь в контакт с представителями самых разных культур бурятами, эвенками, тофаларами, сойотами и др.

Активная адаптация к новым условиям сопровождалась у русских перестройкой традиционного образа жизни, появлением новаций, в том числе и заимствованных в культуре местных народов.

Природные климатические факторы оказали влияние, прежде всего, на культуру жизнеобеспечения: хозяйственную деятельность, жилище, пищу, одежду. Наиболее чутко реагировала на изменения природных условий производственная деятельность этносов.

Распространение грамоты, побуждение к занятию земледелием, помощь в освоении земледельческих навыков было возможным во многом благодаря распространению христианства среди бурят. А вовлечение бурят в орбиту экономических, политических и культурных связей Восточной Сибири и всего Российского государства способствовало усилению этих связей с русским народом. Пребывание русского и бурятского народов в едином конфессиональном пространстве существенно способствовало развитию межэтнических связей, сокращению этнокультурной дистанции.

Русские в районах тесного проживания с бурятами относились к действительности через призму их мировосприятия. Отношения между людьми находились в одном культурном поле, определялись символическим языком, который был немногословен, конкретен.

Синкретизм религиозных воззрений русских и бурят явился источником опыта толерантности, залогом мирного существования и положительного межкультурного взаимодействия.

Формы культурного взаимодействия народов были многообразными. Хозяйственные, административные, торговые, бытовые, семейные связи способствовали тому, что русские овладевали бурятским языком, а буряты - русским. В XVII - XVIII в. бурятский язык оказал сильное влияние на лексику русского языка. В свою очередь, большое влияние русского языка испытал на себе и бурятский язык.

Байкальский регион является в настоящее время одним из стабильных районов, в котором проявляется гармоничный полиэтнический характер общества. Это исторически сложившееся поле диалога культур Востока и Запада, уникальный опыт положительного взаимодействия народов, имевших разный опыт освоения региона, исповедовавших разные религии, имевших разный аксиологический багаж.

RUSS25. ЭТНИЧЕСКИЙ ФАКТОР В РАЗВИТИИ СЕЛЬСКОГО ХОЗЯЙСТВА КАЗАХСТАНА: КОНЕЦ XIX-НАЧАЛО XXI ВВ.

Динамика развития аграрного сектора Казахстана с конца XIX в. до начала XXI в. показывает несколько переломных (узловых) точек трансформации модели экономического роста. В общем потоке развития сельского хозяйства проявляются две линии: первая — этническое направление (его можно, в частности, проследить по историческим изменениям соотношения отгонно-пастбищного и земледельческого типа хозяйства), вторая — технико-экономическое (наблюдаемое в смене социально-экономических форм земледельческого хозяйства). В означенный период можно выделить четыре узловые точки трансформации модели сельскохозяйственного роста.

Конец XIX в. — начало перехода от кочевой формы организации сельскохозяйственной деятельности к оседлым ее формам. Иницирован этот переход был переселением казаков, соответственно, появлением новых хозяйственных укладов, при которых земледелие в Казахстане стало основной формой оседлого типа хозяйства. Ведущую роль на этом этапе сельскохозяйственной динамики играли этнический и социальный факторы.

Рубеж 20-30-х XX в. — «социалистическая» коллективизация сельского хозяйства Казахстана. Последнее начинает включаться в народное хозяйство СССР, все многообразие хозяйственных типов нивелируется, этническая составляющая трансформационного процесса постепенно сходит на нет. Социальный фактор в этот период остается ведущим, наблюдается резкое сокращение прироста населения из-за массовых голодовок.

Середина XX в. — крупнейшая трансформация аграрного производства: освоение целины, создание крупных совхозов, переселение в Казахстан больших масс людей из других регионов страны. Плавная эволюция земледельческого хозяйства была прервана скачкообразным переходом к новому технико-экономическому этапу его развития, что было вызвано необходимостью решения проблемы продовольственной безопасности в рамках СССР. Создание крупного государственного аграрного хозяйства с высоким уровнем товарности. Мельчайшее личное подсобное хозяйство остается оплотом «частного» хозяйства, функционирующего в условиях жесткой централизации сельскохозяйственного производства со стороны институтов власти. Этнический фактор не играет сколько-нибудь существенной роли в преобразовании аграрного производства.

Конец XX в. — зарождение переходного этапа от государственной формы организации аграрного производства к рыночным формам, первоначально выразившееся в разрушении производственного потенциала, разрыве рыночных связей, натурализации

сельскохозяйственного производства и сокращения его размеров до объема внутреннего платежеспособного спроса. Соответственно произошло уменьшение численности аграрного населения, как за счет его миграции, так и в результате смены типа производственной деятельности. Этнический фактор вновь стал набирать силу, в Казахстане началось возвращение к исконно-национальному типу отгонно-пастбищного хозяйства. Начало XXI в. ознаменовалось переходом от хозяйства коллективистского типа к хозяйству индивидуальному (фермерскому), в частности это связано с изменением отношения правительства Республики Казахстан к сектору сельского хозяйства в целом и к отрасли животноводства особенно; разработана ориентированная на долгосрочную перспективу стратегия новой аграрной политики.

RUSS26. МАРГИНАЛИЗАЦИЯ ХОЗЯЙСТВА И ТОВАРНОЕ

ПРОИЗВОДСТВО В АГРАРНОМ СЕКТОРЕ ИНДИИ К НАЧАЛУ XXI ВЕКА

Вследствие исчерпания резервов земли, доступной для сельскохозяйственного использования (феномен 70-х годов и последующих десятилетий), мощный импульс получил процесс углубления диспропорции между наличными ресурсами труда и ограниченными ресурсами земли как объекта экономической деятельности.

Данная диспропорция проявляется в прогрессирующем сокращении площади обрабатываемой земли на работника (в 2,5 раза за 1951-2001 гг.) и в массовой маргинализации производственных единиц, охватывающей все группы хозяйств — от мельчайших до самых крупных. Мелкое и мельчайшее землепользование (до 2 га на хозяйство) распространяется на все большую часть культивируемой земли (40% в 2001 г., против 21% в 1971 г.); быстро сокращается ареал землепользования крупных (с площадью 10 га и более) хозяйств (13% в 2001 г., против 31% в 1971 г.).

Процесс маргинализации деформирует потенциал товарного агропроизводства, прежде всего тот его сегмент, который обеспечивает товарный выход основной продовольственной продукции — зерна; оборотная сторона этого феномена — расширение сферы бытия натурально-потребительских форм хозяйственной деятельности.

Вторая половина XX века отмечена мощными процессами деградации («угасания») товарного выхода основных продовольственных культур в обширных регионах аграрной Индии. Только благодаря формированию «очагов» высокотехнологичного товарного хозяйства в стране удалось компенсировать сокращение товарных поставок продовольствия на общенациональный рынок из таких регионов (штатов) и тем самым, хотя при высоких затратах, поддерживать (на протяжении десятилетий) уровень «внешней» товарности в застойно-«стабильных» пределах — 27-30%.

Накапливающийся потенциал угроз хрупкому равновесию платежеспособного спроса и предложения на рынке основной продовольственной продукции вынуждает государство проводить все более агрессивную политику в агросфере, помимо прочего, включающую: 1) значительное повышение закупочных цен (достигнут мировой уровень); 2) закупки государством подавляющей части товарного зерна (риса и пшеницы) (против, например, в А на рубеже 70-80-х годов); 3) резкое увеличение (рост в 2,5 раза за 1993/94-2001/02 годы) объема сельскохозяйственных субсидий.

Коллизии товарности отягощаются рядом острейших (фундаментальных) проблем сельскохозяйственного роста. Среди них: 1) резкое замедление роста урожайности главных продовольственных культур в 1990-х годах и фактическое прекращение ее роста в 2000-х годах; 2) «усыхание» (относительное) инвестиционного фонда, используемого для сельского

хозяйства, важнейшего источника сельскохозяйственного роста; 3) крайне низкий уровень развития в аграрном секторе Индии хозяйств, отличающихся высоким уровнем производства «добавленной стоимости».

По-прежнему угрозой продовольственной безопасности остается недоедание (голодание) больших масс людей, в том числе пребывающих в «сфере бедности».

RUSS27. РОССИЙСКИЙ И АРАБСКИЙ ГАЗ: ПАРТНЕРЫ ИЛИ СОПЕРНИКИ?

Нарастающее значение природного газа в мировой экономике - четко определившаяся в настоящее время тенденция: к середине XXI в. доля природного газа в мировом энергобалансе достигнет 30-35%.

Россия, обладающая самыми большими в мире запасами газа, планирует довести его долю в общем производстве энергоресурсов до 57% к 2010 г. Россия, в лице Газпрома, поставляет газ в 17 европейских стран, многие государства СНГ, ряд азиатских стран.

Учитывая возрастающую роль природного газа в мировом энергопотреблении, Россия планирует наращивать мощности своей газовой отрасли, включая строительство новых газопроводов («Южный поток», «Северный поток»), газопроводы в Китай и на побережье Охотского моря, развитие «Голубого потока» и др.).

Ряд арабских стран, обладающих промышленными запасами природного газа (Катар, Алжир, Ливия, Египет, Ирак и др.), планирует поставки газа примерно на те же рынки, что и Россия. Особенно это касается Алжира, Ливии и Египта.

Чтобы не допустить острой конкуренции между поставщиками природного газа Россия и арабские страны все чаще стали координировать свои действия на европейском рынке, на очереди - азиатский рынок. В последнее время появились планы создания организации экспортеров газа по типу ОПЕК.

RUSS28. АРАБСКАЯ ИММИГРАЦИЯ В ЕВРОПУ: ЭТНО КОНФЕССИОНАЛЬНЫЙ АСПЕКТ

Активные международные миграции стали важным фактором развития современно мира. Они оказывают всевозрастающее влияние на состояние международных отношений, причем как на двустороннем, так и многостороннем уровне, изменяют демографическую, этническую и конфессиональную ситуацию в отдельных странах и регионах, имеют серьезные последствия и для стран-доноров, и для стран-реципиентов.

Глобализация современного мира привнесла специфические черты в сами миграционные процессы, а также заставила по-иному посмотреть на их причины и следствия. Проблема миграций из разряда второстепенных вошла в число «горячих тем», став новым вызовом мировому сообществу.

Арабский Восток является классическим примером региона с интенсивными миграционными потоками, в основном из этих стран (исключая ряд нефтедобывающих государств), в более развитые экономические зоны. В настоящее время преобладающим направлением межконтинентальных миграционных потоков стала миграция из стран бедного Юга в государства богатого Севера. Численность арабских иммигрантов в европейских государствах превысила 20 млн. человек, среди которых велика доля нелегалов. Ислам стал второй по численности религией в Европе. Катастрофический размах миграций, потоки которых невозможно развернуть в обратном направлении, вызывает серьезную озабоченность в принимающих странах, где все чаще находят выход алармистские настроения, так как массовые миграции несут в себе реальную и потенциальную угрозу безопасности в ее многомерном понимании, порождают острые социальные, религиозные, этнические и расовые

противоречия. Негативное восприятие иммигрантов из мусульманских стран не в последнюю очередь связано с тем, что они с большим трудом интегрируются в общественную, политическую и культурную жизнь принимающих стран и, как следствие этого, - их концентрация в определенных местах проживания, замкнутость этнических общин, высокий уровень безработицы, а значит, и преступности. Возможна ли интеграция иммигрантов во все сферы жизнедеятельности обществ принимающих стран? Это исключительно длительный процесс и трудности с адаптацией могут быть вызваны не только несовместимостью культур или религий, но и неблагоприятной экономической конъюнктурой. Не только иммигранты должны стремиться войти в общество и культуру принявшей их страны, но и коренному населению следует проявить по отношению к ним добрую волю, принимая во внимание их особый менталитет, психологические особенности, культурные традиции и т.д.

RUSS29. КАСПИЙСКАЯ НЕФТЬ В ГЛОБАЛЬНОЙ И РЕГИОНАЛЬНОЙ ЭКОНОМИКЕ И ПОЛИТИКЕ

Упразднение СССР в декабре 1991 г. превратило Каспий в море раздора. Каждая Прикаспийская республика выдвинула свои предложения по пересмотру ранее существовавших границ. Речь шла о дележе крупных месторождений углеводородов. США, объявив море и Прикаспийские территории зоной своих стратегических интересов, приложили усилия по ограничению влияния РФ и Ирана. Внутренние разногласия и внешнее вмешательство не позволили пяти Прикаспийским странам достичь компромисса вплоть до настоящего времени. В тоже время Россия смогла договориться с начала с Казахстаном, а затем с Азербайджаном о разделе дна моря при сохранении части акватории в общем пользовании.

В 2005 г. разведанные запасы нефти на шельфе Каспия оценивались в 7.4

млрд. т. (а возможные - 32-41 млрд. т.). Это намного меньше месторождений на БСВ, но представляют крупный и даже альтернативный ресурс. Считается, что на долю Азербайджана приходится 1,0 млрд. т. (возможно- 4-5 млрд. т.), Ирана - 0 (1-2), Казахстана - 5,4 (12-15), России - 0,5 (5-7) и Туркмении - 0,5 (10-12 млрд. т.). Новосуверенные республики посчитали нефть главным локомотивом их предстоящего развития и со второй половины 90-х гг. стали наращивать добычу жидкого топлива, значительную часть которого направляли на экспорт. Основными потребителями нефти являются страны ЕС, США, Турция и ряд других государств. Естественно, что страны- потребители заинтересованы в возрастающих объемах поставок каспийской нефти, что может снизить ее мировую цену.

Импортёры нефти проявили заинтересованность в диверсификации ее маршрутов, ослабляя значение нефтепроводов по территории России и запрещая строительство трубопровода по территории Ирана. В конце 2006 г. вступил в эксплуатацию мощный нефтепровод Баку-Тбилиси-Джейхан. Возможно, что им воспользуются Казахстан, Туркмения и даже Россия, что позволило бы окупить дорогостоящее строительство. В то же время Россия в 2007 г. договорилась с Болгарией и Грецией о сооружении нефтепровода Бургас-Александруполис, что позволит России (а возможно, Казахстану и Туркмении) закачивать в него часть своей нефти. IV. Видимо, США усилят борьбу за контроль над каспийской нефтью (если они не потерпят поражение в Ираке). В тоже время можно констатировать, что страны потребители нефти получают все более широкий доступ к каспийским месторождениям. Турция к тому же существенно снизит экологическую опасность для проливов Босфор и Дарданеллы, что ее постоянно беспокоило в последние десятилетия.

RUSS30. ЕВРОАЗИАТСКАЯ ТРАНСПОРТНАЯ СЕТЬ, ЭФФЕКТИВНОСТЬ, ПЕРСПЕКТИВЫ РАЗВИТИЯ

В конце XX- начале XXI века весомое значение в развитие мировой экономики приобретают межнациональные корпорации и союзы. Промышленные объединения создаются в развитых странах (Япония, страны ЮВА, западные государства, РФ). Единое экономическое пространство для ряда стран Запада (Евросоюз), для РФ и стран Азии (ЕврАзэс, ЦАС, ШОС и др.) влияет на рост экономики. Участие их в рамках международных организаций способствует расширению и становлению национальных хозяйств, переводу национальной экономики в рыночные отношения. Создаются современные виды транспортной инфраструктуры, энергетики, разрабатываются топливно-энергетические ресурсы, меры антитеррористической борьбы. За годы независимости государства Центральной Азии укрепили транспортную сферу с соседями (Китай, Иран, Турция, Кавказ, РФ). Возрос объем внешней торговли и международный транзит. В дальнейшем необходимо сформировать единую межгосударственную транспортную систему, улучшить таможенное законодательство, тарифы пограничных стран и т.д. сделать межгосударственные маршруты привлекательными для отправителей грузов.

RUSS31. ПОЛИТИЧЕСКАЯ АКТИВНОСТЬ РОССИЙСКИХ ЭМИГРАНТОВ В СТРАНАХ ВОСТОКА В ПЕРВОЙ ПОЛОВИНЕ XX ВЕКА И ДЕЯТЕЛЬНОСТЬ ЛИГИ НАЦИЙ

Российская эмиграция, порожденная революционными событиями и чередой войн первой половины XX века, приняла деятельное участие в политической жизни стран принявших на своей территории беженцев из России. Российская эмиграция, разделенная, в свою очередь, на национальные диаспоры, была вовлечена в политические баталии, гражданские войны, часто выступая одновременно союзниками нескольких противоборствующих сторон. Китай, Япония, Персия, Османская Империя, - каждая из этих стран уделяла не малое место в своей внешней политике проблеме российских эмигрантов. Вопрос о судьбе российских беженцев ни раз становился разменной монетой для решения глобальных интересов восточных государств. В противоборство на мировой политической арене были вовлечены и российские эмигранты, которые, используя свои дореволюционные связи, оказывали влияние на принятие внешнеполитических решений. Лига Наций и ее учреждения стали использоваться российскими эмигрантами как инструмент давления на местные власти для улучшения своего беженского положения. Не последнюю роль в этом сыграли бывшие российские дипломаты сумевшие сохранить на территории многих стран посольства Российской Империи.

RUSS32. РОССИЯ И КИТАЙ: ПЕРСПЕКТИВЫ ПАРТНЕРСТВА В АЗИАТСКО-ТИХООКЕАНСКОМ РЕГИОНЕ-XXI ВЕК

Характеристика Азиатско-Тихоокеанского региона как важнейшей составляющей всего мирового сообщества (различия и многообразия стран АТР; мощный динамизм развития; тенденция к разрядке и одновременно существование различных факторов нестабильности и пр.).

Китай как крупнейшая имманентная фигура региона. Стремительный рост влияния и роли Китая в АТР за последнее время.

В свою очередь изменения, связанные с крушением биполярного мира и возросшей значимостью отношений на региональном уровне, обусловили необходимость для России найти новое место в АТР и активизировать азиатский вектор своей внешней политики.

Прорыв в азиатско-тихоокеанском направлении для России связан прежде всего с перспективами ее долгосрочного сотрудничества с КНР. Российско- Китайские отношения,

выросшие в настоящее время до уровня стратегического партнерства, являются одним из базовых факторов, определяющих уровень безопасности и стабильности в АТР:

Обе страны, являясь постоянными членами СБ ООН, обладают огромным и все более растущим потенциалом (в том числе военным).

Для развития российско-китайских отношений в АТР благоприятен тот факт, что Россия изменила свой статус военно-политической сверхдержавы на статус экономического партнера, а Китай отказался от революционного радикализма. По мнению аналитиков, разрастание или активное проявление противоречий между двумя странами вряд ли возможно в краткосрочной или среднесрочной перспективе в силу их заинтересованности в стабильной внутренней и внешней обстановке с целью активизации экономического развития.

Важной основой для сотрудничества России и Китая в АТР являются их весьма близкие позиции по ряду международных вопросов (разоружение.

нераспространение ядерного оружия, безъядерные зоны, роль ООН, борьба против международного терроризма и др.).

АТР как зона активного сотрудничества России и Китая друг с другом и с другими странами региона. Российский энергетический мост в АТР.

Нельзя исключить то, что в XXI веке АТР станет новым, и возможно, одним из самых основных центров экономического и политического развития мира. Важную роль при этом призваны сыграть и Россия, и Китай. От развития их партнерских отношений и реакции на это партнерство других ведущих держав во многом зависят будущие конфигурации международных отношений.

RUSS33. ТРАНСПОРТНАЯ СТРАТЕГИЯ РОССИИ В СИСТЕМЕ ЕВРОАЗИАТСКИХ ТРАНСПОРТНЫХ КОРИДОРОВ

Усилия азиатских стран в формировании национальных транспортных систем и международных транспортных коридоров.

Россия в системе международных транспортных коридоров на этапе ускоренного экономического роста в условиях глобализации:

Международный транспортный коридор «восток-запад» («Транссиб»): Япония (корейя, китаи, Монголия, Казахстан) - россия - европа в условиях экономической интеграции страны в зоне атр;

Северо-российская железнодорожная магистраль в качестве национального и международного транспортного коридора: Япония - россия - северная европа (северная америка), как фактор обеспечения сырьевой безопасности, формирования нового промышленного пояса страны;

Восточный меридиональный железнодорожный: китаи (корейя, Япония) - россия северная америка как фактор развития северо-востока страны и интеграции в атр;

Международный транспортный коридор «север-юг»;

Большое водное европейское кольцо: волга-дон-азовское море - черное море - дунай - майн - рейн - северное море - балтийское море - волга и его связь с каспийским регионом;

Крутокаспийский транспортно-промышленный пояс;

Транспортное сотрудничество в черноморском регионе.

Необходимость ускорения формирования и оптимизации единой транспортной системы азиатских стран.

Единая транспортная система как фактор интеграционного экономического развития азиатских стран

RUSS34. РОССИЯ-ИНДИЯ-КИТАЙ:

ВЗАИМОДЕЙСТВИЕ В МЕНЯЮЩЕМСЯ МИРЕ

На рубеже третьего тысячелетия в расстановке политических и экономических сил на евразийском геополитическом пространстве появилось сравнительно новое региональное объединение или сообщество трех ведущих азиатских и мировых держав - России, Индии и Китая. Отношения между тремя государствами базируются на сформировавшихся в течение десятилетий двусторонних отношениях, которые не всегда характеризовались дружбой и сотрудничеством и подчас переходили в состояние конфронтации. В настоящее время выявляются и разрабатываются те сферы политического, экономического, научно-технического и цивилизационного сотрудничества, в которых могли бы участвовать все три страны.

Будучи тремя ведущими странами региона и мира, Россия, Индия и Китай заинтересованы в том, чтобы совместными усилиями противостоять угрозе терроризма и религиозного экстремизма, поддерживать мир и стабильность в регионе Центральной Азии; совместными усилиями делать все возможное, чтобы не допустить утверждения однополярного мира с доминированием одной державы - США. Сотрудничество России, Индии и Китая носит открытый, прозрачный характер; это не военный блок, направленный против интересов третьих стран.

Три страны находятся в настоящее время на стадии экономического подъема, поэтому они совместными усилиями разрабатывают пути и формы экономического взаимодействия, прежде всего в обеспечении энергетической безопасности.

Процесс политического взаимодействия, начало которому было положено, в том числе, встречами ученых-политологов трех стран в рамках «первой дорожки», в настоящее время осуществляется министрами иностранных дел и других высокопоставленными политиками («вторая дорожка») и перешла в стадию «первой дорожки» - встреч руководителей трех стран. Таким образом, существует реальная основа для развития трехстороннего сотрудничества, которое не направлено против интересов трех стран, не ограничивает суверенитет и независимость внешней политики каждого из трех государств; не оказывает давления при решении проблем их двусторонних отношений; не предполагает вмешательства в их внутренние дела.

RUSS35. НОВЫЙ ТРЕУГОЛЬНИК БЕЗОПАСНОСТИ В АЗИАТСКО

ТИХООКЕАНСКОМ РЕГИОНЕ: АВСТРАЛИЯ - США - ЯПОНИЯ

13 марта сего года Австралия и Япония подписали Соглашение о сотрудничестве в сфере безопасности. В ходе визита австралийского премьер-министра Джона Говарда в Японию были проведены переговоры с японским премьер-министром Синдзо Абэ, главой МИД Торо Асso. Стороны договорились создать систему постоянного диалога между Канберрой и Токио по схеме «два плюс два» с участием глав внешнеполитических и оборонных ведомств. В рамках этого механизма будет происходить согласование внешней политики и мер в области обеспечения безопасности. Соглашение, состоящее из четырех разделов, предусматривает двустороннее сотрудничество в борьбе с терроризмом, в охране морских коммуникаций и границ, а также в ликвидации последствий стихийных бедствий. Австралия и Япония предполагают разработать рабочий план действий, в котором будут конкретизированы пути и способы взаимодействия их вооружённых сил. Предполагается, в частности, наладить обмен разведывательной информацией и проводить японские учения на австралийской территории. Особое внимание будет уделено обмену информацией, имеющие отношение к ситуации

вокруг КНДР, экспорту вооружений и незаконной деятельности, в том числе торговле наркотиками.

Австрало-японское Соглашение о сотрудничестве в сфере безопасности создаёт новую ситуацию в Азиатско-Тихоокеанском регионе (АТР). Фактически оно замыкает и формализует треугольник безопасности под эгидой США. В 1952 г. был заключён американо-японский договор о взаимной безопасности, согласно которому США брали на себя обязательство защищать Японию в случае нападения в обмен на использования американцами баз на её территории. В этот же год вступил в силу Договор безопасности («Тихоокеанский пакт безопасности») между Австралией, Новой Зеландией и США (АНЗЮС), созданный американцами для «координации усилий по коллективной обороне» в районе Тихого океана. Это позволило США создать военные базы в Австралии. В 1985 г., после создания безъядерной зоны в Южной части Тихого океана. Новая Зеландия запретила заходы в свои порты кораблей с ядерным оружием и/или атомными двигателями. В ответ США сняли с себя обязательства по обеспечению безопасности Новой Зеландии. Но двусторонние связи между членами блока сохранились прочными (Австралия - США, Австралия - Новая Зеландия).

Бывшие в годы Второй мировой войны врагами Австралия и Япония в послевоенном мире превратились в преданных союзников США, в «непотопляемые корабли», служащие американской опорой на юге и севере АТР. Знаменательно, что Австрало-японское Соглашение о сотрудничестве в сфере безопасности, замкнувшее треугольник, было заключено вскоре после преобразования Управления национальной обороны Японии в полномасштабное министерство обороны в январе 2007 г.

RUSS36. ТРАНСФОРМАЦИЯ ТУРЦИИ И ЕЕ РОЛЬ В ОБЩЕМИРОВОЙ ТЕОРИИ МОДЕРНИЗАЦИИ

С момента возникновения теории модернизации ее создатели взяли на вооружение междисциплинарный подход к объяснению и обоснованию общественного развития. В рамках этой теории попытались объединиться представители самых разных наук - философы, социологи, экономисты, этнологи, политологи, социальные психологи, экологи. Именно такой союз позволил этой теории стать весьма влиятельным направлением общественно-теоретической мысли. Кроме того, тема исследования является актуальной как с научной, так и практической точки зрения.

Прошло более сорока лет с тех пор, как теории модернизации оформились в качестве интеллектуальной силы, потенциально преобразующей пространства. Эпоха деколонизации выразила потребность бывших зависимых территорий в национальном суверенитете. Именно тогда, в конце 50-х - начале 60-х годов, возникла формула форсированная модернизация хозяйства - политическая демократия - равноправие в международных отношениях.

Основную функцию теории модернизации ученые видели в ее прикладном направлении: построении экономических и политических моделей переходных обществ.

В общем виде модернизация Турции определяется как переход от традиционного общества к современному, которое включает в себя прежде всего коренное отличие от традиционного, т.е. ориентацию на инновации, преобладание инноваций над традицией, светский характер социальной жизни, поступательное (нециклическое) развитие, выделенную личность (роль Ататюрка), преимущественную ориентацию на инструментальные ценности, индустриальный характер, массовое образование, активный деятельностный психологический склад (смягчение

традиции, поставив тем самым под сомнение основные положения начальных теорий модернизации. Это обстоятельство позволяло говорить о том, что модернизация традиционного общества может протекать в рамках национальной традиции и не должна с неизбежностью и во всех случаях сопровождаться ее радикальной ломкой, как это ранее утверждалось. Более того, не только современные общества включают в себя многие традиционные элементы, но и традиционные общества, в свою очередь, нередко обладают такими чертами, которые обычно считаются современными. Кроме того, модернизация способна усиливать традицию. Традиционные символы и формы лидерства могут оказаться жизненно важной частью ценностной системы, на которой основывается модернизация.

Говоря о модернизации Турции, можно, несомненно, утверждать то, что присутствовало некоторое отклонение от чистой индустриализации и так называемого «осовременивания». Однако, не следует забывать и то, что речь идет о исламском государстве, а не об экономически отсталой стране. Фактор идеологии сыграл немаловажную роль, а сама ломка традиций произошла революционным путем.

Именно поэтому теорию модернизации следует рассматривать в более широком смысле, так как трансформация общества невозможна в одной сфере, необходим комплексный подход - экономический, политический, культурологический, идеологический. И тот путь, который прошла Турция в этом направлении дает нам возможность провести комплексный анализ.

RUSS37. СРАВНЕНИЕ ПЕРЕВОДОВ КАК МЕТОД АНАЛИЗА

ЛИТЕРАТУРНЫХ ТЕКСТОВ (НА МАТЕРИАЛЕ ПОЭЗИИ ОРХАНА ВЕЛИ)

Художественный перевод - средство и форма взаимодействия национальных литератур, свидетельство единого мирового литературного и культурного процесса. Осознание родной культуры и ее ценности часто наиболее естественным и непосредственным образом приходит через сопоставление с другой. Существование в рамках родного языка, литературы, культуры может привести к узости мышления, в конечном счете к непониманию и неприятию чужого. инородного. Сопоставление переводов есть средство вхождения в иное культурное пространство, внимательное и бережное постижение его особенностей.

Сравнение переводов создаст представление об объемном тексте каждый перевод раскрывает какую-либо грань оригинала; помогает установить эмоционально-концепционную доминанту стихотворения; способствует определению тех или иных «потерь и обретений» в создании автором-переводчиком своего текста; приводит к развитию ионической чуткости, к формированию фундамента из поэтического слуха и вкуса, необходимого для развития гармоничной и восприимчивой личности; помогает глубоко постигнуть поэтический мир автора, тоньше и вернее интерпретировать литературное произведение.

В рамках Петербургской Методической Школы В.Г. Маранцмана разработана система обучения сравнению переводов поэтических произведений. Сопоставительный анализ служит проверкой прочности и глубины концепции, которую обрели учащиеся, анализируя оригинал. Сравнивая переводы, ученики начинают отчетливо и остро осознавать функции образа в тексте, благодаря пересозданию, исчезновению или сохранению образа в переводе. Сравнение переводов повышает интерес учащихся к иностранной культуре, способствует обогащению теоретических знаний, практических литературоведческих и лингвистических навыков, а также ведет к раскрытию творческого потенциала учащихся. Сравнение переводов имеет не только интеллектуально развивающую, но и воспитательную ценность: способствует преодолению узости мышления; формирует вариативность сознания.

Технология сопоставления переводов на русский язык стихотворений турецкого поэта Орхана Вели предусматривает: создание проблемной ситуации с помощью столкновения разных точек зрения поэтов-переводчиков А. Яснова, А. Ибрагимова и Р. Фиша, возникновения диалога интерпретаций; выразительное чтение оригинала и переводов; последовательность предъявления текстов (оригинала, подстрочника, переводов); количество переводов, выбранных для сравнения; составление вопросов на все сферы восприятия к оригиналу-подстрочнику; составление вопросов на сравнение переводов, включающих сопоставительный анализ поэтических образов лирических произведений.

В настоящее время во всем мире чрезвычайно велик интерес к проблемам взаимодействия культур и межкультурного общения, все острее осознается необходимость поиска путей к взаимопониманию в мировом сообществе. Чуткое и внимательное обращение с текстом рождает любовь не только к слову, языку другого народа, но и к его искусству и культуре. Сравнение переводов как метод анализа литературных текстов также может способствовать формированию терпимости и доброжелательности в обществе.

RUSS38. КНИГИ ДЛЯ ЖЕНЩИН В МОНГОЛИИ XVII-XIX ВВ.

Дифференциация литературы по разным читательским группам, в зависимости от социального и культурного статуса, возраста и пола читателей, возникает на определенном этапе ее развития. Это сопровождается трансформациями в ее жанровом составе, сюжетике, типологии персонажа, в целом в поэтике, а также в социальных функциях литературы. С другой стороны, такая эволюция невозможна без соответствующих изменений в социально-культурной и психологической атмосфере общества. В докладе предлагается рассмотрение такого интересного культурного феномена в монгольском обществе XVII-XIX вв. как читательские предпочтения женщин.

Специализированной литературы для женской аудитории в Монголии XVII- XIX вв., не существовало. Во всяком случае, еще не возникли предпосылки для ее появления в формах, близким современным женским романам. Тем не менее, можно говорить о некоторых тенденциях выбора данной аудиторией чтения или устного пересказа определенных произведений или даже жанров. Одним из жанров, которому женщины отдавали очевидное предпочтение, являлись популярные буддийские повести, в частности, "Повесть о Нарангэрэл-дагине" ("Нарангэрэл дагинын тууж"), сочиненная предположительно в XVII-XVIII вв. Этот интерес, можно предположить, был связан с ролью персонажей-женщины в повести. Они как бы замещали главных персонажей - мужчин в сказке или героическом эпосе, проходя через цепь испытаний, смерть и оживление. И вместе с тем, здесь происходило самое главное: смягчались крайности идеологии «маскулинности», пропитывающей героический эпос. Это, несомненно, объясняется гуманистической сущностью буддизма, уравнивающего в правах + все живые существа. В драме круговращения сансары - мирского существования - женщина несет в себе возможность открытия буддийской истины- о сострадании и любви. Ведь новую жизнь женщина дарует через любовь, страдание и сострадание. Хотя, конечно, надо признать, что понимание гуманизирующей роли женщины осознается уже в героическом эпосе. Но именно в буддийской беллетристике мысль о милосердии выражается как новый важнейший принцип, который надо развивать, а отсутствие которого наказывается муками ада.

RUSS39. «ЖИЗНЕОПИСАНИЕ ПОСЛАННИКА АЛЛАХА» ИБН ИСХАКА-ИБН ХИШАМА КАК ПАМЯТНИК СРЕДНЕВЕКОВОЙ АРАБСКОЙ ЛИТЕРАТУРЫ

Ас-Сира ан-набавийя (араб. «Жизнеописание Пророка») - жанр арабской литературы, который в Средние века занимал довольно высокое место в номенклатуре жанров арабской литературы. По мнению многих ученых, жизнеописание Пророка является третьим по значимости источником для изучения ислама после Корана и сунны.

Произведения жанра сира традиционно рассматривали как источники по истории ислама и биографии Мухаммада, а как памятники литературы они довольно мало изучены.

Развитие жанра сира началось с собирания предания от пророке Мухаммаде, затем хадисоведы стали отделять законоведческие хадисы от сообщений о жизни, пророческой деятельности и военных походах Мухаммада. Так появился сначала жанр магази («завоевательные походы»), а потом сира, которая рассказывала о жизни посланника Аллаха от рождения до смерти, включая пророческую миссию и все походы.

Композиция сира включает, по классификации академика А.Б. Куделина, следующие элементы: историческое предание, агиографические легенды, айаты Корана, элементы тафсира (толкования Корана) и асбаб ан-нузул («причины ниспослания»), хадисы и многочисленные поэтические отрывки.

Центральное место среди произведений данного жанра занимает «Жизнеописание посланника Аллаха» Ибн Исхака, дошедшее до нас в редакции Ибн Хишама, поскольку это один из наиболее ранних и авторитетных трудов, посвященных жизни Мухаммада. При редактировании труда Ибн Исхака Ибн Хишам исключил из него некоторые отрывки, однако четко отделил свои добавления и комментарии от текста предшественника.

Особый интерес исследователя произведений жанра сира как памятников литературы представляют, на наш взгляд, их композиционно-стилистические особенности, в частности, поэтические вставки и элементы беллетризации исторического повествования.

RUSS40. АМИН МААЛЮФ. "ПЕРВЫЙ ВЕК ПОСЛЕ БЕАТРИСЫ": КОНЕЦ ИЛИ НАЧАЛО?

Роман лауреата Гонкуровской премии ливанского писателя Амина Маалюфа "Первый век после Беатрисы" (*Le premier siècle apres Beatrice*, Paris, 1992) представляет собой футурологическую антиутопию в лучших исторических традициях национальной прозы Ливана. В то же время, это произведение знаменательно тем, что оно призвано раскрыть понимание проблематики роли и места женщины в современном мире арабским писателем, долгое время проживающим в западной стране. (Амин Маалюф родился в 1949 году в Ливане, живет во Франции с 1979 года).

Герой А. Маалюфа - живущий на западе профессор-араб- это некий "человек вообще", и реальные события его частной жизни и научной практики приобретают характер зловещих символов исчезновения женского начала в современной западной (мировой) цивилизации, всеобщий кризис которой он все более остро ощущает к концу 11 тысячелетия.

Реальная человеческая личность становится символом биологической катастрофы, постигшей весь мир. Конкретное место жительства воспринимается как обобщенное "жизненное пространство" в рамках социально-философской концепции противостояния интеллектуального мира же не столько Запада, сколько Севера пребывающему на первобытном биологическом уровне Югу. Ведь именно в результате господства

патриархальных представлений Юга (Востока) о преимуществе и первенстве мужчины перед женщиной мир постигает чудовищная демографическая и цивилизационная катастрофа.

Это - словно художественное предвидение Конца Истории. И в то же время - это одно из лучших, возвышенных и прекрасных произведений - поистине рыцарский роман о любви к женщине, страстной любви мужа, нежной любви отца, возвышенной любви художника, поклоняющегося вечной женственности Прекрасной Дамы, и человека, склоняющегося перед таинством материнства.

Географическое пространство романа разомкнуто до предела, едва не проникая в космос, как и его временные рамки. Он представляет собой воплощение тезиса о том, что образ Чужого как "возможного совершенства" в традиционном сознании оказывается элементом более общих представлений о Конце света.

Роман воспроизводит явления наднационального и надконфессионального сознания, раскрывая геофилософские абстракции образа человека и мира, являясь наглядным свидетельством фатального для любой культуры превышения "лимита расширения жизненного горизонта". Характерно, что Гонкуровскую премию А. Маашоф получил за вполне традиционный роман "Скала Таниуса" (Le Rocher de Tanious", 1993 г.) поэтизирующий историческое прошлое Ливана.

RUSS41. ТРАДИЦИИ В СОВРЕМЕННЫХ ЛИТЕРАТУРНЫХ ТЕКСТАХ МОНГОЛИИ. Б. БААСТ - ОДИН ИЗ РОДОНАЧАЛЬНИКОВ И ПРЕДСТАВИТЕЛЕЙ ТРАДИЦИОННОГО ЛИТЕРАТУРНОГО ТЕЧЕНИЯ.

Современная литература своими корнями глубоко уходит в традиции устного народного творчества, литературы средневековья и нового времени.

Устное народное творчество оказало огромное влияние на становление монгольской литературы XX века. Для современных литераторов оно служило богатым источником тем и сюжетов. Традиции героического эпоса и бытовой сказки сыграли особую роль в процессе формирования образа героя современной монгольской литературы, который поначалу был чрезвычайно близок героям эпических сказаний. Со временем влияние фольклора перестало быть явным, писатели постепенно отошли от его прямых заимствований и обработок. Теперь он лишь очень тонко вплетается в систему художественных ценностей современной литературы, оттеняя ее национальный дух и колорит. Также велико было и влияние старой литературы, которая во многом оказала влияние на такие жанры, как пейзажная лирика и исторический роман.

Б. Бааст — является одним из старейших и почтеннейших писателей Монголии, участником становления современной монгольской реалистической литературы. Представления автора о мире во многом созвучно с мифологическими представлениями. Так, например, олицетворением монгольской земли для него является волк. Своей силой, ловкостью и умом волк вызывает у автора чувство глубокого уважения. («Жуухалдаг», «Пятнистая волчица», «Стройный»). По древней легенде предком монголов был волк. Поэтому такое восприятие автора созвучно с мифологическим представлением монголов о своем происхождении.

RUSS42. РОССИЙСКИЕ ОСОБЕННОСТИ ИЗУЧЕНИЯ ИСТОРИИ ЛИТЕРАТУР СТРАН МАГРИБА В КОЛОНИАЛЬНУЮ И ПОСТКОЛОНИАЛЬНУЮ ЭПОХУ.

И. В 60-е гг. XX в. возникает новое направление в российской филологии, связанной с изучением литератур арабского мира. Было обращено внимание на особый, зональный тип

развития литератур стран Магриба (Алжира, Туниса и Марокко), характеризуемый значительной степенью этнической, конфессиональной и лингвистической близости западных районов Северной Африки. Довольно четко обозначившиеся уже в средневековую эпоху границы их культурно-исторической общности, повлияли и в дальнейшем на складывающиеся здесь национальные культуры, формирование которых усиленно происходит в связи с ростом национального самосознания народов, с подъемом антиколониальных, национально-освободительных движений, повлиявших, в свою очередь, и на общность исторических судеб стран Магриба, оказавшихся в зависимости от Франции. Но, несмотря на дифференцирующие признаки новых национальных культур, развивающихся уже в условиях постколониальных, многообразие длительных и устойчивых черт связей, скреплённых не только общность исторического (берберо-арабо-исламского) культурного наследия, но и наследия колониальной эпохи, стало существенным фактором для современного магрибинского литературного процесса.

II. Традиционно - общий литературный язык (арабский классический) и обращение магрибинских писателей в колониальное и постколониальное время к языку французскому определили специфические для этой зоны арабского мира литературный билингвизм и связанное с ним образование довольно значительного франкоязычного слоя в литературах Алжира, Марокко и Туниса, к которому и было обращено внимание российских востоковедов, рассматривающих это явление, в отличие от западных, не как "филиальное" (по отношению к литературе франкоязычной), но как особую подсистему в системе национальной словесности.

III. При всем разнообразии современных отличий, разделяющих три магрибинские страны и их новые культуры, при всем эстетическом многообразии форм их литературных процессов важным оказалось определение именно типологического сходства франкоязычных литератур, их схождений как в жанровой, так и проблемно-тематической, и художественно-стилистической сферах как главного вектора их развития, их внутримагрибинской динамики, закономерностей их эволюции. Критерии межлитературности, особой литературной общности, отличающие именно отечественную школу исследователей ареала магрибинского литературного франкоязычия, позволили увидеть и саму степень его дифференциации в контексте более широкого круга подобных явлений (евроязычных литератур Африки и Индии, к примеру), и в контексте мировой литературной франкофонии.

IV. Продолжая изучать эволюцию литературного франкоязычия арабов и берберов Северной Африки, российские исследователи естественно обращаются и к актуальной проблеме "Восток на Западе", к творчеству т.н. "франко-арабов", выходцев из иммигрантской среды, демонстрирующему значительные возможности давнего цивилизационного диалога и в современную эпоху, связанную с интенсивными процессами миграции и "глобализации" мира.

Литературные произведения этнических магрибинцев, живущих уже не в первом поколении во Франции (т.н. "бёров"), рассматриваются российскими учеными не столько как "миноритарное" ответвление французской литературы и не только как выражение противостояния этнического меньшинства доминирующей культуре "принимающего общества", но как особое продолжение традиций собственно магрибинского литературного франкоязычия и как фактор манифестации культурных различий в рамках уже складывающегося во Франции полиэтнического и поликультурного общества.

RUSS43. ПРОБЛЕМЫ РАСШИФРОВКИ И ИНТЕРПРЕТАЦИИ ИНДИЙСКОГО НОТОПИСНОГО МУЗЫКАЛЬНОГО НАСЛЕДИЯ 5-13 ВЕКОВ

В докладе рассматриваются проблемы расшифровки и интерпретации индийского музыкального наследия на примерах анализа древнейших музыкально- поэтических гана или гити, зафиксированных в нотобуквенной системе сваралипи в трактатах 5-13 веков. Отдельным вопросом выделяется возможность сравнительного анализа ранних и более поздних типов теоретического представления раг и их выражения в рагсангит (в том числе в сценической музыке в традиционном драматическом искусстве)

PROBLEMS OF DISCRIMINATION AND INTERPRETATION INDIAN AUTHORIZED MUSIC HERITAGE 5-13 CENTURIES

^{3a} The report deals with the problems of deciphering and interpreting the Indian musical heritage with examples of the analysis of the most ancient musical poetic ghana or giti, recorded in the letter-letter system of Svaralipi in treatises of 5-13 centuries. ^{3b} A separate issue highlights the possibility of a comparative analysis of the earlier and later types of theoretical representation of par and their expression in pangsangit (including in stage music in traditional dramatic art)

RUSS44. СТИЛЬ ПЕРСИДСКОЙ КЛАССИЧЕСКОЙ ПОЭЗИИ В УКРАИНСКОЙ ПОЭЗИИ XX ВЕКА

Стилевой и жанровый канон персидской классической поэзии оказал влияние на развитие украинской поэзии XX века. Начиная с творчества Ивана Франко, который был знаком с поэзией средневековых персов посредством немецких переводов, а также с правилами персидской поэтики благодаря работам немецкого ираниста И.Хаммера, в украинскую литературу входят персидские мотивы и образы. Особенно сильно влияние поэтики Хафиза и Мавляны в сборниках Ивана Франко «Увядающие листья» и «Мой измарагд». Иван Франко - автор первой газели на украинском языке.

А.Крымский - первый украинский востоковед и переводчик с фарси - ввел в украинскую литературу газели Рудаки, Дакики, Саади, Мавляны, Хафиза, Джами, рубаи Хайяма. Поэтический сборник А.Крымского «Пальмовые ветви» (1922) назван украинским «Западно - Восточным Диваном».

На Ивана Франко и А. Крымского также сильное влияние оказал «Западно - Восточный диван» Гете.

Стиль О.Хайяма и Хафиза отмечен в поэзии О.Олеса и представителей поэтической школы начала XX века «Молодая муза».

Интересным явлением в украинской поэзии первой трети XX века есть цикл «Персиянские мотивы» К. Билиловского - доктора, проживающего в Иране в г. Решт. Но скорее этот цикл стихов - "отрицание" персидского стиля и следование мотивам С.Есенина.

Новый этап освоения персидского стиля связан с именем В. Мыська – поэта- переводчика 60 - х - 70 -х стихов Рудака, Хайяма, Саади, Хафиза с оригинала. Благодаря его переводам в украинской поэзии второй половины XX века прочно прижилась жанровая форма рубаи. Наиболее яркое явление «Рубаят» Д.Павлычка - свыше 260 оригинальных четверостиший с философским осмыслением действительности.

В поэзии 80 х. - 90 - х. персидский стиль наметился в творчестве поэтов - постмодернистов К. Москальня и И. Маленького. На творчестве первого заметно влияние О.Хайяма и Низами, а также философии суфизма ; в поэтических книгах И.Маленького «Ливень», «Велик грех», «Аратта веда» наряду со стилем персидской классической поэзии и в частности Хафиза, заметно влияние иранских и таджикских поэтов «нового стиха» - Н.Надерпура, Ф.Фарухзад, Б.Собира и др., а также русскоязычных поэтов Таджикистана - А.Киямова и Т. Зульфикарова. В последние поэтические сборники И. Маленького включены также переводы с Н.Надерпура, Б.Собира, А. Киямова, которые органически вплетены в «персидский стиль» украинских стихов этого автора.

RUSS45. ОБРАЗ РОССИИ В ХУДОЖЕСТВЕННОМ СОЗНАНИИ КАЛМЫКОВ

В 2009 г. отмечается 400-летие добровольного вхождения калмыков в состав России. Это событие явилось поворотным в исторической судьбе тех монголоязычных племен, которые, покинув степи Центральной Азии, расселились в Прикаспии. Здесь сформировалась новая этническая общность монголов - калмыки, которые добровольно связали свою судьбу с Россией. Здесь началась их новая история: то неспешная, то стремительная, то приносившая радость, то забвение, то славу. Здесь произошло становление нового этнического образования монголов Европы - образование государственности калмыцкого народа: калмыцкое ханство, автономная область, автономная республика. Республика Калмыкия.

В связи с этим наше исследование посвящено анализу образа России в художественном сознании калмыков. Концепт “Россия” в художественном сознании калмыков четко структурирован, он включает фреймы “Россия-территория”, “Россия-страна”, “Россия-родина”, “Россия-люди”. Они в художественном тексте объективируются через разнообразные языковые средства. В поэтическом творчестве поэтов старшего поколения Россия чаще всего предстает в образе заботливой матери и сильного старшего брата, что отражает идеологию советского времени. Калмыки осознают себя по-разному: сначала как пришельцы, потом как братья, сестры, сыны и дети России. Фрейм Россия-родина объективируется в субфрейме “место проживания”, “Отчизна”, который олицетворяется с Калмыкией- частью России, степью, центром которой является калмыцкий хотон. Степь и все, что составляет ее мир, наиболее полно раскрываются в творчестве калмыцких поэтов. Это позволяет заключить, что в сознании калмыков есть четкое представление о родине, отчизне, т.к. художественное сознание является квинтэссенцией народного сознания.

IMAGE OF RUSSIA IN THE ARTISTIC CONSCIOUSNESS OF THE KALMYKOV

^{2-a1} In 2009, the 400th anniversary of the voluntary entry of Kalmyks into Russia is celebrated. This event was a turning point in the historical fate of those Mongol-speaking tribes who, having left the steppes of Central Asia, settled in the Caspian region. ^{2-a} Here a new ethnic community of the Mongols, the Kalmyks, was formed, who voluntarily linked their destiny with Russia. Here began a new story: something unhurried, something swift, then brought joy, then oblivion, then glory. Here there was a formation of a new ethnic formation of the Mongols of Europe - the formation of the statehood of the Kalmyk people: the Kalmyk Khanate, the autonomous region, the autonomous republic. Republic of Kalmykia.

^{3-a} In this regard, our study is devoted to the analysis of the image of Russia in the artistic consciousness of the Kalmyks. ^{3-b} The concept of "Russia" in the artistic consciousness of the Kalmyks is clearly structured, it includes the frames "Russia-territory", "Russia-country", "Russia-homeland", "Russia-people". ^{4-a} They are objectified in the artistic text through a variety of linguistic means. In the poetic work of older poets, Russia often appears as a caring mother and a strong older brother, reflecting the ideology of the Soviet era. Kalmyks are aware of themselves in different ways: first as aliens, then as brothers,

sisters, sons and children of Russia. The Russia-homeland frame is objectified in the subframe "place of residence", "Fatherland", which is personified with Kalmykia-part of Russia, the steppe centered on the Kalmyk hothon .The steppe and everything that makes up its world are most fully revealed in the work of Kalmyk poets. ^{5-b}This allows us to conclude that in the minds of the Kalmyks there is a clear idea of the fatherland, the fatherland, because artistic consciousness is the quintessence of the people's consciousness.

RUSS46. МЕТОДИКА РАННЕГО ШКОЛЬНОГО ОБУЧЕНИЯ ИНОСТРАННЫМ ЯЗЫКАМ В КАЗАХСТАНЕ НА ПОРОГЕ ТРЕТЬЕГО ТЫСЯЧЕЛЕТИЯ

Политические, социально-экономические и культурные изменения, произошедшие в Казахстане в последние годы, повлекли за собой коренные преобразования в различных социальных сферах, в том числе в системе школьного образования и, в частности, в области преподавания и изучения иностранных языков. Соответственно возросли и потребности в использовании иностранного языка. Приоритетную значимость приобрело обучение языку как средству общения и приобщения к духовному наследию изучаемых стран и народов.

Стал особенно актуален интегративный подход к обучению родному и иностранным языкам в школе, особенно в области развития культуры речи (развития таких компетенций, как языковая, речевая, социокультурная).

Для современного языкового образования необходимы междисциплинарная интеграция, многоуровневость, вариативность, ориентация на межкультурный аспект владения языками. Так как объектом методики является язык, то важно иметь • представление об особенностях овладения этим предметом. По образному I определению немецкого философа В.Гумбольдта (1762-1835): «Язык - это душа народа, в нем запечатлен весь ее «национальный характер».

Особенность предмета «Иностранный язык» состоит в том, что целью обучения является не столько приобретение знаний о самом предмете, т.е. языке, сколько формирование навыков и умений в четырех видах речевой деятельности (говорении, чтении, аудировании и письме).

В настоящее время сложились и получили обоснование дошкольный, школьный, филологический, нефилологический, курсовой и дистанционный профили обучения иностранным языкам.

В связи с укреплением международных связей и потребностью в специалистах, владеющих иностранными языками, повышается интерес к раннему обучению не только со стороны методистов, педагогов, но и со стороны общественности, что усиливает позиции этой области методики, а это сопровождается:

Введением дополнительной специальности «учитель иностранного языка» на факультете дошкольного воспитания и начального обучения вузов и колледжей.

Появлением широкого спектра учебных курсов и методических пособий и их использование в практике дошкольных образовательных учреждений.

Разработкой научно-практических диссертационных исследований.

На первом уровне методика раннего обучения иностранного языка выступает как наука.

Второй уровень системы представлен теоретическими основами.

Третий уровень характеризует методику как технологию обучения языку.

Четвертый - раскрывает закономерности методики как технологии развития личности ребенка в процессе овладения иностранным языком.

RUSS47. ГРАММАТИЧЕСКИЕ КАТЕГОРИИ В ЯЗЫКАХ АЛТАЙСКОЙ ОБЩНОСТИ И ЯЗЫКАХ ДВ И ЮВА

Содержание грамматических категорий в языках ДВ и ЮВА, а также языках алтайской общности различаются не столько по составу, сколько по содержанию категорий.

Категория множественности, которая предполагает наличие противопоставления единичного числа и множественности, зачастую имеет на фоне репрезентативной множественности. Особое состояние неразличения дихотомии без участия специальных средств, за счет того, что в рассматриваемых языках имплицитно все существительные изначально могут быть и множественными, и единичными, а эксплицитно требуют специального указания, в том числе наличия счетных слов и/или суффиксов

Категории залогов и наклонений также имеют более широкий характер, в том числе и за счет взаимодействия их между собой - развития грамматических значений на фоне остаточного лексического значения и/или существования лексико-грамматической омонимии.

Иероглифические языки, подобные японскому языку демонстрируют при этом отказ от иероглифической семантики за счет использования специального азбуки.

Сопоставление грамматических систем на фоне поиска лексических аналогов - путь к выяснению генетической принадлежности языков региона

RUSS48. БУРЯТСКО-РУССКИЙ БИЛИНГВИЗМ: НЕКОТОРЫЕ ОСОБЕННОСТИ ИЗМЕНЕНИЯ ЯЗЫКОВОГО СОЗНАНИЯ

Общеизвестно, что тесное взаимодействие двух языков обычно приводит к изменению способа отображения мира чаще в малом языке вплоть до полной замены исходных понятий, вкраплений однопонятных слов или частичного изменением объема значений. С помощью анализа свободных вербальных ассоциаций была сделана попытка выявить проявления этнических представлений о некоторых русских и бурятских реалиях в речи двуязычных бурят, их представления об окружающем мире, как традиционные, так и новые.

Ассоциативный эксперимент, проведенный среди бурят-билингвов, показал:

Пока сила влияния национального языкового кода, равная соотношению числа реакций бурятских слов к общему числу ответов, достаточно высокая и равна 0,81.

Разнообразие ассоциативных полей свидетельствует о достаточно высоком уровне рефлексий респондентов, хорошем знании русского языка.

Подсчет уровня стереотипности показывает, что слова типа сакман (уровень стереотипности - 0,48) менее стереотипизированы (например, слова театр, урожай и интернациональный имеют уровень стереотипности 0,18), поскольку они имеют двойные варианты реакций и

соответственно мышление билингвов более полилогично, множественно. Однако, если рассматривать только русские слова, то средний уровень стереотипности (реакций только на русские слова) по именам существительным у бурят-билингвов равняется 0,23. что примерно соответствует уровню стереотипности реакций носителей русского языка в 70-х годах XX века.

Сравнительный анализ показал, что за 10 лет произошли незначительные изменения в уровне стереотипности реакций, в среднем его снижение составило 2% - 0,21. В 73% случаев совпали первые три наиболее частотные реакции, причем полностью они совпали у слов памятник (Ленину, культуры, Пушкину), спутник (Земли, жизни, космический), талхан (сагаан. хара, шэниисын). урожай (богатый, хороший, высокий), коллектив (дружный, трудовой, сплоченный), хотя в некоторых случаях они поменялись местами. То есть эти словосочетания являются устойчивыми стереотипами, содержат реакции, обладающие узуральными связями со словом-стимулом. Таким образом, они отражают мышление и культуру бурят- билингвов.

На бурятские стимулы хурган, сакман, аршан, талхан, практически, остались те же реакции, и доля бурятских реакций пока сохраняется та же, что и десять лет назад, то есть эти слова косвенно показывают, что уровень владения бурятами-билингвами родным языком пока поддерживается.

Этноязыковое сознание бурят достаточно устойчиво и пока сохраняется, но наряду с традиционными стандартными ассоциациями возникают и укрепляются новые понятия на соответствующем языке. Причем реакция на бурятские слова содержит адекватные варианты обоих языков: талхан 'мука' - хара, черная, сагаан, белая.

RUSS49. КРИЗИС ПОЛИТИЧЕСКОЙ СИСТЕМЫ ТАИЛАНДА В НАЧАЛЕ XXI ВЕКА

На протяжении XX века после революции 1932 г., установившей конституционный режим в Таиланде, развитие политической системы в стране шло в рамках парламентской системы. Парламентская система страны, элитарная по своей сути, не полностью удовлетворяла интересы тайландских элит, что корректировалось через военные перевороты, настолько частые, что они сделались отличительной чертой тайландской политической системы.

В последней трети XX века шла борьба за снижение политической роли армии в политике, за искоренение военных переворотов. Существенным шагом в этом направлении было принятие в 1997 году новой конституции, которую тайцы считают демократичной и называют «народной». Однако, как показал политический кризис 2006 года, эта конституция оказалась не способна создать действенного механизма политического баланса. Процесс борьбы за власть между старыми и новыми политическими элитами вышел за рамки парламента, выплеснувшись на улицы Бангкока в форме народных манифестаций с требованием отставки правительства Таксина Чиннавата. Сделав ставку на сельский электорат, составляющий 70% населения страны, Таксин нарушил баланс политических сил, бросил вызов традиционной бангкокской политической элите. Политическая система зашла в тупик. В то время, как старые политические элиты и жители Бангкока не принимали Таксина, на парламентских выборах уверенно побеждала партия Таксина «Тхай рак Тхай». Невозможность выхода из политического тупика спровоцировала военный переворот, совершенный 19 сентября 2006 г. Военная хунта и временное правительство обещали провести всеобщие парламентские выборы в сентябре 2007 г. Представляется возможным новое обострение политической обстановки, что связано с недостаточны развитием политической системы страны.

RUSS50. СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ПРИЧАСТИЙ ПРОШЕДШЕГО ВРЕМЕНИ МОНГОЛЬСКОГО И ТУРЕЦКОГО ЯЗЫКОВ

В современном монгольском языке причастие прошедшего времени на -сан- /сан, -СОН/-СОН, функцией которого является выражение действий, произошедших в прошлом до момента

речи, находит свой аналог в турецком языке, где подобное же значение выражает причастие прошедшего времени на -mış/ -miş, -muş/ -müş, например, монг. ирэн хун, тур. gelmiş adam «пришедший человек», монг. зогссон автобус, тур. durmuş otobüs «остановившийся автобус».

Однако, в некоторых случаях монгольское причастие прошедшего времени теряет свою временную окраску, и тогда может означать действие, параллельное с другим действием, например, хурдан явсан эмч юу ч харсангуй «доктор шел быстро и ничего не видел» (доктор, шедший быстро, ничего не видел). В данном случае, действие прошедшего причастия является по отношению к действию предиката (харсангуй) происходящим в одно время, т.е. во временном плане оно является настоящим по отношению к главному действию. Несомненно, в целом высказывание относится к прошлому, здесь речь идет лишь о семантике причастия в самом прошедшем времени. В турецком языке в подобном значении встречается причастие настоящего-будущего времени на -(y)an/ -(y)en, например, hızlı giden doktor hiçbirşey görmedi «доктор, идущий быстро, ничего не видел». Здесь, в отличие от монгольского языка, план прошедшего времени придается предложению именно предикатом, т.к. само причастие на -(y)an/ -(y)en во временном плане не имеет строгой отнесенности к прошедшему или настоящему времени.

Встречаются случаи употребления данного причастия в монгольском языке для выражения действия, происходящего в настоящем времени, например, аальхан орсон цасан доор гаицаараа зугаалаж явна «гуляет в одиночестве под тихо падающим снегом». В турецком языке, как это было отмечено выше, подобное значение имеет причастие на -(y)an/-(y)en, например, göklerden savaş savaş düşen kar altında yalnız dolaşıyor «гуляет одна под тихо падающим с неба снегом».

Таким образом, семантические оттенки причастия прошедшего времени монгольского языка зависят от контекста, в то время как подобные же значения в турецком языке передаются более точно посредством двух форм причастий. Тем не менее, и в монгольском, и в турецком языках, значение причастия прошедшего времени зависит от главного предиката и лексического окружения.

APPENDIX 3

TR1. DEVRE KELİMESİ ÜZERİNE

Bu çalışmada; devre kelimesinin dilimize geçişi, anlamları ve bu kelimenin yardımcı fiillerle kullanılması konusu üzerinde durulacaktır. Bu kullanımlar tarihi metinlerden bugüne uzanan metinlerden örneklenecektir. Ayrıca devre kelimesinin dilimize girdiği yüzyıl, bu kelimenin oluşturduğu yeni türevlerin anlamları ve devre kelimesinin kaynak dildeki anlamını değiştirip değiştirmediği de incelenecektir. Bundan başka, "devre mülk ve devren kiralık" gibi yapılar hakkında da araştırma yapılacaktır.

ON THE WORD `DEVRE`

^{3-a} In this study; the transition of the term word to our language, its meanings and the use of this word with the help of auxiliary verbs. These uses will be exemplified from the historical texts to the present. ^{3-b} In addition, the century in which the word de circuit de comes into the world, the meaning of the new derivatives formed by this word and whether the term word changes the meaning of the source language will be examined. In addition, research will be carried out on structures such as "leased property and rental leases".

TR2. DİVANÜ LÜGATİT TÜRK VE BUDİST UYGUR METİNLERİNDE ORTAK BİRKAÇ SÖZCÜK ÜZERİNE

Bu bildiride Divanü Lügat'it Türk ve Budist Uygur Metinleri sözcük varlığı bakımından karşılaştırılmış, Divan'daki sözcük varlığının yaklaşık %10'unun başka bir ifadeyle 10'da 1'inin Budist Uygur metinlerinde bulunduğu görülmüştür. Bu ortak sözcük varlığının tespit edilmesinden öte anlam ve yapı bakımından incelenmesine, örneklendirilmesine ihtiyaç vardır. İşte bu bağlamda bu bildirimde tespit ettiğim sözcük varlığından "anlam ve biçim" bakımından ortak olan birkaçı üzerinde durmak istiyorum. Ele alacağım sözcükler şunlardır: laçın "savaşta yiğitlik gösteren kişi" (DLT) < laçın (Suv 62020); kürküm "safran" (DLT) < kürküm (Rach 167); süni "süngü, mızrak" (DLT) < süni (TT V A92); süvve "kılıç, mızrak, şamdan, şişi gibi ucu sivri olan nesneler" (DLT) < süvrâ (Uig I8618); yüğrük atı "yarış atı" (DLT) < yüğrük (Suv 6255); egdû "ucu sivri bıçak" (DLT) < egdû (TT V A120); alaçu "büyük çadır" (DLT) < alaçu (Uig III 62); belin "düşmanın gelmesi yüzünden halk arasında çıkan kargaşa" (DLT) < belin (TT VII 424); ömgen "şahdamarının iki yanında bulunan damar" (DLT) < ömgân (Suv 6I621, Suv 6I810); çügde "kulağın arkasında başın çıkıntılı kısmı" (DLT) < çügte (TT VIII C6)

TR3. YABANCI DİL ÖĞRETİMİNDE GÜDÜLEMENİN ÖNEMİ

Güdû, istek, arzu, gereksinim ve ilgileri kapsayan genel bir kavram ve ayrıca belli hedefleri gerçekleştirmek için belli davranışları uyaran akli oluşumdur. Diğer taraftan güdüleme okuldaki öğrenci davranışlarının yönünü, şiddetini, kararlılığını belirleyen en önemli güç kaynaklarından biridir. Önceden güdülenen öğrenci hem daha yüksek bir

düzeyde sorumluluğunu yerine getirir hem de okulda başarılı olmaya ve yüksek puanlara motive olur. Güdüleme yabancı dil öğretiminde önemi kabul edilen ve dil öğrenimini hızlandıran faktörler arasında gösterilir. Güdüleme dil öğretiminde bir bakıma öğrenci ile öğrenilecek konu arasında psikolojik bir bağ kurmadır. Dil öğrenirken güdülemenin bu denli önemli olduğunu göz önüne alırsak, öğreticinin öğrenilecek dile karşı öğrencilerde olumlu bir ilgi ve tutum oluşturabilmesinin öğrenci başarısı üzerindeki etkisi kendiliğinden ortaya çıkacaktır.

TR4. TÜRK TOPLUMSAL YAŞANTISININ LADİNO ÜZERİNDEKİ ETKİLERİ

Türk Musevilerinin büyük bir çoğunluğunu Sefarad Yahudileri oluşturmaktadırlar. Bu topluluğun dili, günümüzde belki de yalnızca yaşlılarca konuşulan, Ladino ya da halk arasındaki yaygın adlarıyla Yahudi İspanyolcası veya Yahudice'dir.

Kendi edebi ve folklorik değerlerini de yaratmakla birlikte Ladino, Osmanlı topraklarına girdiği 1492 yılından beri hakim dil olan Türkçe'nin yoğun etkisiyle karşılaşmıştır.

Bunun sebebi elbette ki Türkçe'nin sadece siyaseten değil edebi ve kültürel manada da olan hakimiyetidir. Osmanlı "milletleri" arasında bir harç görevi gören Türkçe, bu milletlerin her birinin dillerinde "ölmez" izler bırakmıştır. Belki de bu nedenle bugün, Yunanca, Rumcadan; Batı Ermenice, Doğu Ermenice'den; Yahudi İspanyolcası, Standart İspanyolca'dan farklı yapılar arz etmektedir.

Tebliğimizin konusunu, Türk toplumsal yaşantısının ya da daha doğru bir ifade ile Türk dilli toplumsal yaşantının Ladino üzerindeki "sözlükbilimsel" etkileri oluşturmaktadır. Tek yönlü olarak ele alınan bu ilişkilerin nüfuz ettiği alanlar (örn. ticaret, askerlik, ev hayatı, mutfak kültürü v.b) ele alınacak, bu alanlarda Türkçe'nin Ladino üzerindeki etkisinin göstergeleri sayılabilecek kelimeler tetkik edilecektir.

Bu etkileşimi daha iyi ortaya koyması açısından Türkçe'den söz konusu dile geçen kelime ve kavramlar arasında fiillerin de olduğunu belirtmek gerekir. Bir dil bir başka dilden fiil de alabilmişse o dilden çok ciddi etkilendiğini söyleyebiliriz ve Ladino'daki "alışmaktan" "alışear". "boyamaktan" "boyadear" tülleri bu ciddi etkileşimi ortaya seren en sıradan örneklerdir. Bununla birlikte Türkçe ve Türk toplumsal yaşantısı yine de etkisiyle bu dili boğmamış, sultası altına almamıştır. Çünkü, günlük hayatta Türkçe'den ve Türk toplumsal yaşantısından ortaya koyan kelime dağarcığından çok sayıda

sözcük Ladino'ya geçmiş olmasına rağmen, örneğin dini konularda tek bir kelime olsun etkileşim yaşanmamış, Türkçe bu konuda Ladino'nun Museviliğin dini dili olan İbranice olan ilişkisine alan ve imkan tanımıştır.

Mümkün olması durumunda. Ladino'nun kelime dağarcığının Türkçe'den ve Türk-Müslüman toplumsal yaşantısından aldığı etkiler ve onların bugünkü yansımalarıyla ilgili araştırmamızı, tebliğ etmekten mutluluk duyacağız.

TR5. MUİNÜ'L-MÜRİD'DE OĞUZCA UNSURLAR

XI. yüzyıl başlarında Ön Asya'da, XII. yüzyıl sonlarında ise Orta Asya'da başlayan coğrafi, sosyal ve siyasi hareketlilik Harezm bölgesinin Türkleşmeye başlamasında önemli bir rol oynamış, bu Türkleşme XIII. yüzyıl başlarında Doğu Asya bozkırlarından çıkıp bütün Asya kıtasıyla birlikte Doğu Avrupa'yı da içine alarak Türk ve dünya tarihinde derin izler bırakan, bütün Orta Asya etnografyasını değiştiren Moğol istilâsıyla had safhasına ulaşmıştır.

Bu cihanşümul istilâ hareketiyle Uygur, Karluk, Kıpçak, Kırgız, Kalaç, Başkurt, Çigil, Yağma gibi Türk kavimleri, kavmi bünyelerini kaybederek bir asır sonra tamamen Türkleşecek olan Moğol oymaklarıyla birleşmiş ve yeni kavimler teşekkül etmişlerdir ki burada Türk nüfusunun eskisine göre daha da yoğunlaşması bu yeni oluşumda Türk kültürünün mühim bir yer kazanmasını sağlamış, bu coğrafyada u/un /aman devam eden Türkleşme süreci bu ülkede konuşulan ve bu yüzyıla kadar burada meskûn olan ahalinin anlaşma aracı olarak varlığını sürdüren bir İran şivesinden mürekkep olan Hârezm dilinin XIII. yüzyılda kuvvetle Türkleşmesine yol açmıştır. Bu Türkleşme ile birlikte bu kez bir Türk lehçesi olan ve varlığını XIV. yüzyıl sonlarına kadar devam ettirdikten sonra yerini başka bir Türk lehçesine bırakan yukarıda adı geçen birtakım konar-göçer boyların karışıp kaynaşmasıyla karma, heterojen bir dil olan Harezm Türkçesi doğmuştur.

Malum olduğu üzere Harezm Türkçesinin en önemli özelliği halkının etnik yapısındaki karışıklığa paralel olarak ortaya çıkan farklı boyların şive ve ağızlarından alınan unsurlardır.

Harezm Türkçesinin sayılı eserlerinden biri olan ve bünyesinde söz konusu farklı unsurları barındıran Muinül-Mürid'in Türk dilinin tarihî seyrini ve Türk yazı dillerinin teşekkülünü tespit hususunda ayrı bir yeri vardır, zira XIII. yüzyıla kadar tek bir kol halinde ilerleyen Türkçenin bu yüzyılla birlikte yeni ayrışma ve gelişmelere uğramasında Muinül-Mürid'in yazıldığı coğrafyanın önemi -bu gelişmelere beşiklik etmesi- ortadadır.

Muinül-Mürid'in bilinen tek nüshası Bursa Orhan Kütüphanesi, No: 1605'te kayıtlıdır ve bir mecmuanın 186-211. varakları arasında yer almaktadır.

XIV. yüzyıl başında Hicrî 713 / Miladî 1313 tarihinde yazılan eser, Türkistan'ın geniş bozkırlarında yaşayan konar-göçer halk kitlelerine hem İslâm'ı hem tasavvufu tanıtmak, İslâm dininin ilkelerini, onları Allah'a yaklaştıracak dinî ve tasavvufî esasları, Allah'ın birliği, Hz. Peygamber'in sünneti, zühd ve takva, nefsi terbiye etmek gibi tarikatın adap ve erkanını telkin etmek, insanların dünya ve ahirette mutluluğa ulaşmaları için ne gibi vasıfları haiz olmaları gerektiğini anlatmak amacıyla kaleme alınmıştır.

Harezm sahasının diğer eserlerine göre daha az hacimli, kelime hazinesi bakımından daha az zengin olan ancak baştan sona kadar Harezm şivesiyle, kısmen harekelenerek yazılmış olan eser, XIV. yüzyıl Harezm Türkçesi'nin ağız özelliklerini yansımasıyla dil —tomalarının muhtelif sorunlarının çözümlenmesi bakımından önem taşır.

TR6. ARAP DİLİNDE ANLAM BENZERLİĞİ SÖZCÜKLERİN YAPISI, KAYNAĞI, ÖNEMİ VE RETORİK AÇIDAN DEĞERLENDİRİLMESİ

Anlam benzerliği kelimeler pek çok dilde olduğu gibi Arap dilinde de önemli bir yer tutmaktadır. Eş anlamlı, sesteş, kökteş kelimelerin yanı sıra bir çok dilde bulunmayan ve Arap diline özgü olan ses benzerliği aynı, ancak anlam bakımından zıt kullanılan sözcükler yer almaktadır. Bu sözcüklerin Arap

dilinde genişçe yer almalarının nedenleri ve bunların ortaya çıkışları ve yapılarıyla ilgili noktalar üzerinde durmaya değer bir konudur.

Çalışmamızda bu noktalar üzerinde durulacak ve başta Arap dili sözlükleri olmak üzere, konuyla ilgili dolaylı veya direk olan kaynaklar araştırılacaktır. Anlam benzerliği bulunan kelimelerin tespiti yapılacak ve bunların kullanımıyla ilgili, şairlerin şiirlerinden değişik örnekler verilecektir. Ayrıca anlam benzerliği bulunan kelimelerin söz sanatı açısından önemi üzerinde durulacaktır.

TR7. TÜRKİYE TÜRKÇESİNDE İSTEK KATEGORİSİNE SEMANTİK-PRAGMATİK BİR YAKLAŞIM

Bu bildiride, Türkiye Türkçesi istek kategorisi semantik-pragmatik bir yaklaşımla incelenecek, istek bildiriminde kullanılan işaretleyiciler gramatikal statülerine göre sınıflandırılarak değerlendirilecektir. Çalışmada istek ile kastedilen, iletişim ortamına istek, dilek vb. kip ekleri, istek bildiren kiplik yüklem, sözdizimsel işaretleyiciler, söylem stratejileri, parçalar üstü sesbirimler vb. ile çıkan, ancak temelde konuşuru bu birimleri kullanmaya yönelen ya da bu birimlerle ifade bulan anlam alanıdır. Çalışmada, önce istek anlam alanı betimlenecek ve ardından isteği çeşitli anlam ayrımlarıyla işaretleyebilen, morfolojik, sözlüksel, sözdizimsel ve söyleme dayalı olmak üzere gramatikal statüleri birbirinden farklı dört tür işaretleyiciden bahsedilecektir.

TR8. OKUL ÖNCESİ ÖĞRETMENLİĞİ ÖĞRENCİLERİNİN ÇOCUĞA BAKIŞ AÇILARININ BAZI DEĞİŞKENLERE GÖRE İNCELENMESİ

Çocuk, kültürel değerlerin nesilden nesile aktarılması bakımından önemli bir değere sahiptir. Yetişkinlerin çocuğa bakış açısı onların deneyimlerinden, eğitim düzeylerinden ve içinde bulundukları kültürel değerlerden etkilenebilmektedir. Çocuğu birey olarak algılama kültürden kültüre farklılık göstermektedir. Değişen toplumsal ve kültürel yapı içerisinde çocuğa olan bakış açısı da farklılık göstermektedir. Çocuk, ülkenin kültürüne özgü bakış açısından etkilenebilmektedir. Batı kültüründe, çocuk yetiştirirken bireyselleşmesine önem verilmekte ancak doğu toplumlarında aile ve toplumun değer yargılarına önem verilmektedir. Çocuğa karşı olumlu bakış açısının oluşması, çocuğun ileride kendine güven duyan, olumlu benlik imajı gelişmiş, kendini rahatlıkla ifade edebilen ve başkaları ile işbirliği yapabilen bir birey olmasını sağlayacaktır. Bu bakımdan gelişim ve öğrenmenin hızlı olduğu okul öncesi çocuklarına eğitim verecek olan öğretmenlerin de çocuğa karşı bakış açılarının olumlu olması önemli olmaktadır.

Bu çalışma, okul öncesi dönem çocuklarına eğitim verecek birinci, ikinci, üçüncü ve dördüncü sınıf öğretmen adaylarının çocuğa bakış açılarının bazı değişkenlere göre incelenmesini amaçlamaktadır. Ankara ilinde bulunan üniversitelerin okul öncesi eğitimi öğretmenliği programına devam eden Öğrenciler evreni ve örneklemi oluşturmuştur. Araştırmada öğrencilerin çocuğa bakış açılarını değerlendirmek amacı ile araştırmacılar tarafından geliştirilen "Çocuğa Bakış Açısı Envanteri" kullanılmıştır. Araştırma sonucundan elde edilen bulgular tartışılacak ve bu bulgular doğrultusunda öneriler verilecektir.

TR9. OSMANLI TÜRKÇESİ METİNLERİNDE HAREKE-HARF İLİŞKİSİ

Arap harfli Türkçe metinlerde doğru heceleme maksadıyla ve ünlüleri daha iyi ifade edebilmek için hareke denilen birtakım işaretler kullanılmıştır. Hareke, ünlünün düzlük-yuvarlaklık niteliğini kısmen ortaya koyarak metinlerin daha doğru okunmasında araştırmacılara yol gösterir.

Eski Anadolu Türkçesi ve Osmanlı Türkçesi metinlerinde hareke sistemi ünlüleri karşılayan harflerle nitelik bakımından benzeşmektedir. Yani, hece veya kelimede "vav" harfi varsa hareke "ötre", "ye" harfi varsa hareke "esre", "elif (güzel he)" harfi varsa hareke "üstün" olur. Bazı Osmanlı Türkçesi metinlerinde yer yer "ye" harfinin üzerinde "ötre" "vav" harfinin altında "esre" bulunmaktadır. Bu harekeleme sistemi yanlış yazılışlar olarak algılanmamalıdır. Bu kullanımlarda harekeler kalıplaşmış imlânın aksine dildeki telaffuzları, yani konuşmayı yansıtmaktadır. Yukarıda bahsedilen "ye"

ile "ötre"nin, "vav" ile "esre"nin tek ünlüyü karşılayacak şekilde kullanıldığı durumlarda hareketler esas alınmalıdır. Çünkü, hareketler harflere göre daha az kalıplaşmıştır. Bu sistem aynı zamanda gelişen dudak uyumu konusunda da yol gösterici bir özelliğe sahiptir.

TR10. ANADİL EĞİTİMİNDE HAFIZA-KELİME İLİŞKİSİNİN ÖNEMİ VE HAFIZANIN GÜÇLENDİRİLMESİNDE EZGİLİ ÜRÜNLERLE ALTERNATİF YAKLAŞIMLARIN ROLÜ

Ana dili, bireyin hayatında birinci derecede rol oynayan ve seçme şansı olmadığı. önceden oluşturulmuş bir ifade alanıdır. Bu ifade alanı birey için ait olma, var olma ve kendini bulması bakımından diğer insanlardan ayıran farklılık belgesidir. Anadili, insanoğlu için verilmiş ayrıncı bir özelliktir.

Ana dil, bireyin yaşamına ilk giren ve düşünce kalıplarını şekillendiren, kişilik özelliklerini aşıl原因 toplumsal anlaşma aracıdır. Ana dili, bireyin hayata bakışını belirleyen bir sistemdir. İnsanın düşünce ve duygularını şekillendirme ve bir yere ait olma duygusunu kazandırır. Bu bağlamda alınan bilgilerin ya da öğretilerin kalıcılığını sağlayan saklama ve sürdürme faaliyetleri vardır. Ana dili, kelimelerin varlığıyla anlam kazanır ve bu sayede canlılığını sürdürür. Dilin canlılığı ancak ve ancak iyi eğitilmiş bir hafızayla mümkün olmaktadır. Hafıza, geleneksel bakışla ezber anlamında kullanılmakla birlikte böyle bir yaklaşımın yanlış olduğu yapılan çalışmalarla ortaya çıkarıldı.

Araştırmanın konusu hafızanın kapasitesinden ziyade, dil ve kelimeyle olan ilişkisinin yanı sıra hafızayı güçlendirmek için geleneksel yaklaşımlarını destekleyen yeni yaklaşımlardır. Teknolojik yeniliklerin getirdiği yardımcı unsurlar, hece vezniyle yazılmış ezgili ürünlerdir (özellikle şiir, bilmece, mani, türkü, şarkı vb.). Çalışmanın sonucunda ezgili ürünlerin kelimelerin kazanımında etkili olduğu tespit edilmiştir.

TR11. TÜRK TARİHİNİN SÜRYANİ KAYNAKLARI

Türkler, insanlık tarihinde Pasifik'ten Akdeniz'e, Pekin'den Viyana'ya, Cezayir'e oradan Troyes'e uzanan iki bin beş yüz yıllık tarih demektir; kaderleri dünyanın tüm eski halklarının kaderiyle harmanlanmıştır ve tarihteki pek çok büyük olayda, onların payı ve etkisini inkar etmek mümkün değildir. Nitekim Türk Tarihi uzmanlarının saygın isimlerinden Jean-Paul Roux'un da ifade ettiği gibi, Türklerin insanlık serüvenindeki rolü temel nitelikte olmuştur. Bu nedenle de bu serüveni onlara büyük bir yer ayırmaksızın anlatmak hemen hemen olanaksızdır.

Türklerin göçebe sürülerinin Mançurya'dan Macaristan'a tüm Avrasya bozkırlarını baştan başa sardığı, yine Türklerin Avrupa ve Uzakdoğu'yu bunalttıkları, Hindistan'a pek çok akın yaptıkları, bu akınların büyük korkulara sebep olduğu, Ruslara boyun eğdirdikleri ve egemenliklerini Pekin'e Delhi'ye, Kabil'e İsfahan'a, Bağdat'a, Kahire'ye, Şam'a Konstantinapolis'e. Tunus'a, Cezayir'e kadar yaydıkları bilinmektedir. Bu geniş coğrafya üzerindeki hakimiyetleri doğal olarak onlar hakkında yazılan kaynakların da çeşitliliğini getirmiştir. Dolayısıyla kaynaklar sadece Türkçe olmayıp, Türkler tarafından konuşulmuş çeşitli dillerde ve çevrelerinde onlarla mücadele etmiş, diplomatik ilişkiler kurmuş ya da sadece Türkler hakkında yazmış olan çeşitli topluluk ve halkların da dilindedir. Bunlara Araplar, Sogdlar, Çinliler, Farisiler, Ermeniler, Süryaniler, Gürcüler, Ruslar, Moğollar, Yunanlılar, Latinler ve daha küçük ölçüde başka topluluk ya da halklar örnek olarak verilebilir.

Bu bildiride, yukarıda sıralanan Türk tarihinin kaynakları arasında yer alan Süryani tarih yazıcılığı konu edilecektir. Süryani tarih yazıcılığı özellikle; Türklerin kökeni, inançları, Yakındoğu ve Anadolu'ya gerçekleştirdikleri göçler ve hiç şüphesi/ Anadolu'nun Türk yurdu haline geliş konusundaki kayıtlarıyla Türk tarihinin kaynakları içerisinde önemli bir yere sahiptir. Mesela Türklerin Asya'daki geçmişleri, Müslüman oluşları, Emevi-Abbasi ordularında yer alışları, Anadolu ile ilk temas vs. konularda Asyalı Jean, Mar Yeşua ve Teli Mahreli Dionysios dikkat çekici bilgiler verirken, Anadolu'nun fethiyle başlayıp Türk yurdu haline gelişle biten XI-XIII. yüzyıl Oğuz göçleri ve Haçlı Seferlerinde Türklerin rolleri konusunda da Süryani Mihael, 1231 yılı Kroniği ve Bar Hehbreus'un kayıtları eşsiz kıymete sahiptir.

TR12. SAFEVÎ TARİH, KÜLTÜR, TEŞKİLAT ARAŞTIRMALARINDA SORUNLAR

Safevi Devleti, 16. asır başlarından, 18. asır ortalarına kadar İran'da hüküm sürmüş bir Türk devletidir. Şeyh Safiüddin Erdebili'nin soyundan geldikleri için bu devlete Safevi ismi verilmiştir. Şeyh Safiüddin, 1252-1334 yılları arasında Erdebil'de yaşamış bir Sünni ekole mensup tarikat şeyhidir. İran'a hâkim olan Türk devletlerinin hükümdarlarının iltifat ettiği bu tarikat, Hoca Ali'nin şeyhliği zamanında Kızılbaş ideolojisi benimsenmeye başlamıştır. Ondan sonra gelen Şeyh Cüneyd ve Şeyh Haydar etraflarına topladıkları çeşitli Türkmen aşiretlerinden müritleriyle tarikatı güçlendirmişlerdir. Şeyh Haydar'ın oğlu İsmail İran'a hâkim olan Akkoyunluları mağlup ederek 1501'de Tebriz'de Şahlığını ilan etmiş ve Safevi Devleti'ni kurmuştur.

Bu devlete ait tarih, kültür ve teşkilat araştırmalarında çok çeşitli sorunlar görülmektedir. Sorunlardan bazıları şunlardır;

1-Safevî kimliğinden kaynaklanan sorunlar;

Safevî Devleti, İran milliyetinin müceddidi midir?

Safevî Devleti, bir Türk-İslâm devleti midir?

2-Kaynak eserler ve arşiv belgelerinden kaynaklanan sorunlar;

Kaynak eserlerin bakış açısının tenkidi

Osmanlı tahrir defterlerinin yeterliliği meselesi.

İran ve Azerbaycan tarih araştırmacılarının Osmanlı arşiv kaynaklarını kullanmaması meselesi.

d) İran tarihçilik geleneğinden kaynaklanan abartılı veri ve bilgilerin ayıklanması meselesi

3-Günümüz tarih araştırmalarında objektif bakış nasıl sağlanır?

Türkiye'de Osmanlı'dan günümüze kadar gelen resmî devlet ideolojisinin tarih yazarları üzerindeki etkisinden kaynaklanan sorunlar nelerdir?

Siyasi konjktör faktörlerine göre değişiklik gösteren tarihî Türk-İran politikaları nasıl okunmalıdır?

4-Safevî devlet teşkilatının dayandığı tarihî temeller

Pers, Sasani İran devlet geleneği

Selçuklu, İlhanlı, Timurlu, Koyunlu Türk devlet geleneği

İşte bu bildiride bütün bu sorular ele alınmaya çalışılacaktır.

TR13. OSMANLI DEVLETİNDE İÇ GÜVENLİĞİN DÖNÜŞÜMÜ: ZAPTIYE TEŞKİLATINDAN JANDARMAYA

Tanzimat Fermanı sonrası kurulmaya başlanan zaptiye teşkilatı, görev yaptığı 39 yıl boyunca (1840-1879) gerek taşra (Anadolu ve Rumeli) ve gerekse İstanbul'un güvenliğinin sağlama yönünde önemli görevler üstlendi. Zaptiye Müşiriyeti'nin kuruluşunun akabinde bu kuruma bağlanan ve imparatorluğun içinde bulunduğu idari, mali, sosyal ve siyasi gelişmelere göre düzenlenmeye çalışılan teşkilat, sırasıyla 1846, 1861, 1864, 1869 ve 1870 yıllarında yayınlanan nizamname ve yönetmelikler ile mevcut şartlara en uygun yapıya kavuşturulmaya çalışıldı.

Ancak 1870'li yıllardan itibaren Balkanlarda görülen isyanlar ve bu isyanlar karşısında Avrupa'nın iç güvenliğine ilişkin taleplerindeki artış, Tanzimat'tan bu yana süre gelen tek merkezli iç güvenlik anlayışının değişmesi ihtiyacını gündeme getirdi. Bu nedenle özellikle Nizâm-ı Cedid döneminde ordunun ıslahı konusunda artarak başvuru ve daha sonraki yıllarda farklı alanlara da yayılan yabancı uzmanlardan faydalanılması yöntemi, iç güvenlik birimlerinin yeni

baştan tan/imi için de takip edilerek, başta İngiliz General Valentine Baker (Baker Paşa) olmak üzere yabancı subaylar ülkeye davet edildi. Valentine Baker tarafından 21 Mart 1877 yılında hazırlanan rapor doğrultusunda, öncelikle kendisinin başkanlığında bir Jandarma Heyeti kurulurken, hemen akabinde de ülke genelinde görev yapan zaptiye birlikleri Seraskerliğe bağlanarak Jandarmaya çevrildi.

TR14. ATATÜRK'ÜN ORTADOĞU POLİTİKASI

Günümüzde Küreselleşme Süreci adı altında Ortadoğu'da işgaller yaşanmakta ve buna bağlı olarak Uluslar arası güçlerce ülkemizde de istikrarsızlaştırma faaliyetleri yapılmaktadır. Tartışacağım bildiride; günümüzdeki yaşanan olayları daha doğru ve objektif biçimde değerlendirmek için uzun tarihi dönemleri esas alarak Büyük Güçlerin bölgedeki iradelerini anlamak ve ayrıca bu politikalara alternatif barışçı politikalar geliştirmek amacına yönelik Atatürk Dönemi politikalarını, günümüz insanına bir bilinç oluşturma açısından yansıtmak amaçlanmıştır.

ATATÜRK'S MIDDLE EAST POLICY

^{2-a1} Nowadays, there are occupations in the Middle East under the name of Globalization Process and accordingly destabilization activities are carried out in our country by international powers. ^{3-a} In the statement I will discuss; The aim of this course is to reflect the policies of the Atatürk Period in order to understand the will of the Great Powers in the region based on long historical periods and to develop alternative peaceful policies for these policies based on long historical periods.

TR15. TİCARET YAPILARINDA TARİHSEL GELİŞİM VE TİPOLOJİLER: TRABZON ÜZERİNE YANSIYIŞ ŞEKİLLERİ

Kentlere kendi kimliklerini vuran Türkler, zamanla Türk vasıflarını ortaya koyan m tipleri oluşturmaya başlamışlardır. Önceleri hanlar, daha sonraları arastalar, bedestenler ve kapalı çarşılar inşa edilmiştir. Sonraki süreçte de pasajlar karşımıza çıkmaktadır.

Türk çarşı yapıları arasında tiplenen tasarımlar, büyüklük ve kullanım olarak, zaman içinde oluşan çarşılar ile devamlılığı sağlanmıştır. Kentlerin değişen yerleşim şekilleri, günümüzde de kullanılır durumda olan pazarlar, yaya ve taşıt yolları üzerinde alışveriş mekanlarının ortaya çıkmasını sağlamıştır.

Değişen ve artan gereksinim ve arzular, alışveriş eylemini körüklemiş, bu sayede daha düzenli, organize mekan ve yapılar geliştirilmiştir. Kent içi ye kent dışı modern alışveriş mekanlarıyla isteklere yanıt aranması, tek çat. altında fiziksel, işlevsel, sosyal mekanların düşünülmesiyle kapalı kent modelini ortaya çıkarmıştır.

Çalışmanın ilk bölümünde; tarihsel süreç içerisinde, alışveriş mekan özelliklerinin değişim/dönüşüm başlığında tipleşmeleri sıralanarak incelenmiştir. Çalışmanın ikinci bölümünde ise verilen tipoloji sıralamasına yönelik dönemlerine ayrılarak, Trabzon'da ki ticaret mekanların değişim/dönüşüm günümüze kadar gelişimler, temel kalitelerle irdelenmiştir.

TR16. ORTADOĞU TOPRAKLARINDA OSMANLI İDARESİ ALEYHİNE YAPILAN YERLİ VE YABANCI BASIN YAYIN FAALİYETLERİ VE DEVLET ADAMLARININ TUTUMU

XIX. Yüzyılın ikinci yarısı, bütün dünyada ekonomik, politik ve askerî kuvvetlerin yanı sıra basın yayın faaliyetlerinin dördüncü kuvvet olarak kendisini hissettirdiği bir dönemdir. Basın yayının bu gücünü erken kavrayan Batılı güçler, amaçlarına ulaşabilmek için bu gücü en etkin şekilde kullanmışlardır. Bu dönemde Batılı devletlerin bu güç sayesinde ekonomik, siyasi ve hatta askeri müdahale seçeneklerini en aza indirerek durumu kendi lehlerine sonuçlandırabilmiş olmaları, bu faaliyetlerin önemini bir

kat daha arttırmıştır. Kısaca bu gücün gereği gibi kullanılması durumunda en az masrafla azami menfaatler elde edilebilmektedir.

Nitekim Osmanlı idaresindeki Ortadoğu, böyle büyük bir güç tarafından ele alındıktan kısa bir süre sonra yüzyıllarca barış içerisinde yaşamış olmalarına rağmen birbirine düşman toplumların yaşadığı bir coğrafya oluvermiştir. I. Dünya Savaşı arifesinde Suriye'deki gerek Müslüman Araplar ve gerekse Gayrimüslimler arasında Osmanlı İdaresi aleyhine takınılan tutumun altında bu gücün etkin kullanımı yatmaktadır. Bu güç önce kamuoyu oluşturmakta, sonra ortaya çıkan ekonomik, siyasi ve askerî zafiyeti en iyi şekilde değerlendirerek amacına en az enerji ile ulaşmaktadır. Bu güç aynı zamanda bir taraftan etnik milliyetçilikle ayrılmak isteyen grubu ayrılma noktasında motive ederken, diğer taraftan ayrılmaya karşı olan grubu da demoralize yoluyla etkisizleştirip, amacına çok daha kolay bir şekilde ulaşmaktadır.

Çoğu kere batılı ekonomik, siyasi ve askerî otoritelerin güdümündeki Amerika ve Avrupa'ya göç etmiş Gayrimüslim Osmanlı tebaasının yürüttüğü yayın faaliyetlerinin yanı sıra batı kaynaklı gazetelerin faaliyetlerinin Ortadoğu'daki Osmanlı İdaresi aleyhine yaptıkları çalışmalar, kısa sürede meyvesini vermiş ve bu topraklar elden çıktığı gibi Anadolu'daki Türk varlığını da tehdit eden gelişmelere de yataklık etmiştir.

O gün Ortadoğu'nun Osmanlı egemenliğinden çıkmasını sağlayan bu güç, bugün Misak-ı Milli Sınırlarının peşindedir ve o gücün tarihi fonksiyonunun bilinip gereği gibi değerlendirilememesi durumunda gelecekte çok ürkütücü durumlarla karşılaşılacağı muhakkaktır.

Osmanlı devlet adamlarının bu gücü gördüğü, ancak tedbir almakta ağır davrandığı anlaşılmaktadır. Özellikle II. Abdülhamit'in "Panislamist Politikası" gereği olarak Müslüman Arapların bölücü yayın faaliyetleri çok kere görmezlikten gelinmiş, ancak durumun vahametinin ortaya anlaşılmamasından sonra sıkı tedbirler alınmış, fakat çok geç kalınmış; ok yaydan çıkmıştır.

TR17. ORTAÇAĞ'DA KÜLTÜRLERARASI ETKİLEŞİM AÇISINDAN ANADOLU-TÜRK KERVANSARAYLARI

Coğrafi konumu gereği Asya ile Avrupa arasında doğal bir köprü durumunda olan Anadolu binlerce yıl uluslararası ulaşımında önemli bir rol üstlenmiştir. Bunun sonucu olarak, çeşitli dönemlerde, Kral Yolu, Roma Devri Yolları ve İpek yolu gibi, değişik yol ağları Anadolu'yu sarmıştır. Diğer ticari yollar gibi, İpek yolu da tarih boyunca hem geçtiği bölgeleri iktisadi açıdan kalkındırıp halkın refah seviyesini yükseltmiş hem de doğu-batı kültür ve medeniyeti için bir köprü ve buluşma vesilesi olmuştur. Bu ticaret yolunu Anadolu'da besleyen en önemli unsurların başında kervansaraylar gelmektedir.

Selçukluların Anadolu'yu ele geçirmesinden sonra inşa edilmeye başlayan kervansaraylarda yolcuların konaklama, güvenlik ve diğer ihtiyaçtan karşılanmakta ve kervanlar sigortalanmış sayılmaktaydı. Bir ticaret kervanının, bir günde alabileceği yol mesafesi dikkate alınarak kurulan kervansaraylar, aynı zamanda değişik milletlerden insanların 3 gün bir arada yaşama imkânı bulduğu yerler olmuştur. Anadolu'ya doğu ya da batıdan giren bir tüccarın ortalama her 30-40 km'de bir konakladığı düşünülürse, bu tüccar yol boyunca çok sayıda kervansaraya uğramış ve orada hem Türk hem de başka milletlerden tüccarlarla birlikte gecelemiş oluyordu. Bu, o dönemde farklı milletlerden olan fertlerin birbirini tanıması ve kültürler arası ilişkiler açısından çok önemli bir imkândı. Anadolu-Türk kervansarayları bu fonksiyonu ile hem dünyadaki farklı kültürlerin etkileşimi hem de Türk kültür ve medeniyetinin dünyaya tanıtılması bakımından önemli bir rol üstlenmiştir. Bu vesile ile Anadolu insanı da farklı kültür ve milletlerden insanları tanıma ve onlarla ilişki kurma imkanı elde etmiştir.

Bu tebliğde, Selçuklular ve Osmanlılar döneminde hem ticari hem de sosyal açıdan önemli bir faaliyet alanına sahip olan Anadolu-Türk kervansarayları, farklı kültürlerden ve milletlerden insanlar arasındaki karşılıklı etkileşime mekan olması yönüyle ele alınacaktır. Bu etkileşimin o dönemde, dünyadaki çeşitli

kültürlerin birbirini tanınmasına, Türklerin misafirperverliği, Türk kültürü ve kültür öğelerinin dünyaya tanıtılmasına katkıları üzerinde durulacaktır.

TR18. İLHANLI-MEMLÛK MÛCADELESİNDE BİR KIRILMA NOKTASI: VÂDÎ EL-HAZİNDÂR SAVAŞI

‘Ayn Câlût Savaşı, muasır kaynaklarda kendisine önemli bir yer edinmesi hasebiyle Ortaçağ Tarihi çalışmalarında iyice bilinen bir hadisedir. Moğol ilerleyişinin Memlûklar tarafından inkıtaa uğratıldığı ve Moğollar hakkında oluşan durdurulamaz imajının yok edildiği bu savaş, tarihçilerce birçok kere incelenmiş ve irdelenmiştir. Bu hadise sebepleri, seyri, sonuçları ve yankılan ötesinde o güne kadar ciddi bir yenilgi almamış olan Moğolların Memlûklar karşısında neden yenildikleri bağlamında, her iki tarafın ordu sistemleri, taktikleri, stratejileri, coğrafyaları ve kaynakları bakımından derinlemesine incelemeye tâbi tutulmuştur. 1260 yılında cereyan eden bu savaştan 1300 yılına kadar, İlhanlıların Memlûk kuvvetlerine karşı hiçbir askerî başarı sağlayamadıkları gözlenmektedir. 1300 yılında gerçekleşen Vâdî el-Hazindâr (Vadi el-Hazindâr) Savaşı’na, alışlagelenin tersine, İlhanlı ordusu ilk defa Memlûklar karşısında başarı elde etmiştir.

Vâdî el-Hazindâr Savaşı’nın zamanı, İlhanlı ordusunun donanım, taktik, strateji ve istihbarat bakımından olgunluğa ulaştığı bir döneme denk gelmektedir. Gazan Han, yaptığı ıslahatlar ile ordu sistemini yeniden düzenlemiş, askerî harcamaları sabit gelirlere tevdi etmiş; silah imalatı ve hammaddenin elde edilmesine ilişkin yeni düzenlemeler getirmiştir. Ortaçağların önemli silah imalat merkezi Milano’dan çeşitli askerî teçhizatın ithalini sağlamış, donanım bakımından daha güçlü bir ordu meydana getirmiştir. Bu savaşta Moğol askerler, yanında yardımcı unsurlar, başta Türk okçuları olmak üzere Ermeni ve Gürcü birlikleri, donanım ve taktiklerine göre etkin bir şekilde yer almışlardır. Bu çatışmada, Memlûk yönetiminden kaçarak Gazan Han’a sığınan Scyfeddîn Kıpçak ve beraberindeki emirlerin tecrübelerinden ve nüfuzlarından oldukça faydalanmıştır. Vâdî el-Hazindâr Savaşı sonucunda Memlûkların İlhanlılar karşısında aldığı yenilgi, Batılı güçler tarafından da ilgiyle karşılanmış; yeni bir Haçlı Seferi düzenlenmesi için heyecan dahi uyandırmıştır.

Bildirimizde, İlhanlı-Memlûk mücadelesinde bir kırılma noktası olan Vâdî el-Hazindâr Savaşı’nın tarihi süreci, taktik ve stratejik örüntüsü; İlhanlı ordusunun bu savaş öncesinde geçirdiği taktiksel, stratejik ve donanım gelişimi; savaşın tarihî önemi üzerinde durulacaktır. Bildiri sırasında savaşı tasvir eden şema ve haritalar ile görsel sunum da yapılacaktır.

TR19. KERKÛK VE MUSUL’UN TARİHİ COĞRAFYASI

Ortadoğu sahasının önemli bir bölgesi olan Irak coğrafyası içerisinde bulunan Kerkük ve Musul vilayeti yüzyıllar boyunca Türk hâkimiyetinde kalmıştır. Türkmen vilayeti olan ve Türkler ile meskûn bulunan bu bölgede Türkler, bin yıldan fazla bir zaman, başarılı bir yönetim ve huzur içerisinde bir idare ortaya koymuşlardır. Musul adı, şehri, tarihî coğrafyası ve Osmanlı devleti idaresinde XIX. Yüzyılın ikinci yarısında Musul vilayeti, Musul’a bağlı başta Kerkük olmak üzere sancaklar, kazalar ve nahiyeler hakkında bilgi verilecektir.

Ayrıca, Osmanlı Devleti’ne bağlı iken; Musul, Kerkük, Sincar ve Süleymaniye sancakları ve buralara bağlı kazaların tarihî coğrafyaları, arazi özellikleri, idari yapısı da önem arz etmektedir. Osmanlılar yönettikleri toplumları, Müslüman- gayrimüslim olarak sadece iki gurupta tasnif etmiştir. Günümüzde Batılılar ise, dünyanın birçok bölgesinde halkları etnik çerçevede onlarca, bazen yüzlerce guruba ayırmaktadırlar. Böylece toplumları iç çekişmeye, hatta savaşlara kadar sürükleyebilmektedirler.

Kerkük-Musul bölgesi Türk tarihi bakımından oldukça kıymetli bir yere sahiptir. Özellikle İslamiyet’i kabulden sonra, Türklerin Anadolu’yu vatan yapmaları sırasında Musul-Kerkük bölgesi önemli bir merkez idi. Türklerin Türkistan’dan batıya doğru yönelmeleri sırasında, Selçuklular Anadolu’yu Türk ülkesi yaparken, yol üzerindeki Musul- Kerkük bölgesi de bir Türk yurdu haline gelmiştir.

Büyük Selçuklu Devleti'nden sonra, Osmanlı Devleti hâkimiyetine geçinceye kadar Kerkük ve Musul bölgesinde; Irak Selçukluları, Zengîler, Erbil Atabeyliği, Karakoyunlular, Akkoyunlular ve Safevîler gibi birçok Türk devleti hüküm sürmüştür. Yavuz Sultan Selim tarafından 1517 yılında Osmanlı Devleti hâkimiyetine geçen Musul ve havalisinde. Kanuni Sultan Süleyman zamanında (1520-1566), Türk hâkimiyeti daha da güçlendirilmiştir. Osmanlı Devleti idaresindeki Musul Vilayeti; doğuda İran, kuzeyde Diyarbakır, güneyde Bağdat, batıda Şam, kuzeybatıda ise Halep vilayetleri ve Zûr Sancağı ile çevrelenmişti.

Kerkük ve Musul bölgesi, son derece ılıman bir iklime sahiptir. Çok çeşitli tarım ürünlerinin yetiştirilmesi ve hayvancılık için de uygun bir sahadır. Bölgede; Dicle Huser, Hebzal Zan ve Gazer gibi akarsular bulunmakta, bu da ekonomik hayata önemli katkılar sağlamaktadır. Ayrıca, petrol başta olmak üzere yeraltı kaynakları bakımından da oldukça zengin bir bölgedir. Kerkük ve Musul özellikleri itibarı ile tarihi coğrafya bakımından incelenerek, şehir, nüfus ve idari yapı, Türk tarihi bakımından önem arz eden eserler belirtilecektir.

TR20. AVRUPA'NIN AFRIKA'YI PAYLAŞMASI: 1885 BERLİN KONGRESİ

1870'lerden sonra Avrupa'nın büyük güçleri yoğun bir sömürgecilik faaliyetlerine girişli. Bu yarıştan hiçbir devlet geri kalmak istemediğinden, yeni bulunan bölgeleri bir an önce kendi hakimiyetleri altına almak istiyorlardı. Diğer yandan büyük devlet olmanın temel çarlarından biri de sömürge olmaktan geçmekte idi. Avrupalı devletler Afrika'da gitmedikleri yerleri kendi toprakları saymaya başlaması yeni problemleri ortaya çıkardı. Buna çözüm bulmak için 1885'de Berlin'de bir kongre toplandı.

1880'lerden sonra Afrika'ya yoğun bir ilgi başladı. Heiry Morton Ştanly, Kongo bölgesini gezdi. Belçika kralı II: Leopold, Uluslar arası Afrika Cemiyeti'ni kurdu. Cemiyetin amacı Afrika'yı modernleştirmek olarak açıkladı. Bu gelişmeler Afrika'nın hızla sömürgeleştirilmesine zemin hazırladı. Stanley, tekrar Kongo'ya gittiğinde orada Fransızları gördü. 1881 "de Kongo'da yeni bulunan Brazzaville'de Fransız bayrağı dalgalanıyordu. Bu bölgede Portekizler eski anlaşmalara dayanarak hak iddia elti. Portekizler İngilizlerle bir anlaşma yaparak Fransızlara karşı koymaya karar verdi.

Almanya'nın 1871'de birliğini tamamlaması, Avrupa'da güç dengelerini değiştirmişti. Fransa, Almanya karşısındaki yenilgisini telafi etmek için Tunus'u 1881'de işgal etti. Bir yıl sonra da İngiltere, Mısır'a girdikten sonra Sudan ve Somali'nin bir kısmını kontrol etmeye başladı. Almanya, Togo, Kamerun ve Afrika'da bazı bölgelerin kendisine ait olduğunu ilan etti. Bu gelişmeler Avrupa'da Afrika yüzünden bir savaşın çıkacağını habercisi idi. Bu nedenle Belçika kralının girişimleri, ile Berlin'de bir kongre toplandı. Böylelikle sömürgecilik yeni bir aşamaya girdi.

Avrupa'nın büyük güçleri Afrika ve diğer bölgelerdeki varlıklarını haklı göstermek için kendilerine bir misyon yüklediler. Yeni yerlere medeniyet götürdükleri tezini işlerken Afrikalılar hakkında gerçek dışı hikayeler anlatıldı. Böylelikle oradaki varlıklarını haklı çıkartmak istediler.

TR21. UŞAK SERİYE SİCİLLERİNE GÖRE UŞAK EVLERİNİN TARİHİ COĞRAFYA AÇIDAN DEĞERLENDİRİLMESİ

İç Batı Anadolu'da yer alan Uşak'ta nüfusun coğrafi alana dağılımı incelendiğinde demografik dağılımın taşrada yoğunlaştığı anlaşılmaktadır. Yakın döneme kadar taşrada yaylak-kışlak şeklinde göçebe hayat tarzı devam ettirilmesine rağmen, günümüzde çeşitli teknolojik araçlar yoluyla şehir merkezlerinde olduğu gibi, taşrada da evlerin teknolojiye etkilenecek bir değişim süreci içine girmiştir.

Göçebe kültürün yaygın olarak yaşatıldığı Uşak'ta halkın yaşadığı eski evler gittikçe yok olmaktadır. Geçmişte gündelik hayatın geçtiği evin, tarihî ve coğrafi olarak ele alınıp incelenmesi, yörelerin toplumsal yapısının daha iyi algılanmasını sağlamaktadır. Bu Çalışmada geçmişte Uşak'ta halkın yaşadığı evlerin tarihi yapısının ortaya çıkarılmasına ışık tutacak 20 ciltlik Uşak Seriyeli Sicilleri temel alınacaktır. Bu kaynaktan elde edilecek olan evin fiziksel özellikleri tarihî ve coğrafi açıdan

değerlendirilecektir. Zira halkın yaşadığı evin fizikî yapısının ortaya çıkmasında tarihten gelen kültürel birikim, coğrafi mekan etkili olmaktadır.

EVALUATION OF UŞAK HOUSES FROM HISTORICAL GEOGRAPHY ACCORDING TO UŞAK SERIES REGISTERS

^{1-a} When the distribution of the population to the geographical area in Uşak, which is located in the Inner West Anatolia, it is understood that the demographic distribution is concentrated in the provinces. Although the nomadic lifestyle continued in the countryside in the uplands until the near term, today, as in the city centers through various technological tools, the provinces have been affected by the technology and entered into a process of change.

^{2-a1} In Uşak, where the nomadic culture is widespread, the old houses inhabited by the people gradually disappear. ^{2-b} The historical and geographical context of the house where the daily life passes in the past provides a better perception of the social structure of the regions. ^{3-a} This study will be based on 20 volumes of Uşak Series Regions that will shed light to reveal the historical structure of the houses inhabited in Uşak in the past. ^{3-b} The physical properties of the house will be evaluated from the historical and geographical point of view. ^{4-c} Because of the history of the physical structure of the people living in the history of the cultural accumulation, geographic space is effective.

TR22. BARIŞ ZEKÂSINA SAHİP BİR LİDER OLARAK : MUSTAFA KEMAL ATATÜRK

M. Kemal ATATÜRK askeri, siyasi, tarihi, felsefi ve daha pek çok farklı alanda liderdir. Bu bir lider olarak M. Kemal ATATÜRK'ün çok boyutlu zekâsının göstergesidir. M. Kemal ATATÜRK bu güne kadar bir zekâ türü olarak tanımlanmamış Liderlik yaptığı her alanda, örnek ve esin kaynağı olan M. Kemal ATATÜRK sahip olduğu kişisel yeterlilikleri ile yeni bir zeka türü olarak "barış zekâsının" tanımlanması ve açılmasında da bir esin kaynağıdır.

Bu çalışmada, M. Kemal ATATÜRK'ün sahip olduğu barış zekâsı belirli bazı olguların içerik analizleriyle tartışılmış ve irdelenmiştir. Bu çalışmada yapılan tartışma ve irdemeler ulusal ve uluslararası bağlamda liderler için önemli ipuçları içermektedir.

TR23. "İNGİLTERE'NİN OSMANLI DEVLETİNİ PARÇALAMA PLANLARINA KARŞI ASYA MÜSLÜMANLARININ LONDRA MİTINGİ (24 MAYIS 1919)"

İngiliz Hükümeti, Hind Müslümanlarını Almanya ve İttihatçıların Müslümanların Halifesini, rehin aldıklarına inandırarak Birinci Dünya Harbi'nde savaş cephelerine sürmüştü. Aynı zamanda İngiltere kendisi ve Müttefikleri adına savaş sonrasında Osmanlı Devleti'ne adil davranacaklarını, mukaddes topraklar başta olmak üzere topraklarını paylaşmaya kalkmayacaklarını taahhüt etmişti. Ancak, İngiltere savaş sonrası sözünde durmamış ve Paris Sulh Konferansı sürecinde Osmanlı ülkesinin paylaşımı projesi devreye sokulmuştu. Bu çerçevede kutsal yerlerin Osmanlı Devleti'nden koparılması, Türklerin çoğunlukta bulunduğu Adana, Antep, Maraş, Urfa gibi yerlerin Fransız, Akdeniz bölgesinin İtalyan himayesine, İzmir ve çevresi ile Trakya'nın Yunan işgaline bırakılması gündeme , gelmişti.

Gün geçtikçe Osmanlı Devleti ve Müslümanların aleyhine işleyen bu gelişmeler Asya Müslümanları "tarafından yakından takip ediliyordu. Buna ilk tepkiler Hind Müslümanlarından geldi. Hind Müslümanları değişik tarihlerde toplantılar yaparak aldıkları kararları bir muhtıra olarak İngiliz Hükümeti'ne sundular. Ancak bu muhtıralar İngiliz hükümeti tarafından dikkate alınmadığı gibi Başbakan Lloyd George ve Dışişleri Bakanı Lord Cürzon İzmir'in Yunanlılara verilmesi için Paris Sulh Konferansı'nda gayret gösterdiler. Alınan bir kararla İzmir 15 Mayıs 1919'da işgal edildi. Bunun üzerine

Asya Müslümanlarının Londra'daki sesi Merkezi İslam Cemiyeti (The Central Islamic Society of London) harekete geçerek İngiltere'nin Şark Siyasetini ve İzmir'in işgalini protesto amacıyla büyük bir miting düzenledi.

24 Mayıs 1919'da Londra'nın merkezi Essex-Hall'de yapılan ve Tertip Komitesi Başkanlığını Merkezi İslam Cemiyeti Reisi M. H. İsfahani'nin yürüttüğü bu mitinge Asyalı Müslümanların yanı sıra İngilizler de katılmıştır. Mitingde Cemiyet Başkanı ve Tertip Komitesi adına ilk konuşmayı İsfahani yapmış, daha sonra sırasıyla Hind Müslümanları adına Yusuf Ali Efendi, Sahipzade Afitab Ahmed Han, İngiltere Müslümanları adına Anglo-Ottaman Cemiyeti Reisi Marmaduke Pickthall, Brahma dininine mensup Hindli B. Yusuf Efendi, Şeyh Müşir Hüseyin Kıdwai, Suriye Müslümanları adına A.K. İsmail efendi, Z.M.Parih ve Mısır Müslümanları adına İhsan El-Bekri Efendi ve Mirza Efendiler, Osmanlı Müslümanları adına da Düz Mehmed Efendi konuştular. Konuşmalar sırasında önce İzmir'in Yunanlılar tarafından işgali protesto edildi ardından da İngiltere'nin ve Avrupa'nın Şark siyaseti ve Osmanlı ülkesini parçalama planları eleştirildi. Ayrıca İngiltere Hükümeti ve Paris Sulh Konferansı'na sunulmak üzere Tertip Komitesi tarafından kabul edilen 4 maddelik Muhtıra metni okundu.

TR24. WILSON İLKELERİNİN MODERN TÜRKİYE'NİN KURULUŞUNDAKİ ETKİLERİ

Amerika Birleşik Devletlerinin 28. Başkanı olup, 1913-1921 tarihleri arasında görev yapan, Thomas Woodrow Wilson'un, 8 Ocak 1918'de açıkladığı 14 maddeyi kapsayan ilkeleri , I. Dünya Savaşı ve sonrasında dünyada büyük etkiler uyandırmıştır. Wilson ilkeleri, milletlerin özgürlüğü; dost ve düşmana aynı ölçüde adil davranma. Milletler Cemiyetinin kurulması yolu ile barışı sağlama ve güvence altına alma düşüncesine dayanıyordu. Wilson Prensiplerinin, Osmanlı Devleti ile ilgili olan 12. Maddesindeki, "Osmanlı Devletinin, Türk olan kısımlarında egemenliği sağlanacak, Türk olmayan milletlere bağımsız/ gelişme imkanı verilecek, Çanakkale Boğazı devamlı statüde milletlerarası trafiğe açık olacak ve milletlerarası kontrol altında tutulacaktır" ilkesi ile, 1. maddede gizli antlaşmaların yapılmaması, 5. maddede "uluslara kendi geleceklerini belirleme" hakkının verilmesi gibi hususlar, Mondros mütarekesinden, Lozan Antlaşmasına kadar geçen dönem içinde, Türkiye'nin gündeminde yoğun şekilde yer almıştır. Bu maddeler Mondros Mütarekesi süreci. Milli Mücadelenin hedefleri, Türk barışının sağlanması. Türkiye'nin sınırlarının çizilmesi ve Boğazlar rejiminin belirlenmesi gibi konularla yakından alakalıdır. Bu bildiride, Wilson Prensiplerinin. Mondros Mütarekesi süreci, Misak-ı Milli. Lozan Antlaşması ve Boğazlar sorunu, azınlık hakları gibi uluslararası konuların yanında, Türkiye'nin iç politikasına yansımaları ve sonuçları üzerinde durulacaktır. 10.04.2007

TR25. ARKEOLOJİK KAZI SONUÇLARINA GÖRE TÜRKLERDE MEZARLARA AT GÖMME GELENEĞİ

Türk medeniyeti ve kültüründe çok önemli bir yere sahip olan atlar, en erken tarihlerden itibaren, Türk insanının öldükten sonra yaşayacağı varsayılan-veya öteki-paralel dünyadaki yaşamına açılan bir kapı gibi görülen mezarlara da sahibi ile birlikte gömülmüştür.

Proto-Türk devirlerinden itibaren (kabaca M.O. 3000-2000' ler-) çoğunlukla kurgan tipi mezarlarda olmak üzere, pek çok at kadavrası arkeolojik kazılar sonucunda ortaya çıkarılmıştır. Bu atlar, ölüye dirilip yaşayacağı paralel dünyadaki hayatında kullanmak üzere öldürülerek sunulan hayvanlar idi; Proto-Türk ve Hun devrine ilişkin birçok örnek bu nedenle mezarlarda yerini almıştı. Göktürk döneminde de bu uygulama sürmekte, atlar kahramanın en önemli serveti ve dostu olarak mezarlarda ona eşlik etmekteydi. Benzeri şekilde, doğudan batıya, Bozkır Kültürü' nün ve Türklerin yayıldığı tüm alanlarda, ileri gelen yönetici, bey veya savaşçıların mezarlarında da at kadavralarına (oldukça geç tarihlere kadar) rastlanmıştır.

Atlar kurganların büyüklüklerine göre, bazen ayrı bir bölme, veya odacık içinde, bazen de insan cesedi ile aynı yer veya mekanda bulunmuştur. İnsanların en güzel elbiseleri ile gömülüğü gibi, atlar da çoğu kere koşum takımları ve diğer malzemeleri ile birlikte görülmüştür.

Sonuç olarak söz konusu bildirimizde, kronolojik gelişim göz önüne alınarak, Türklerde mezarlara at gömme geleneği, ana hatlarıyla açıklanmaya çalışılacaktır.

TR26. TÜRKİYE-YUNAN NÜFUS MÜBADELESİNDE TÜRKİYE CUMHURİYETİ DEVLETİNİN İSKÂN POLİTİKASI

30 Ocak 1923'te Türkiye ile Yunanistan arasında imzalanan Nüfus Mübadelesi Antlaşması, her iki ülkedeki azınlıkları göçmen haline getiren on yıl sürecek olan döneme resmî bir nitelik kazandırdı. Geniş anlamda bu göçmen sorunu, göçmenlerin nakillerinden, onların gittikleri bölgelerde ekonomik anlamda bütünleşmelerine kadarki süreçte hükümetlerin siyasî ve İktisadî adımlar atmasını gerektirmiştir.

Türkiye'de muhacirlerin iskânı, ve durumlarının iyileştirilmesi ile ilgilenmek, için mevcut tek düzenleyici kurum Osmanlı Muhacirin Müdüriyetiydi. Türk Hükümeti mübadele sorununun gündeme gelmesi üzerine. Mübadele İmar ve İskân Vekâletinin kurulmasına 13 Ekim 1923'te karar verdi.

Lozan Antlaşması'nın onaylanmasından kısa bir süre sonra Türk Hükümeti, muhacirler ve onlarla ilgili bütün sorunları, merkezi yönetimin özel görevi haline getirdi. Muhacirlerin sorunlarını çözmek için bakanlık kurmak yoluyla bürokratik bir çözüm yoluna gidilmiştir. Bu tebliğde Türk Hükümetinin göç ve iskân siyaseti gerek mevcut yazılmış kaynaklardan, daha da önemlisi Başbakanlık Cumhuriyet Arşivi'ndeki birinci el kaynakların ışığında ele alınıp incelenecektir.

TR27. KARŞILAŞTIRMALI OLARAK TÜRKİYE'DE LAİKLİK

Laiklik ilkesi, laik devlet örgütlenmesi, Hristiyanlığın hüküm sürdüğü Avrupa topraklarında ortaya çıkmış bir model olmakla birlikte; bunları, Hristiyan dininin bir özelliği olarak görmek doğru değildir. Laik iktidar, kiliseye karşı yürütülen bir mücadelenin eseridir. Gerçekten de, kökeninde din karşıtlığı bulunmakla birlikte, laiklik, belli bir tarihsel süreç sonunda, dinler karşısında tarafsızlığı ifade eden, din, inanç ve ibadet özgürlüğünü güvence altına alan bir ilkenin adı olmuştur.

Laikliği ortaya çıkış koşullarına indirgeyen yaklaşımların eleştirildiği ve laikliğe ilişkin "din işleri ve devlet işlerinin birbirinden ayrılması" şeklinde yapılan tanımın içerdiği risklere sorunlara işaret edildiği çalışmamızda, kuramsal tartışmalar üzerinde önemle durulmuş ve neticede özgün bir kavramsal çerçeve çizilmeye çalışılmıştır. Ayrıca, Türkiye'de, Cumhuriyet'in başlarından itibaren önemli bir hedef olarak benimsenen laikliğin, öğretilerde ve uygulamada nasıl bir niteliğe sahip olduğu irdelenmeye çalışılmıştır. Bunu yaparken bir karşılaştırma yapabilme imkanı vermesi açısından üç Avrupa Ülkesindeki (Fransa, Almanya, Yunanistan) duruma da -kısmen- yer verilmiştir. Türkiye'deki laiklik modelinin iki temel özelliğinin, kavramsal çerçevesini çizdiğimiz laiklik modelinden farklı olduğunu ortaya koymaya çalıştık. Bu iki temel farklılık; laiklik adına sosyal yapıya müdahale edilmesi ve dinin devlet denetimine alınması olarak karşımıza çıkmaktadır

TR28. GABRIEL MARCEL FELSEFESİNDE KİŞİ (ŞAHİS) FİKRİ

G. Marcel felsefesinde gezgin bir varlık olarak 'kişi' fikri, merkezi bir yer işgal etmektedir. Onun kişi hakkındaki düşüncelerini ayrıntılarıyla irdelemeksizin, felsefesinin bütünü hakkında net bir fikir sahibi olabilmek neredeyse imkansızdır. Marcel'e göre, insan ne olacağı önceden belirlenmemiş olan, kendi istenciyle 'yaşamak' ve 'varolmak' arasında karar vererek, varolmayı seçmek suretiyle kendini gerçekleştirmeye çalışan bir varlıktır. Bu suretle 'kişi için varolmak, kendini, kendi dışına açarak ve kendini aşarak kendini yaratmak' anlamına gelir. Yani varlık tecrübesi, komünionda ortaya çıkar. Varolmak, varlığa katılmaktır. Dolayısıyla kişi, kendi imkan ve sınırlarını tanımak isterken 'ontolojik bir bütünlüğü' kavrayarak, doğayla, başka benlerle ve nihai noktada da Mutlak Sen (Tanrı) ile uyumlu ilişkiler kurma girişiminde bulunan özgür bir varlıktır.

TR29. MEVLANA FELSEFESİNDE ŞİDDET KARŞITI SÖYLEM

Günümüzde artık farklılıklardan arınmış homojen bir toplum yaratma imkânımız yoktur. Adeta insan farklı olanla yaşamak zorundadır. Birlikte yaşamının gerçekleşmesi için de insanlar arasındaki şiddet eğiliminin ve şiddet dalgasının ortadan kaldırılması gerekir.

Mevlana, günümüzde öncelikle ihtiyaç duyduğumuz birlikte yaşama modelinin düşünsel doruğudur. Bu nedenle bu araştırmada Mevlana'nın öğretisindeki şiddet karşıtı söyleme değinilecektir.

O, şiddetin insanın kendi değerinin farkına varamamasından ve cehaletinden kaynaklandığını belirtir. İnsanın değeriyle iki âleme bedel olduğunu ama zaman zaman değerini bilmediğini, oysa kendini ucuza satmaması gerektiğini, değerinin yüksek olduğunu dile getirir.

Mevlana en değerli varlığın can (insan) olduğunu neredeyse her eserinde belirtir. Mevlana'nın felsefesinde elbette insan melek değildir ve kötü eğilimleri de olan bir varlıktır. Ona göre insan şaşılacak bir macun gibidir, çünkü üstünlerden de üstün olduğu halde, bazen de aşağı düzeye de düşebilir. Örneğin silahla cehaletin bir araya gelmesiyle de bu değerli varlık bir canavara dönüşebilmektedir.

Mevlana, insanlar arasındaki bu şiddet eğiliminin ancak insan sevgisi ve bilgiyle ortadan kaldırılabileceğini savunur. Ona göre insan olgunlaşmaya yüz tutup, koruluğu fazlasıyla isteyen nefsi adam etmek için uğraşmalıdır. Onun felsefesinde sevgi ve merhamet insanlığın, hiddet ve şehvet ise hayvanlığın vasıflandır.

Mevlana'nın felsefesinde insana doğruyu yaptıracak olan, insanı şiddetten alıkoyacak olan Tanrıya yönelen akıldır.

O, şiddet ve şiddet severleri uygun birçok metaforla dile getirir. Onun dilinde şiddet taraftarları yılanla ifade edilir. Ona göre şiddet yanlılarına fırsat verilmemelidir. Çünkü küçük olaylar büyür, baş edilmez olur.

İnsan başkasında gördüğü kötülüğü kendinde aramalıdır. Bu yüzden de başkasından nefret etmemelidir. İnsan başkasına bakarak kendini görmelidir. Yani insanlar birbirlerine ayna olabilmelidir. İnsanlar kötülüğü kendinde aramalı, başkasının hatasını görüp, kendi hatasını görmeme hatasına düşmemelidir.

Mevlana, "kötülük etme, kötülüğe uğrarsın; kuyu kazma kendin düşersin" diyerek şiddetin, şiddet doğurduğunu bildirir. Bu nedenle kötülük yapan, karşılığını bulacağından, aslında kötülüğü, kendisine yapmaktadır.

TR30. BEYTÜLHİKME MUHİTİNDE TERCÜME TEORİSİ

Tercüme bilimi ("traductologie"), ancak son yarım asırda yapılan çalışma ve teorik tartışmalarla müstakil bir beşerî bilim dalı olarak kabul görmeye başlamıştır. Bununla beraber, tercüme bilimini besleyen teorik düşünce ve tercüme pratiği Eski Çağa kadar çıkmaktadır. 8 asırda Bağdat'ta Abbâsî Sarayında kurulan ve beş asır boyunca faaliyet gösteren Beytülhikme, hem tarihin muhtemelen gerçek mânâda ilk mütercimlik okuludur, hem de tercüme teorisi ve pratiği sâhasında seçkin bir mevkie şâhiptir. Ne var ki, onun bu yönü, yeterince dikkat çekmemiştir. Bu tebliğde, hususen üç isim (Huneyn İbn-i İshâk, Câhiz ve Safedî) üzerinde durarak, Beytülhikme etrafında gelişen tercüme meselesine dâir teorik düşünce bir nebze aydınlatılmaya çalışılacaktır.

TR31. TÜRK MEDENİYETİNDE DOKUMA KÜLTÜRÜ VE YABANCI RESİM SANATI ÜZERİNDEKİ TARİHSEL YERİ

Orta Asya'dan Anadolu'ya uzanan tarihi seyirde Türk kadınının parmaklarındaki beceri ile sadece düğüm atarak dokuma oluşturmadığı, o ellere kültürü ve inanç sistemiyle beraber yüreğini de eklediği, günümüz reklamcılarının bile daha ince, daha hassas, sanat kaygısı olan bir anlayışla ikonografik manalarla dolu mesajlar aktardığı bilinmektedir.

İlk çıkış noktasında bu sembol dilini içerisinde barındıran desenler zaman içerisinde taklitçi bir anlayışla tekrar edildikleri için ve ticari kaygıyla üretilme amacına dönüştüklerinden, günümüz seri üretimlerinin hiç birisinde bu gizemli dili bulmak yada halen her üretimde var olduğunu iddia etmek oldukça ispatsız kalacaktır.

Ancak, Pazırık'ten bu yana Türk sanatçısı ticari kaygıyla ürettiği ezber ve taklit dokumalarının dışındaki tüm üretimlerine mutlak bir anlam, bir dil, bir söylem yüklemiştir. Pazırık'te ortadaki yıldızın 24 adet olmasından, Oğuzların 24 boya ayrılmalardan, Selçuklu'nun İslâm kültürüyle yeni oluşumlarına kadar bu sembolik anlatım görülebilir.

Türk medeniyetinin ve kültürünün ayrılmaz bir parçası olan el dokumaları tarihsel süreç içerisinde, yabancılar tarafından gerek sahip olunması bir ayrıcalık olarak, gerekse tablolarla tasvirilmesi bir moda haline gelmiş ürün şeklinde karşımıza çıkmaktadır. Özellikle fonksiyonel kullanım amacı ibadet olan seccadelerin, Lotto, Crivelli, Bellini vd. pek çok ressamın tablolarında da tasvirlenmiş olması durumu daha da ilginç hale getirmektedir. Dönemin aydın yabancı sanatçıların bu seccadeleri tablolarında tasvirlemeleri bir tesadüf olmasa gerektir.

Bildiride Türk dokumalarındaki sembol dili ile bu ürünlere yabancıların yaklaşımı arasındaki bağ ortaya konmaya çalışılacaktır. Bildiri dıialarla desteklenecektir.

TR32. GELENEKSEL EL SANATLARINDA KİMLİK VE EĞİTİM SORUNU

Sanat alanında çok çeşitli sınıflandırmalar vardır. Ülkemizde Sanat Eğitimi, Resim, Heykel, Süsleme Sanatları, Endüstriyel ve El Sanatları gibi adları sık sık değişen çeşitli alanlarda yapılmaktadır. Sanat alanındaki bu tür çeşitlemeler yanında toplumda, uzun yıllar sonucunda belirlenmiş özellikleri ile bilinen geleneksel el sanatları, olumsuz karşıt görüşler olmasına rağmen her dönem güncel değişimlerle, eğitimi yapılarak, toplum kültürüne ve ulusal sanat bütünlüğüne katkıda bulunmaktadır. Geleneksel Sanatlar eğitiminde, Saray sanatlarına ait üst kültür örnekleri gösterilir. Halk Sanatlarına ait örnekler pek değinilmez.

Geleneksel el sanatları, değişen yaşam koşulları doğrultusunda ekonomik kullanım alanları ve değerlendirilmeleri farklılaştıkça, Etnografya ve Halk Bilimi konusundaki müzelerde ve özel koleksiyonlarda yer alırlar. Böylece geçmiş kültürlerin özellikleri"; gelecek kuşaklara tanıtılır. Toplumun kültürel sürecinin kesintisiz devamı, sanat eğitim ile yerel ve ulusal müzelerde tanıtılarak sağlanır. Oysa ülkemizde etnografya ve halk sanatları müzeleri çok yetersiz.

Bu eksiklik eğitim ile tamamlanmak istendiğinde; çağdaş medeniyetin öğretilmesi gereken eğitim kurumlarında, geçmiş dönemlerin kültürel örnekler öğretilmeye çalışılmış oluyor.

Günümüz sanatsal değerlendirilmesi, ortaya konan işin, tabana yaygınlığını sorgulamakta. Seçilmiş azınlığın, üst kültür çalışmaları, geçmiş dönemlerin tarihsel örnekleri olarak değerlendirilmektedir. Bu yaklaşımlar, günümüzdeki küreselleşme eyleminde, sanat alanında ulusal kimlik sorununu öne çıkarmaktadır.

Sanat eğitimi için üniversite kapsamında yapılmış olan. eğitim programlarının çoğunda, nedense geleneksel sanatlar ve ulusal halk sanatlarından, bahsetme gereksinimi duyulmuyor. Bu tür durumlar ulusal sanatların gittikçe unutulmasına neden olmaktadır. Bu nedenle üniversitelerde Geleneksel Sanatlar Bölümleri açılmıştır. Öte yanda bütünleşen dünyada sanat eğilimleri, yerel ve ulusal sanatlar ile ulusal kimliklerin önemini gittikçe artırmakta. Üst Kültür, yönetici ve saray çevresinde kabul görmüş olan sanatsal örnekler günümüz sanat eğitiminde geleneksel adı altında her düzeyde eğnimi yapılmaktadır. Bunların yanında, milletin bütününe yaygınlaşmış olan ulusal Halk Sanatına ait örneklerin de bilinmesi gerekir. Anadolu halkının sanat değerlerini yok farz ederek yapılan çalışmalar, ulus kimliğini yansıtmaktan çok saray özentsini dolayısıyla Orient örneklerini da Batı örneklerini tekrardan öteye gidemiyor.

TR33. TRKLERİN GİYİM KUŞAMINDA KRK

Bir ulusun kltr kimlięinin belirlenmesindeki en önemli unsur sanatsal ve kltrel mirasıdır. Trk milletinin kltr tarihi incelendięinde Orta Asya'dan Anadolu'ya ve evresine kadar uzanan zengin bir giyim kuşam biçimine sahip olduęu bilinmektedir.

Bozkır geleneęinden başlayarak yaşadıkları Coęrafyanın, sahip oldukları kltrn etkisiyle zengin bir giyim tarzı ortaya koyan Trk'lerin giyiminde kltrn önemli bir giysi unsuru olduęu grlmştr.

Tarihleri boyunca eşitli lkelere yerleşip devletler kuran, pek ok yabancı kavimle i ie yaşayan, uzun yıllar gebe hayat srdren Trklerin Orta Asya dnemindeki yaşayışlarını ayrıntılarıyla gsteren yazılı belgelere sahip deęiliz. Bununla birlikte arkeolojik kazılardan elde edilen buluntular, zellikle Uygur sanatını yansıtan eserler ve minyatr eski Trk giyiminin zelliklerinin saptanmasına olanak vermektedir (Turan, 1990). Trk boylarının kıyafetleri, akşır ve kee izme, kaftan, kepenek, krk hem soęuktan hem de gneşten koruyarak brklerden oluşmaktadır (Esin. 1985).

Bu alışmada; Trk giyim kuşam kltr iersinde önemli bir yeri olduęunu dşndğm krk giyimi, kullanımı eşitlilięini giysi zelliklerinin gereklilięini sistematik ile inceleyip tespit ederek ortaya koymaktır.

TR34. GELENEKSEL TARHANANIN MODERN YOLCULUęU

Tarhana, ok eski gemişe sahip geleneksel bir Trk yiyeceęidir. Yolculuęuna Orta Asya'dan başlayıp, kuzeye gerle Finlandiya'ya, gneye gerle Mısır'a, Irak'a, Suriye'ye, Anadolu, Yunanistan, Macaristan hatta İskoya'ya ierik ve isim deęiştirerek devam etmiştir.

Bu yolculuk sadece isim ve ierik deęiştirerek olmamış gelişen teknoloji ile hazırlama ve sunum tekniklerinde de byk bir yolculuk yapmıştır.

Bu alışma da; tarhananın gnmze kadar geen yolculuęu ayrıntıları ile irdelenecek, gemişte de gnmzde de deęerini koruyan bu Trk yiyeceęinin nemi ortaya konacaktır.

TR35. TRKİYE DE KOLAN DOKUMACILIęI: GZELPINAR KY (DENİZLİ) RNEęİ

Kolan dokumacılıęı olarak adlandırılan bu el sanatı ok eski bir tekstil teknięi olup, dnyanın birok lkesinde ve tarih ncesi dnemlerde uygulanmıştır. Mısır, İzlanda, İsve, in, Arabistan ve Ortadoęu gibi birbirlerinden ok uzak yrelerde bir el sanatı olarak varlıęını srdrebilmiştir. Bu lkelerin bazılarında halen uygulanmaktadır. Kolan dokumacılıęının nerede ve kim tarafından bulunduęunu sylemek mmkn deęildir. Rusya ve in'de uzun ve eşitlilik sunan bir tarihesi bulunduęuna dair gl gstergeler mevcuttur. Kolan dokumacılıęının Hristiyanlık dneminde binlerce yıl nceleri kullanıldıęı. Batı ve Kuzey Avrupa'ya Mısır'dan Roma yoluyla yayılmış olduęu ihtimalinin kuvvetli olduęu bildirilmektedir.

Trkiye'de de ger topluluklarda başlayan kolan dokumacılıęı, eski bir gelenek uyarınca Trkmen'lerin yaşadığı blgelerde halen devam etmektedir. Son yıllarda yapılan araştırmalarda Amasya, Ankara, Afyon-Emirdaę, İel-Tarsus, Elazığ, Kayseri evre ve kylerinde, Karadeniz Blgesinde arpına ve kolan dokuma rnekleri tespit edilmiş, azda olsa devam ettięi grlmştr.

Denizli'de kolan dokumacılıęının yapıldığı nadir blgelerden biridir. Ancak blgede kolan dokumacılıęı Trkmen'lerin yaşadığı ok az sayıda ile ve kylerinde yapılmakta ve gn getike hammadde, teknik, renk ve desen aısından bozulmakta ve kaybolmaktadır. Gzelpınar kynde kolan dokumacılıęı halen geleneksel yntem ve tekniklerle yapılmakta ve tp dokuma teknięi kullanılmaktadır.

Bu arařtırmada, Türkiye'deki kolan dokumacılığının günümüzdeki durumu, Denizli ili ve çevresindeki kolan dokumalar ile Güzelpınar köyünde yapılmakta olan "bağcak" adı verilen kolan dokumalarda kullanılan araç-gereç, desen, renk. ve teknik özellikleri ile kolanların kullanım alanları incelenmiştir.

TR36. YÜRÜKLERDE TAŞIMADA KULLANILAN DOKUMALAR

Yörük kelimesi kaynaklara göre; konar-göçer olup, "daima çadırda oturan ve geçimini bilhassa küçükbaş hayvanlardan sağlayan kimsedir" şeklinde tanımlanmaktadır.

Günümüzde Mut, Silifke, Anamur yöresinde dağlık bölgelerdeki halkın büyük bir bölümü konar-göçer halde yaşamaktadır. Yöre halkı çeşitli oymak isimleri ile birbirinden ayrılmakta ve yerleşik hayata geçen oymaklar ise bu isimler altında köyler oluşturmaktadır.

Aynı bölgede yaşayan farklı boylara ait Türkmen grupları aynı yaşam tarzını sürdürmekle birlikte günlük hayatta aynı araç, gereç ve eşyalardan yararlanmaktadırlar. Bu eşyalar daima hareket halinde olan yürüklerin taşınmasına uygun özellikte eşyalardır.

Bu araştırma bugün yürük kültürünün yaşatılmaya devam ettiği Mut ilçesi ve çevresindeki köylerde, taşıma amacıyla ihtiyaç duyularak üretilen ve kullanılan dokuma eşyaların tespitini ve bazı özelliklerini ortaya koymak amacı ile tasarlanmıştır. Tespit edilen heybe, çuval, torba, kolan gibi dokumalar incelenmiş, hammadde, teknik, motif, kullanım özellikleri gibi nitelikleri üzerinde durularak bazı tespitler yapılmıştır. Araştırma sonuçları bu dokumaların geleceğe aktarılması açısından önem taşımaktadır.

TR37. LOKMAN HEKİM'İN HALK TIBBINDAKİ YERİ VE LOKMAN HEKİM WEB SİTELERİNİN İNTERNETTE SAĞLIK VAKFI KRİTERLERİ YÖNÜNDEN DEĞERLENDİRİLMESİ

Türk-İslam kültürünün öğelerinde Lokman Hekim hakkında birçok fikir, vecize güzel söz ve menkıbeler üretilmiştir. Bununla insanları eğlendirmekten ziyade öğretmek, iyi insan, yararlı İnsan düzeyine çıkarmak amaçlanmaktadır. Ancak günümüzde bazı kurumlarda, bazı markalarda şifa vereni, iyi olanı tanımlamak adına efsanevi şahsiyet Lokman Hekimin isminin kullanıldığı göze çarpmaktadır.

Bu araştırmanın amacı Türk Tıbbında önemli bir yeri olan Lokman Hekimin adının hangi alanlarda ve nasıl kullanıldığının ortaya çıkarılabilmesidir.

Bu amaçla www.google.com.tr, www.msn.com, www.yahoo.com ve www.Faltavista.com arama motorları kullanılarak ve anahtar kelime olarak sadece "Lokman Hekim" yazılarak her bir arama motorunda ilk çıkan yirmi web sitesi değerlendirmeye alınmıştır. Değerlendirme tüm dünyada sağlıkla ilgili web sitelerini gözlemleyip, bu sitelerden koymuş olduğu sekiz kriteri tam olarak yerine getireni akredite eden "internette Sağlık Vakfı" (Health on the Net Foundation-HoN) kriterleri göz önüne alınarak gerçekleştirilmiştir.

İnternette Sağlık Vakfı'nın sağlık ve tıpla ilgili web siteleri İçin koymuş olduğu sekiz kriter: 1-Site yazarlarının nitelikleri, tamamlayıcılık, gizlilik, atıfta bulunma, doğrulanabilirlik, şeffaflık, finansal sponsorluk bildirimi, reklam politikası başlıklarını içermektedir.

Sonuç olarak "Lokman Hekim" anahtar kelimesi yazılarak yukarıda isimleri verilen arama motorlarından yaptığımız araştırmada Lokman Hekim'in kişiliğini anlatan web siteleri olduğu gibi, onun adına kurulmuş olan hastane web sitelerine, okullara ve özellikle de bitkisel ürün pazarlayan firmalara ulaşılmıştır. Ne var ki bu sitelerin tamamında internette Sağlık Vakfı'nın web siteleri için koymuş olduğu sekiz/ kriterin ancak bazılarının yerine getirdikleri görülmektedir.

Araştırmanın sonucunda Türk Tıp tarihinde önemli bir yeri olan 'Lokman Hekim'in adının ticari amaçla pek çok kişi ya da kuruluş tarafından kullanıldığı anlaşılmıştır. Öte yandan, bu önemli kişinin yaşamı ve halk tıbbına olan katkılarını anlatan nitelikli web sitelerine ihtiyaç duyulduğunu gerçeği açıkça ortaya çıkmıştır.

EVALUATION OF THE LOCATION OF LOKMAN HEKIM ON THE FOLK MEDICINE AND OF THE LOKMAN HEKIM WEB SITES ON THE INTERNET HEALTH FOUNDATION CRITERIA

^{1-a} Many ideas about Lokman Hekim in the elements of Turkish-Islamic culture and beautiful words and phrases were produced. It is aimed to teach people rather than entertaining them, to bring them to good human, useful human level. ^{2-a1} However, in some institutions, it is noteworthy that the name of the legendary personage Lokman Hekimin has been used in order to define the good and the one who cures in some brands.

^{3-a} The purpose of this study is to find out the names and how to use the name of Lokman Hekimin who has an important place in Turkish Medicine.

^{4-b} For this purpose, twenty websites that came first on each search engine were evaluated by using alınmış Lokman Hekim kullanılarak as the keyword and using www.google.com, en, www.msn.com, www.yahoo.com and www.Faltavista.com search engines. The evaluation was carried out by observing health-related websites all over the world and by taking into consideration the criteria of the sekiz Health on the Net Foundation-HoN olarak which accredited the eight criteria that they have put from these sites.

^{4-b} The eight criteria set by the Internet Health Foundation for health and medical websites include: 1-Qualifications of site authors, complementarity, confidentiality, referencing, verifiability, transparency, financial sponsorship notification, and advertising policy.

^{5-a} As a result, in the search we made from the search engines given above, the keywords "Lokman Hekim" were written, as well as the websites describing the personality of Lokman Hekimdin, the hospital websites established in his name and the schools and especially the herbal products marketing companies. However, all of these sites on the Internet Health Foundation's web site for some of the criterion / criterion. they are fulfilled.

^{5-b} As a result of the study, it has been understood that the name of Lokman Physician has been used by many people or organizations for commercial purposes. On the other hand, the fact that there is a need for qualified websites describing the life of this important person and their contribution to folk medicine is clearly revealed.

TR38. SECCADE HALILARDA KULLANILAN BAZI MOTİFLER VE BU MOTİFLERİN İSLAM SANATINDA YERİ

İslam sanatı, İslamiyet'i kabul eden ülkelerde bu ülkelerin kendi öz kültürleri ile beslenerek tar olan sanallarının dini inançlar ile etkileşime girmesi sonucu oluşmuş ve bu inançlar doğrultusunda da sanat dallarında figür kullanımına getirilen engel , İslam sanatı süsleme anlayışını şekillendirmiştir.

Bu şekillenme figür kullanımının engellenmesi ile resim ve heykel gibi sanal dallarının gelinim gösterememesi, buna karşılık minyatür , hat, tezhip gibi sanatların özellikle de mimari süsleme ve bu süslemede çini, ahşap, taş, mermer ve alçı işlemeciliğinin ön plana çıkması ile sonuçlanmıştır.

Sımsın ve sonsuzluk prensiplerinin hakim olduğu İslam sanatı süsleme tarzında gül, sümbül, karanfil, lale gibi çiçeklerin, fasulye, sarmaşık gibi bitkilerin yapraklarının, nar ve seni ağacının başta geldiği bitkisel motifler ile yıldız, daire gibi şekillerin simetrik bir düzende sıralanarak oluşturduğu geometrik motifler en çok kullanılan süsleme elemanları olmuştur.

Bunların yanı sıra yazı ve yazıdan geliştirilmiş motifler de süsleme elemanı olarak İslam sanatında yerini almıştır.

Bitkisel ve geometrik motifler ile yazıdan oluşan süsleme elemanlarının dışında İslam sanatında içerdikleri sembolik anlamları ile önemli olan başka motifler de çini ürünlerden taş işlemeciliğine, ahşap oymacılıktan halı dokumacılığına kadar birçok alanda kullanılmışlardır.

Hayat ağacı, vazoda çiçekler, mihrap, kabe, cami, kandil, ibrik ve el figürleri stilize edilerek İslam sanatı ürünlerini süsleyen bu motiflerden bazılarındandır.

Bu çalışmada sembolik anlamlarıyla seccade halılarda kullanılan bu motiflerin anlamları ve bunların İslam sanatı süsleme elemanları arasında yer alışı üzerinde durulacaktır.

TR39. KASTAMONU'DA GELENEKSEL KADIN GIYSİLERİ

Ülkemizde geleneksel giyim kuşamın sürdürüldüğü yerleşim yerlerinin sayısı hızla azalmaktadır. Kastamonu'nun Azdavay, Pınarbaşı ilçelerinde ve Şenpazar ilçesinin bazı köylerinde geleneksel giyim kadınlar tarafından halen sürdürülmektedir. Daday, İnebolu, Abana, Cide, Tosya gibi ilçelerinde ise geleneksel giyimin bırakılmasına rağmen ön bezi, kuşak ya da başlıkların kullanımına özellikle yaşlılar arasında halen rastlanmaktadır. Bu giyim elemanlarından kişinin medeni durumu, sosyal statüsü, hangi ilçeden hatta hangi bölgedeki köylerden olduğu anlaşılabilmektedir. Bu çalışmada, Kastamonu'nun ilçelerinde halen kullanılan geleneksel giyim elemanlarının hazırlanışları ve kullanım şekilleri Daday, Azdavay, Pınarbaşı ve Şenpazar ilçelerine gidilerek incelenmiştir. Diğer ilçelerde kullanılan giyim elemanları ise bu konuda yapılmış çalışmalardan yararlanılarak ele alınmıştır.

TR40. TÜRK MUTFAK KÜLTÜRÜNDE KAHVE

Mutfak kültürümüzün zengin birikimi içerisinde yer alan kahve gerek yabancı seyyah ve yazarların yazıları ile gerekse fetih ve savaşlar yoluyla tanınmış ve hazırlanma şekli ile Türk Kahvesi ismini almıştır. Kahvenin Batı kültüründeki tarihini 1000 yılı civarından başlatmak daha uygundur. Habeşistan'da o yıllarda çalı boyunda her mevsim yeşil ağaçların meyvesi olarak kayda geçmiştir. O yörelerde dolaşan gezginlerin kayıtlarına göre o yıllarda bu meyveler olgunlaşmadan kopardır, kurutulup kavrulur, öğütüldükten sonra tuz ve yağ eklenerek bir bulamaç haline getirildikten sonra peksimet yapılmış. Genellikle uzun yolculuklarda ekmek niyetine kervana alınmış, bu beş asır böyle sürmüştür. Keşti ile ilgili rivayetler değişse de, bütün tarihçiler, kahvenin dünyaya yayıldığı nokta olan Yemen'e Habeşistan'dan gelmiş olduğunda birleşmektedirler 1450 yılında Habeşistan'dan, rivayete göre bir Osmanlı kumandan, olan Özdemir Paşa tarafından Yemen'e getirilen ve üretilen kahve bu tarihten itibaren hızla keyif vericiler arasında başköşeyi almıştır. Kahvenin tarihçiler tarafından, ilk defa 1519 yılında I Selim'in Mısır seferinden sonra İstanbul'a geldiği bilinmektedir. Türkler tarafından bulunan yepyeni hazırlama metodu sayesinde kahve, güğüm ve cezvelerde pişirilerek Türk kahvesi adını içecek konumunu aldığından kısa sürede bu kadar yaygın kullanıma erişebilmiştir. Sultan 1. Ahmed'in kahvehaneleri 'kötülük yuvası' olarak görüp yasaklamasıyla kahvenin de yasadışı günleri başlamıştır. Özellikle dindar çevreler, kahvenin insanları bir araya getirci ve camilerden uzaklaştırıcı etkilerden korkarak, kahveyi yasaklamaya çalışmıştır.

Türk Kahvesi cezve seçiminden kısık ateşte hazırlanışına, fincanlara yavaş yavaş dökülmesinden, törensel bir dikkatle ufak ufak yudumlanmasına kadar başlı başına bir gelenektir

Gelen misafire önce bir fincan kahve ikram etmek makbuldür. "Bir fincan kahvenin kırk yıl hatırı vardır" gibi pek çok deyimde Türk Kahvesinin önemi vurgulanmaktadır. Son zamanlarda gençler arasında önemini kaybetmeye yüz tutmuş olan Türk Kahvesine sahip çıkılması gerektiği inancındayız.

TR41. GORALILAR TÜRK MÜ?

Bu tebliğin konusunu oluşturan GORALI'lar Kosova'nın Gora motiflesi denilen Şar Dağlarında yaşamaktadır. Bulundukları bölgedeki nüfusların yaklaşık kırk bin kadardır. Gora köyleri Prizren'in güneyinde Drağaç ilçe merkezine bağlı dağ köyleridir. Zor tabiat şartlarına sahip Gora köyleri deniz seviyesinden yaklaşık olarak 1200-2500 metre arasında yükseklikte yayılmaktadır. Köylerin

adları Rapça, Küçük kırstac, Büyük Kırstac, Melike, Viraniste, Orcusa, Glahaeica, Kruşeva, Rcstelia, Kukulane, Dikance, Bačka, Brot, Luboviste, Leşhane, Radeça, Zili pot ok, Bistiea'dır.

Tamamı Müslüman olan bu köylerin halkları içinde Sırpça-Türkçe kelimelerin hâkim olduğu ve GOKANÇE adını verdikleri, ana çatısı Türkçe 'ye benzeyen bir dil konuşmaktadır. Etnik kökenleri bilinmeyen Goralıların menşeleri hakkında bu güne kadar kapsamlı bir çalışma yapılmadığı da anlaşılmaktadır. Ancak coğrafi çevre toplulukları, onların aslında kendilerinden olduğu ve Osmanlı döneminde asimilasyona uğradıkları doğrultusundadır. Resmi nüfus sayımlarında Türkçe (Türkiye Türkçesi) konuşmadıkları için Türk nüfus da dahil edilmemektedirler. Goralıların çevre topluluklarından farklı sağlam bir kültürel alt yapıları vardır ve bu birikimin kaynağını kendileri de merak etmektedir.

Kasım 2006 tarihinde Sakarya Üniversitesi Projesi olarak Gora bölgesinde yaptığımız yüzey araştırmaları ve buna bağlı olarak derlediğimiz maddi kültür öğelerine ait belgeler, bu topluluğun Osmanlı öncesine ait bir Türk topluluğu olabileceği doğrultusundadır. Bu çalışmada tespit edilen maddi kültür varlıkları konut mimarileri, yerleşim planları, ticari yapıları, dini mimarileri, mezar taşları, etnografik malzemeleri, hah, kilim ve dokumalarından oluşmaktadır. Bu sunumda, Kosova bölgesinde tespit etmiş olduğumuz Goralılara ait maddi kültür eşyası ve bunların düşündürdükleri konuya ışık tutacak şekilde bilim çevreleri ile paylaşılacaktır

TR42. RUSYA I KDERASYONUNDA YAŞAYAN TÜRK TOPLULUKLARININ ANADİLLERİNİ KULLANMA ORANLARINDAKİ BÖLGESEL FARKLILIKLAR

2002 yılında yapılan nüfus sayımı sonuçlarına göre 145.166.731 nüfusa sahip olan Rusya Federasyonu'nda 160 farklı etnik topluluk yaşamaktadır. Nüfusunun % 79,8'ini Ruslar, % 2'sini Ukraynalılar ve %0 6'sını Beyaz Rus (Belarus)'lar yani nüfusun % 82,4'ünü Slavlar oluşturur. Slav nüfustan sonra en kalabalık olan azınlık Türklerdir. Rusya nüfusunun % 8,4'ünü (12,1 milyon) çeşitli Türk toplulukları oluşturmaktadır. Bu nüfusun 2/3 si (7,8 milyon) İdil-Ural bölgesinde, % 16,3'ü (2 milyon) Sibirya ve Uzakdoğu'da, % 12,2'si de Kafkasya ve Aşağı İdil bölgesinde yaşamaktadır.

Rusya Devlet İstatistik Komitesi (Goskomstat)*nin verilerine göre Rusya'da 27 ayrı Türk topluluğu bulunmaktadır. Bu topluluklardan 11 tanesinin asli vatani Rusya değildir. Yani Ortaysa, Kafkasya, Kırım gibi bugünkü Rusya'nın dışında kalan bölgelerdir. Göçmen olarak niteleyebileceğimiz bu topluluklar dışındaki 16 ayrı Türk topluluğunun Rusya içinde kendilerine ait bir bölgesi bulunmaktadır.

İşte anavatanları Rusya içinde bir yer olan Türk topluluklarının kendi bölgelerinde ve Rusya'nın diğer bölgelerindeki ana dil kullanım durumlarındaki farklılıklar dikkat çekicidir. Bilhassa Sibirya bölgesindeki küçük gruplar halindeki Türk topluluklarının anadillerini kullanım oranları sürekli düşüş göstermektedir. Anadilini unuttuğu bir topluluğun kendine ait diğer değerleri de hızla yitireceği gerçeği bu toplulukların kısa bir süre sonra yok olacaklarını göstermektedir.

Bu çalışmada her bir topluluğun önce toplam nüfusları ve bu nüfusun bölgesel dağılışı ele alınacak sonra 2002 ve 1989 nüfus sayımlarındaki veriler üzerinden anadillerini kullanım oranlarındaki tarihsel ve bölgesel farklılıklar ve bunun nedenleri üzerinde durulacaktır.

TR43. EKOLOJİK TEMELE DAYALI SÜRDÜRÜLEBİLİR KENTSEL GELİŞME: MALATYA KENT ÖRNEĞİ ÜZERİNDEN BİR DEĞERLENDİRME

Sürdürülebilir kentsel gelişme, günümüzde "sürdürülebilirlik" kavramı üzerine yapılan tartışmalarda öne çıkan temel konulardan birisidir. Kavram, Ortak Geleceğimiz (Brundtland) Raporu'nda "bugünün ihtiyaçlarını, gelecek kuşakların kendi ihtiyaçlarını karşılayabilme olanaklarından Ödün vermeksizin karşılamak" olarak tanımlanmaktadır. Birleşmiş Milletler çatısı altında düzenlenen 1992 Rio Konferansı'nda, 1996 yılında gerçekleştirilen Habitat-2 Kent Zirvesi'nde "sürdürülebilirlik"

ilkesinin ve "yaşanabilir çevre oluşturulması" amacının benimsenmesi de bugün sürdürülebilir kentsel gelişmenin "ekolojik temele" dayandırılmasını gerekli kılmaktadır. Dünyada, 1970'li yıllardan bu yana kentsel gelişme dinamiklerine yönelik ekolojik kaygılar da gittikçe artmaktadır. Bu bağlamda sürdürülebilir kentsel gelişme bugün ve gelecek kuşaklar için daha iyi bir yaşam kalitesini, ekonomik ve toplumsal kalkınmayı ve çevre korumayı amaçlamaktadır. Aynı zamanda doğal, yapay ve kültürel çevrenin bütüncül olarak korunmasına da önayak olmaktadır. Bu çalışmada sürdürülebilir kentsel gelişme, özellikle kentsel değişimin ve gelişimin çevreye zarar vermeyecek biçimde yönlendirilmesi açısından ele alınmaktadır. Türkiye'nin Ankara, İstanbul, İzmir başta olmak üzere pek çok kentinde uygulanan kentsel gelişmeye yönelik "dönüşüm projelerinin de ekolojik temeli bu anlamda tartışmalara konu olmaktadır.

Kentsel mekanı etkileyen hava, su ve toprak kirliliği, yeşil alanların gittikçe azalması veya yok olması, tarihsel ve kültürel kent dokusunun bozulması gibi sorunlar Türkiye'nin pek çok kentinde kentsel gelişimin ekolojik temelden yoksun olduğunu göstermektedir. Çalışmada örneklem alanı olarak seçilen Malatya ili de bu kentlerden birisidir. Doğu Anadolu'nun zengin ekolojik alanlarına, doğal kaynaklarına, tarihi ve kültürel değerlerine sahip olan bu kent, son yıllarda yeşil dokusunu gittikçe kaybetmekle, çevre kalitesinin düşmesi, çevre sorunlarının yaygınlaşması ve çevre illerden aldığı göç nedeniyle sürdürülebilir kentsel gelişme hedeflerinden uzaklaşmaktadır. Bu bulgulara bağlı olarak çalışmada, kentlerin yeniden yapılandırılmasında ekolojik temele dayalı politikaların önemi ve sürdürülebilirlik ilkesinin kentsel alanlara dönük hedefleri tartışılmakta, Malatya kent ölçeğine yönelik bir sürdürülebilir kentsel gelişme stratejisi sunulmaktadır.

TR44. GÖÇ, KIRSAL KALKINMA-KIRSAL TURİZM VE TÜRKİYE

Kırsal kalkınma özünde kent-kır arasındaki sosyo-kültürel ve ekonomik farklılıkların, optimum bir dengeye kavuşturulması, kırsal nüfusu, yerinde kalkındırmayı, bir başka deyişle göç ve istihdam sorunlarını yerinde çözmeyi, amaçlayan politik tercihtir. O nedenle Türkiye'de kırsal kalkınma, bölgesel gelişimin sağlanması ve bölgeler arası dengesizliklerin giderilmesinde stratejik Öne sahiptir. Türkiye kırsalında, yüksek oranda işsizlik görülmekte, kırsal alanlardan kentlere doğru yaşanan göç, kırsal alanlardaki nüfusun azalmasına ve kentlerdeki işsizlik oranının artmasına neden olmaktadır. Özellikle, eğitimli genç nüfus kırsal alanlarda yaşamayı tercih etmemektedir. Bunun sonucunda, kırsal alanlarda, tarım dışındaki iş kollarında çalışanların sayısı da azalmaktadır. Bu sorunların azaltılmasında Avrupa'da yıllardan beri uygulanan kırsal turizm bir "kalkınma aracı" olarak görülebilir. Nitekim AB nin Ortak Tarım Politikası ile bağlantılı olan kırsal kalkınmanın dört ana hedefinden biri de turizm altyapısının geliştirilmesi ve yerel işletmelerin desteklenmesidir. Kırsal kalkınmada temel amaç, doğal ve kültürel varlıkların korunması esas alınarak yerel potansiyelin ve kaynakların değerlendirilmesi, katma değeri yüksek yeni ekonomik faaliyetlerin geliştirilmesi ve böylece kırsal alanda yaşayan toplumun iş ve yaşam koşullarının kentsel alanlarla uyumlu olarak geliştirilmesi ve sürdürülebilir kılınmasıdır. Bu noktada kırsal turizmin yerel düzeyde ticareti uyarıcı etkisi, gençler ve toplumun diğer bireyleri için modernizasyon sürecini başlatması, sosyoekonomik açıdan kısıtlı olanaklara sahip yörelerde gelişme yönünde alternatif bir faaliyet alanı olması, kırsal kalkınma ile ne kadar bütünleştiğini göstermektedir. Diğer ifadelerle kırsal turizm; kırsal kalkınma stratejilerinin toplumsal, ekonomik ve çevresel boyutu ile yakından ilgilidir. Çünkü bu turizm türü, mesleki ve temel eğitimi, kırsal mirasın korunmasını, tarımın ve sosyal güvenliğin iyileştirilmesini, yerel halkın örgütlenmesini, üretimde kalitenin artmasını ve doğal çevrenin korunmasında bilinç uyanmasını teşvik etmektedir. Kırsal kalkınma faaliyetlerinin sürdürülebilirliğini sağlamak ve ekonomik anlamda yeterli ölçeği kırsalda temin etmek adına salt bir köy ile sınırlanmamak, köy grupları ve havza bazındaki projeler ile geniş anlamda mekansal gelişme teşvik edilmelidir. Kırsal kalkınma projelerine başlanmadan önce; bölgesel öncelikler ve dezavantajlı alanlar belirlenmeli, mesleki eğitim programları hazırlanmalı, ekonomik faaliyetlerin çeşitlendirilmesine önem verilmeli, çevreye duyarlı tarım için gerekli alt yapı oluşturulmalı, alternatif ürün haritası çıkarılmalı, kırsal alandaki alt yapı çalışmalarına ağırlık verilmelidir.

Bütün bu yaklaşımların ışığında Türkiye'de göç-kırsal kalkınma ve kırsal kalkınma-kırsal turizm ilişkileri; ulusal kalkınma ve turizm stratejilerindeki son eğilimler, yürürlükteki yerel ve bölgesel kalkınma projeleri kapsamında eleştirel bakış açısı altında değerlendirilecektir.

TR45. AVRUPA, ORTA ASYA VE ORTADOĞU ÜLKELERİNDE ORTALAMA YAŞAM SÜRESİ İLE SOSYO-EKONOMİK ÖZELLİKLER ARAŞSINDAKİ İLİŞKİLERİN İNCELENMESİ

Yirminci yüzyılda ortalama yaşam süresi açısından dünyada bir devrim yaşanmış ve 1955 yılında 48 olan ortalama yaşam süresi, 2004 yılında 19 yıl artarak 67'ye yükselmiştir. Ortalama yaşam süresindeki bu artışın 2050 yılına kadar devam ederek 10 yaş daha artması beklenmektedir. Ortalama yaşam süresi dünyadaki farklı bölge ve ülkeler arasında büyük değişiklikler göstermektedir. Genellikle gelişmiş ülkelerde daha yüksek iken, geri kalmış ülkelerde daha düşüktür. Aynı zamanda ortalama yaşam süresinin artışı gelişmiş ülkelerde daha az iken, geri kalmış ülkelerde daha hızlı olmaktadır. Ortalama yaşam süresinin büyük değişiklikler gösterdiği alanlarda biri de Türkiye ve çevresindeki ülkelerdir. Örneğin ortalama yaşam süresi Yemende 61 iken, İsviçre'de 80 dir.

Kıtalar ve ülkeler arasında farklılık gösteren ortalama yaşam süresini sosyo-ekonomik faktörler önemli oranda etkilemektedir. Bu çalışmada Avrupa, Orta Asya ve Ortadoğu ülkelerindeki ortalama yaşam süresi ile sosyo-ekonomik özellikler arasındaki ilişkiler incelenmiştir. Çalışmada korelasyon, regresyon ve hiyerarşik küme analizi gibi istatistiksel teknikler kullanılmıştır..

Çalışmada, 47 ülke hiyerarşik küme analizi ile ortalama yaşam süresine göre gruplandırılmış ve benzer ülkeler belirlenmiştir. Ülkeler kendi aralarında beş grup oluşturmaktadır. Bu grupta gelişmiş Batı Avrupa ülkeleri kendi aralarında bir grup oluştururken diğer ülkelerin karışık gruplar oluşturduğu görülmektedir. Daha sonra korelasyon ve regresyon teknikleri ile ortalama yaşamı etkileyen sosyo-ekonomik faktörler analiz edilmiştir. Ortalama yaşam süresinin özellikle kişi başına gayri safi milli hâsıla, sağlık harcamaları ve şehir nüfus oram ile pozitif ilişki gösterdiği tespit edilmiştir. Diğer taraftan çocuk ölüm oranları,, hizmet sektöründe çalışanların oranı kadın başına düşen doğum sayısı ile negatif yönde ilişkili olduğu belirlenmiştir.

TR46. TÜRKİYE'DE KENTLEŞME SÜRECİNİN KENT GÜVENLİĞİNE ETKİSİ VE BROKEN WINDOWS TEORİSİ

Türkiye gibi az gelişmiş ülkelerdeki kentleşme süreci kentsel güvenliği olumsuz etkilemektedir. Kentleşme her şeyden önce temel bir güvenlik sorununu da birlikte getirmektedir. Pek çok insan gerek kırsal alanda gerekse daha küçük yerleşim birimlerinden hoşnutsuz olduğu için ayrılmaktadır.

Az gelişmiş ülkelerde kentler, söz konusu hoşnutsuzluk içinde olan bireylerin beklentilerini karşılamaktan uzaktır. Çünkü başta maddi olanaksızlıklar olmak üzere, kötü yönetimler gibi nedenlerden dolayı kentler modern bir yaşantının gerekleri olan kurumları ortaya çıkaramamışlardır. Diğer bir ifade ile pek çok altyapı, eğitim, asayiş gibi sorunları çözmede başarısız kalmaktadır.

Kentlerin mevcut sorunlarının çözülmemesi ya da var olanların sürekli bir artış göstermesinde siyasi istikrarsızlıkların büyük rolü bulunmaktadır. Gerçi Batı ülkelerinde de buna benzer sorunlar olabilmektedir. Ancak gelişmekte olan ülkelerde bu tür siyasi sorunların sonuçları daha ağır olmaktadır.

Kentsel alanda toplumsal çatışmaya yol açan bir unsur olarak, ulusal üst kimlik sorunları yaşanmaktadır.

Az gelişmiş ülkelerde kentleşme hareketleri ekonomik temelde kırsal alanın iticiliğine dayanarak ortaya çıkan bir süreçtir. Ancak kentsel alanlar göç eden nüfusun ekonomik beklentilerine cevap verememektedir.

Küreselleşme süreci az gelişmiş ülkelerde kentleşmeyi hızlandırarak bu ülkelerdeki kentleşme nedenleri dikkate alındığında kentsel güvenlik üzerinde olumsuzluğu artırıcı bir işlev görmektedir.

Küreselleşme toplumsal hareketliliği artırıcı bir rol oynamaktadır. Bu şekilde ortaya çıkan toplumsal hareketliliğin de kent güvenliği üzerinde olumsuz etkileri bulunmaktadır.

Günümüzde mevcut kentsel güvenlik sorunlarını çözmeye Broken Windows Teorisi'nden bir araç olarak yararlanılabilir.

TR47. KUZAY AFRIKA'DA BİR TÜRK YURDU: MISIR

Hız. Ömer zamanında fethedilen ve İslam topraklarına dâhil edilen Mısır, aynı zamanda Türk kültürünün hüküm sürdüğü en önemli ülkelerden birisidir. Önceleri Abbasilere bağlı "et-Türki" denilen valilerce yönetilen Mısır, bu bölgede ilk Türk devletlerine ev sahipliği yapmıştır. Dolayısıyla Samarra ile birlikte ilk Türk eserleri de burada görülmektedir. Daha sonra kısa süreli bir Mağrip etkisinin ardından, Eyyubiler ve Memluklar zamanında Büyük Selçuklu mimari geleneklerinin etkisine girmiştir. XVI. yüzyılın ilk çeyreğinde Osmanlılar tarafından fethedilen Mısır'da, Anadolu'ya Selçukluların temellerini attığı ve Osmanlıların da zirveye taşıdığı Türk sanatının izlerini görmek mümkün olmuştur. Mehmet Ali Paşa ve halefleri zamanında, XIX. yüzyılda ise Osmanlı mimari ve süsleme tarzı daha da baskın olmuştur.

NORTH AFRICA A TURKISH DORMITORY: EGYPT

^{1-c} Hız. Egypt, which was conquered in the time of Omar and included in Islamic lands, is also one of the most important countries where Turkish culture prevails. ^{1-a} Egypt, initially governed by the so-called bu et-Turkic e governors, was home to the first Turkish states in this region. Therefore, the first Turkish works with Samarra are also seen here. Later, after a brief maghreb influence, the Great Seljuk architectural traditions were under the influence of the Ayyubids and Memluks. XVI. In Egypt, which was conquered by the Ottomans in the first quarter of the century, it was possible to see the traces of Turkish art, which laid the foundations of the Seljuks in Anatolia and carried the Ottomans to the top. Mehmet Ali Pasha and his successors, in time, XIX. In the 19th century, Ottoman architecture and ornament style became more dominant.

TR48. ÖMER SEYFETTİN'İN HİKAYELERİNDE MİLLÎ KİMLİK İNŞA UNSURU OLARAK MEKAN

Vatan toprağının kutsallığı ve bireyin vatana sahip olmadan herhangi bir varlığın m olamayacağı fikri, uzun yıllar kurtuluş mücadelesi veren Türk milletin edebiyatında geniş yer bulmuştur. Birinci Dünya Savaşı ve öncesinde yaşanan, doğrudan Osmanlı İmparatorluğu'nu hedef alan geniş çaplı savaşlar toplumun bir üyesi olan yazarları da etkilemiştir. Bu süreç öncesinde ise toplumu, iç imkânlarla dayanarak şekillendirme gayreti ve sonrasında başlayan savaşın meydana getirdiği karmaşa, yazarları 'milliyet' ve 'milliyetçilik' kavramları etrafında düşünmeye yöneltmiştir. Bir süredir parçalanmış imparatorluk, çökmekte oluşunun en açık belirtilerini topraklarını kaybederek vermektedir. Öncesinde 'vatan' olarak kabul edilen mekânlar kısa aralıklarla yabancılaşmış ve başkalaşmalardır. Coğrafyanın bütünlüğünün bozulamayacağı düşüncesine/algısına sahip bireyler için bunu anlamlandırmak ve özellikle de kabullenmek oldukça sarsıcı bir deneyimdir. Bu sebeple durumu kabullenmekte zorlanan ve hâli hazırda bir karmaşanın içerisinde yaşayan bireyler için yeni ve millî bir kimlikle, yeni ve sınırları kesin hatlarla çizilmiş millî bir mekân belirlemek gerekmektedir. Bu dönem edebiyatına baktığımızda bu amaca yönelik üretilmiş birçok edebî ve siyasi eserle karşılaşırız. Bunların her biri toplumu kurtarmak bir arada tutmak ve cesaret vermek ana gayesiyle yola çıkmıştır. Her bir teklifin ortak amacı millî bütünlüğü vatan kavramı üzerinden sağlamak ve mücadele için gerekli ülküyü zinde tutmaktır. Ömer Seyfettin de hikayeleriyle bu amaca yönelik bir hareketin içerisinde yer alır. Yazar, millî kimliğin temellerini kuvvetlendirmek için mekânın tanıklığına başvurur. Bu hususta bizi ilgilendiren en önemli unsur mekânın belirleyiciliğinin ve mekân eksenli millî kimlik kazanma sürecinin Ömer Seyfettin'in hikâye dünyasına nasıl yansıdığıdır. Biz de birimizde mekanın milli,

kimliğin inşasında hangi amaçlarla kullanıldığına ve aşılmaya çalışılan krizdeki işlevine Ömer Seyfettin örneğinde değinmeye çalışacağız.

TR49. KÜLTÜREL / SİYASAL BİR KİMLİKLEŞME ARACI OLARAK GİYİM-KUŞAM MODASI

Giyim-kuşam ve süslenme merakı, farklı kültürlerden insanlara göre değişik anlamlar içerebileceği gibi, farklı sosyal statülere ve dünya görüşlerine mensup kişiler açısından da değişik anlamsal kodlar ve mesajlar içerir. Ama hepsinden önemlisi de, kültürün maddileşmiş bir görünümü olan giyim-kuşam tarzları, kültürel farklılığın dışavurumuna aracı olduğu kadar, siyasal farklılıkları vurgulamada da belirgin işlevler görür. Bu siyasal işlev bir yana, bir kişinin giyim-kuşam tarzı, o kişinin yaşam biçimi ve anlayışı etrafında biriken görsel cazibe bakımından iletişimsel bir dizge olarak modanın önemli unsurlarından birisidir. Giyim-kuşam ve süslenme merakı, kimliğin dışavurumunun bir aracı olduğu kadar, aynı zamanda bedenın yüzeyinde cisimleşmiş maddi bir kültür ögesidir de. Söz konusu maddi kültür ögesi, kişileri birbirinden ayıran siyasal / kültürel ve toplumsal bazı kategorilerin kurulmasına da hizmet etmektedir. Toplumda sürekli olarak sabit bir kimlik algılamasını yıkarak, yeni kimlik kurguları ortaya koyan giyim-kuşam tarzları, bu nedenle, kimliğe ve dolayısıyla kültürel özelliklere ilişkin bir ayrımın da vurgulandığı yerdir. Dolayısıyla giyim-kuşam modasını, bir tür kimlikleşme ideolojisi olarak da düşünmek mümkündür.

Giysiler aracılığıyla vurgulanan kimi özgünlükler ya da farklılıklar, meşru ya da meşru olmayan kimlik biçimlerine ilişkin genel kanaat ve uzlaşmaları üretirken, bir başka açıdan da, sosyal psikolojide "statünün bağlayıcı etkisi" şeklinde adlandırılan sosyal statü ve güç olgularını işin içine sokar. Şu halde, giyim-kuşam modası, sadece kültürün maddileşmiş bir biçimi değil, aynı zamanda kimliğe ilişkin siyasal ve ideolojik bir algılama sorunudur. Dolayısıyla, söz konusu siyasal olgu bağlamında düşünüldüğünde, her şeyden önce, giyim-kuşam kültürünün sınıf temelli yönleri üzerinde durmak gerekir. Giyinmenin sınıfsal temellerine ilişkin bazı belirlemeler, kişileri yönlendirilmiş belli davranış kalıplarına ve biçimlerine zorlaması bakımından da üzerinde durulması gereken önemli bir noktadır.

Bu çalışmada, kültürel / siyasal kimlikleşmenin simgesel bir aracı olarak giyim-kuşam modasının tarihsel / toplumsal serüveni konusu irdelenmektedir.

TR50. KÜRESELLEŞME VE GELECEK

Bu çalışmada, küreselleşmenin ortaya çıkardığı sonuçların eleştirisi üzerinde durulacaktır.

20. yüzyılın son çeyreğinden itibaren süregelen küreselleşme, ekonomiye, siyasete, kültüre ve uluslar arası ilişkilere damgasını vuran bir olgudur. Özellikle dünyanın tek kutuplu hale gelmesinin ardından, küreselleşme sürecini yönlendiren ülkelerin oluşturduğu bir "küresel hegemonya"dan da söz edilmektedir.

Küreselleşmenin yarattığı çelişkilerin yanında, küreselleşmeye karşıt görüşler/güçler de artmaktadır. Belki de "yeni dünya düzeni"nin yeniden örgütlenmesine tanık olacağım./ yakın gelecek pek çok insan, düşündürmektedir.

Küresel düzenin geleceği nasıl olabilir? Küresel sivil toplum daha adil bir uluslar arası sistem ve barışçıl bir ortam için ne yapabilir? Küresel ahlakın ilkeleri neler olabilir ve daha iyi bir dünya oluşturmada bu ilkeler harekete geçirilebilir mi? sorularına veriler yanıtlar değerlendirilecektir

APPENDIX 4

Table 14

Move Structure and Sequence of the English Texts

Texts	Move sequence in text with steps	Move sequence in text	M-1	M-2	M-3	M-4	M-5	Total frequency within text
1.	1-b/2-c/3-a/4-c	1-2-3-4	1	1	1	1		4
2.	1-b/2-a/4-a/4-c	1-2-4	1	1		2		4
3.	1-a/4-b/4-c	1-4	1			2		3
4.	1-a/1-b/2-b/3-b/4-c	1-2-3-4	2	1	1	1		5
5.	1-b/2-c/1-b/4-a	1-2-1-4	1	1		1		3
6.	1-a/1-b/1-a/2-a ¹ /3-a/3-b/5-a	1-2-3-5	2	1	2		1	6
7.	3-a/3-b/4-b/4-c	3-4			2	2		4
8.	1-b/2-a ¹ /3-b/4-c	1-2-3-4	1	1	1	1		4
9.	4-b/1-a/4-c	4-1-4	1			2		3
10.	1-a/2-a ¹ /3-a/3-b/4-c	1-2-3-4	1	1	2	1		5
11.	1-a/2-a ¹ /2-c/4-a/5-a	1-2-4-5	1	2		1	1	5
12.	1-c/1-a/2-a ¹ /2-c	1-2	2	2				4
13.	3-b/4-b/4-c/5-a/5-b	3-4-5			1	2	2	5
14.	1-b/1-c/3-b/4-c	1-3-4	2		1	1		4
15.	3-b/1-a/2-a ¹ /2-b/1-a/4-c	3-1-2-1-4	1	2	1	1		5
16.	2-a ¹ /3-a/3-b	2-3		1	2			3
17.	1-a/2-a ¹ /2-b/2-c/2-b	1-2	1	3				4
18.	1-a/1-c/2-c/2-b/3-a	1-2-3	2	2	1			5
19.	1-b/2-a ¹ /4-b/5-a/5-b	1-2-4-5	1	1		1	2	5
20.	3-b/4-b/5-a/4-b/5-a/5-b	3-4-5-4-5			1	1	2	4
21.	1-b/2-a ¹ /3-b	1-2-3	1	1	1			3
22.	1-a/1-b/2-a ¹ /4-b	1-2-4	2	1		1		4
23.	1-a/2-a ¹ /3-b/4-b	1-2-3-4	1	1	1	1		4
24.	2-c/2-a ¹ /2-c/1-b/1-a/2-a/1-a/3-b/4-c	2-1-2-1-3-4	2	3	1	1		7
25.	1-c/3-a/4-b	1-3-4	1		1	1		3
26.	3-a/4-b/4-c/4-b	3-4			1	2		3
27.	3-b/4-b	3-4			1	1		2
28.	2-c/2-a/3-b/4-c/4-b	2-3-4		2	1	2		5
29.	1-b/2-a ¹ /2-c/3-b/4-a	1-2-3-4	1	2	1	1		5

30.	1-c/2-b/1-b/4-c/4-b/3-a	1-2-1-4-3	2	1	1	2	6	
31.	1-a/2-a/1-a/3-a	1-2-1-3	1	1	1	3		
32.	1-a/2-a ¹ /3-b/4-b/5-a/5-b	1-2-3-4-5	1	1	1	1	2	6
33.	1-a/1-c/1-a/2-a ¹ /3-a	1-2-3	2	1	1	4		
34.	1-b/2-a/4-a/4-c/3-a	1-2-4-3	1	1	1	2	5	
35.	1-c/1-a/2-a ¹ /2-b	1-2	2	2	4			
36.	1-b/2-a ¹ /2-c/1-b/4-b/5-a/5-b	1-2-1-4-5	1	2	1	2	6	
37.	1-b/1-a/3-a/4-a/5-a/5-b	1-3-4-5	2	1	1	2	6	
38.	3-b/2-a ¹ /2-b/4-b/4-c	3-2-4	2	1	2	5		
39.	3-a/4-b	3-4	1	1	2			
40.	2-a ¹ /3-a/3-b/4-b/4-c	2-3-4	1	2	2	5		
41.	1-c/3-a/3-b/4-b/5-a/5-b/	1-3-4-5	1	2	1	2	6	
42.	3-b/5-a/5-b	3-5	1	2	3			
43.	1-a/2-a ¹ /1-a/2-a ¹ /1-a/2-c/2-b/4-c	1-2-1-2-1-2-4	1	3	1	5		
44.	3-b/1-a/2-a ¹ /4-a/3-b/5-a/5-b	3-1-2-4-3-5	1	1	2	1	2	7
45.	1-a/1-b/2-a/3-a/4-b/5-a/5-b	1-2-3-4-5	2	1	1	1	2	7
46.	3-b/2-c/2-b/4-b/5-a/4-c	3-2-4-5-4	2	1	2	1	6	
47.	1-a/3-b/4-a/5-a	1-3-4-5	1	1	1	1	4	
48.	1-c/3-b/2-a ¹ /2-c/4-a/5-a	1-3-2-4-5-	1	2	1	1	1	6
49.	3-b/4-a/4-b/4-c	3-4	1	3	4			
50.	1-a/2-a ¹ /3-b/4-b/2-a ¹	1-2-3-4-2	1	1	1	1	4	
Total occurrence of each move in all texts			49	52	45	54	25	226
Average			1,35	1,48	1,18	1,35	1,66	4,52

APPENDIX 5

Table 15

Move Structure and Sequence of the Russian Texts

Texts	Move sequence in text with steps	Move sequence in text	M-1	M-2	M-3	M-4	M-5	Total frequency within text
1	2-b/1-a	2-1	1	1				2
2	1-a/1-b/1-a/2-a ¹ /3-a/4-b	1-2-3-4	2	1	1	1		5
3	1-a/2-c/2-a ¹ /4-a/5-a	1-2-4-5	1	2		1	1	5
4	1-c/1-a/2-a/3-b/4-b/5-a/5-b	1-2-3-4-5	2	1	1	1	2	7
5	1-a/1-b	1	2					2
6	2-b/2-a/2-b/3-b/4-c	2-3-4		2	1	1		4
7	1-c/1-a/2-a ¹ /1-a/1-b/1-a/4-a/4-c	1-2-1-4	3	1		2		6
8	1-a/2-c/1-a/2-b	1-2-1-2	1	2				3
9	1-a/2-a ¹ /1-a/2-b	1-2-1-2	1	2				3
10	3-b/4-a/1-a/2-a ¹ /3-a	3-4-1-2-3	1	1	2	1		5
11	1-a/2-a ¹ /2-c/1-a/4-c	1-2-1-4	1	2		1		4
12	1-c/1-b/1-a	1	3					3
13	2-a/2-c/2-a/1-a/1-b/4-b	2-1-4	2	2		1		5
14	1-b/2-b/4-b/5-a	1-2-4-5	1	1		1	1	4
15	2-c/3-a/4-b/3-a/4-c/2-a ¹	2-3-4-3-4-2		2	1	2		5
16	1-c/2-c/2-b/1-a/2-b	1-2-1-2	2	2				4
17	2-c/2-a ¹ /1-a	2-1	1	2				3
18	1-a/2-a ¹ /3-b/1-a/2-b/1-a/2-b	1-2-3-1-2-1-2	1	2	1			4
19	1-b/1-a/4-b/4-c	1-4	2			2		4
20	1-c/1-a/2-c/2-b/1-a/1-b	1-2-1	3	2				5
21	1-c/1-a/4-a/5-a/5-b	1-4-5	2			1	2	5
22	2-b/2-c/2-b/1-b/2-b	2-1-2	1	2				3
23	1-a/2-a ¹ /1-a	1-2-1	1	1				2
24	1-a/2-a ¹ /1-a/2-b	1-2-1-2	1	2				3
25	4-a	4				1		1
26	1-a	1	1					1
27	1-a/1-c/2-a ¹	1-2	2	1				3
28	2-c/2-a ¹ /1-a/2-c/2-b	2-1-2	1	3				4

29	1-a/2-b/1-a/2-b	1-2-1-2	1	1				2
30	1-c/1-a/2-b	1-2	2	1				3
31	1-a/2-a ¹ /1-a	1-2-1	1	1				2
32	1-c/1-a/2-a ¹ /2-c/1-a/2-b/1-a/2-b	1-2-1-2-1-2	2	3				5
33	1-a	1	1					1
34	2-a ¹ /1-a/2-a ¹ /1-a/2-b	2-1-2-1-2	1	2				3
35	2-a ¹ /1-a/2-b	2-1-2	1	2				3
36	1-c/1-a/1-b/1-a/2-b/2-c/2-b	1-2	3	2				5
37	1-c/1-a/1-b/4-b/4-c	1-4	3			2		5
38	1-a/2-c/3-b/4-a	1-2-3-4	1	1	1	1		4
39	1-c/2-a/1-a/1-b/4-b/4-c	1-2-1-4	3	1		2		6
40	1-c/1-a/2-b	1-2	2	1				3
41	1-a/1-c-1-a	1	2					2
42	1-a/2-a ¹ /4-b	1-2-4	1	1		1		3
43	3-a/3-b	3			2			2
44	1-a	1	1					1
45	2-a ¹ /1-a/3-a/3-b/4-a/5-b	2-1-3-4-5	1	1	2	1	1	6
46	2-c/2-a ¹ /1-a/1-c/1-b/2-b/1-a/1-c/1-a	2-1-2-1	3	3				6
47	4-a/5-a/5-b	4-5				1	2	3
48	2-a ¹ /4-b/5-a	2-4-5		1		1	1	3
49	1-a	1	1					1
50	4-b	4				1		1
Total occurrence of each move in all texts			69	58	12	26	10	175
Average			1,60	1,42	1,5	1,24	1,05	3,68

APPENDIX 6

Table 16

Move Structure and Sequence of the Turkish Texts

№ of the Texts	Move sequence in text with steps	Move sequence in text	M-1	M-2	M-3	M-4	M-5	Total frequency within text
1	3-a/3-b	3			2			2
2	3-a/1-b/2-a ¹ /4-b	3-1-2-4	1	1	1	1		4
3	1-a/1-c/1-a/2-b	1-2	2	1				3
4	1-a/2-a ¹ /2-b/3-a/3-b/4-a/4-c	1-2-3-4	1	2	2	2		7
5	1-a/2-a ¹ /2-b/1-a/2-b	1-2-1-2	1	2				3
6	1-c/1-a/1-c/3-a/3-b	1-3	2		2			4
7	3-a/4-b	3-4			1	1		2
8	1-a/2-a ¹ /1-a/3-a/3-b/4-c	1-2-1-3-4	1	1	2	1		5
9	1-a/2-a/2-b	1-2	1	2				3
10	1-a/1-c/1-a/2-a ¹ /2-c/3-b/5-a	1-2-3-5	2	2	1		1	6
11	1-a/1-b/2-b/1-a/2-a ¹ /3-b/1-c	1-2-1-2-3-1	3	2	1			6
12	1-a/2-a ¹ /2-c/3-a	1-2-3	1	2	1			4
13	1-a	1	1					1
14	2-a ¹ /3-a	2-3		1	1			2
15	1-a/3-b	1-3	1		1			2
16	1-a/1-c/1-a/2-b	1-2	2	1				3
17	1-a/1-c/1-a/1-c/3-a/3-b	1-3	2		2			4
18	1-c/1-b/1-a/3-a/3-b	1-3	3		2			5
19	1-a/3-a/1-c/1-a/1-c/3-a	1-3-1-3	2		1			3
20	1-a	1	1					1
21	1-a/2-a ¹ /2-b/3-a/3-b/4-c	1-2-3-4	1	2	2	1		6
22	1-a/3-b/4-c	1-3-4	1		1	1		3
23	1-a	1	1					1
24	1-a/2-a ¹ /2-c /3-b	1-2-3	1	2	1			4

25	1-c/1-a/2-a ¹ /3-a	1-2-3	2	1	1			4
26	1-a/2-a ¹ /3-a	1-2-3	1	1	1			3
27	2-b/4-b	2-4		1		1		2
28	1-a	1	1					1
29	2-b/1-a/3-a/4-b	2-1-3-4	1	1	1	1		4
30	1-a/1-c/2-a/3-a	1-2-3	2	1	1			4
31	1-a/2-a ¹ /2-c/3-a	1-2-3	1	2	1			4
32	1-a/2-c/1-a/2-c/2-a ¹ /2-b	1-2-1-2	1	3				4
33	1-c/1-a/1-b/3-a	1-3	3		1			4
34	1-c/1-a/2-a ¹ /3-b	1-2-3	2	1	1			4
35	1-a/1-b/2-a ¹ /3-a	1-2-3	2	1	1			4
36	1-a/2-a ¹ /3-a/4-a/4-c	1-2-3-4	1	1	1	2		5
37	1-a/2-a ¹ /3-a/4-b/5-a/5-b	1-2-3-4-5	1	1	1	1	2	6
38	1-a/3-a	1-3	1		1			2
39	2-c/2-a ¹ /1-a/3-a	2-1-3	1	2	1			4
40	1-a/1-c/2-b	1-2	2	1				3
41	1-a/2-a/1-b/2-c/1-b/4-a/4-c	1-2-1-2-1-4	2	2		2		6
42	1-a/2-a ¹ /3-a/3-b	1-2-3	1	1	2			4
43	1-a/1-c/3-b/1-b/2-a ¹ /5-a/3-b	1-3-1-2-5-3	3	1	1		1	6
44	1-a/1-c/2-a ¹ /1-a/2-b/3-b/3-a	1-2-1-2-3	2	2	2			6
45	1-a/2-a ¹ /3-b/3-a/4-b/5-a/4-b/5-a	1-2-3-4-5-4-5	1	1	2	1	1	6
46	1-a/2-a ¹ /1-a/2-b/1-a/2-b	1-2-1-2-1-2	1	2				3
47	1-c/1-a	1	2					2
48	1-c/1-a/2-b/1-b/2-a/3-a/3-b	1-2-1-2-3	3	2	2			7
49	2-a ¹ /1-a/2-c/2-a ¹ /1-a/2-c/2-b/1-c/3-b	2-1-2-1-2-1-3	2	3	1			6
50	3-b/1-a/2-c/3-a	3-1-2-3	1	1	2			4
Total occurrence of each move in all texts.			71	53	48	15	5	192
Average			1,97	1,58	1,22	1,16	1,2	4,52

APPENDIX 7

Table 17

Presence and Frequency of the Moves in the English Texts and their Length

Texts	words	M-1	words	M-2	Words	M-3	words	M-4	words	M-5
1.	43	1	85	1	76	1	21	1		
2.	19	1	27	1			88	2		
3.	27	1					117	2		
4.	90	2	30	1	14	1	33	1		
5.	70	1	63	1			26	1		
6.	170	2	16	1	77	2			26	1
7.					44	2	110	2		
8.	55	1	51	1	53	1	52	1		
9.	80	1					101	2		
10.	10	1	28	1	42	2	25	1		
11.	47	1	56	2			126	1	48	1
12.	53	2	62	2						
13.					34	1	199	2	89	2
14.	110	2			65	1	23	1		
15.	133	1	64	2	25	1	57	1		
16.			24	1	60	2				
17.	20	1	187	3						
18.	61	2	51	2	35	1				
19.	81	1	30	1			43	1	69	2
20.					40	1	37	1	109	2
21.	83	1	26	1	22	1				
22.	43	2	47	1			118	1		
23.	86	1	37	1	36	1	96	1		
24.	75	2	126	3	20	1	36	1		
25.	22	1			32	1	59	1		
26.					48	1	164	2		
27.					24	1	135	1		
28.			62	2	24	1	101	2		
29.	33	1	72	2	26	1	61	1		
30.	73	2	63	1	52	1	97	2		
31.	55	1	32	1	16	1				

32.	12	1	32	1	21	1	69	1	77	2
33.	106	2	42	1	64	1				
34.	101	1	39	1	30	1	73	2		
35.	71	2	122	2						
36.	116	1	77	2			9	1	28	2
37.	99	2			29	1	228	1	353	2
38.			115	2	46	1	170	2		
39.					27	1	99	1		
40.			36	1	97	2	122	2		
41.	18	1			48	2	230	1	265	2
42.					46	1			63	2
43.	349	1	156	3			58	1		
44.	29	1	24	1	46	2	31	1	488	2
45.	122	2	22	1	53	1	137	1	236	2
46.			54	2	33	1	88	2	101	1
47.	74	1			42	1	475	1	44	1
48.	9	1	69	2	24	1	469	1	109	1
49.					46	1	441	3		
50.	59	1	65	1	28	1	32	1		
Maximum number within mov	349	2	187	11	97	2	475	3	488	2
Minimum number within mov	9	1	16	1	14	1	9	1	26	1
Total number of words and moves	2704	50	2092	52	1545	45	4656	54	2105	25
Average number										
of words and moves	73,08	1,35	59,77	1,77	40,65	1,18	116,4	1,35	140,33	1,66
Total presence										
of moves in all texts	37		36		38		40		15	

APPENDIX 8

Table 18

Presence and Frequency of the Moves in the Russian Texts and their Length.

№ of the text.	M-1	words	M-2	words	M-3	Words	M-4	words	M-5	word
1.	1	290	1	23						
2.	2	60	1	111	1	19	1	83		
3.	1	60	1	20			2	173	1	44
4.	2	49	1	19			2	74	2	335
5.	2	101								
6.			3	114			1	29	1	39
7.	3	204	2	82			1	27	1	11
8.	1	23	1	23			1	228	1	42
9.	1	231	3	65						
10.	1	195	1	15	2	61				
11.	1	122	4	173			1	28		
12.	3	279	1	17						
13.	2	239	2	50						
14.	1	32	1	38			1	50	1	53
15.		98	1	22	2	63	2	95		
16.	2	31	1	62			1	239	1	28
17.	1	272	1	17						
18.	1	34	2	68	1	17	1	78	1	25
19.	2	79	1	50			1	160		
20.	3	95	2	68			2	118	1	42
21.	2	65	1	29			1	187	1	13
22.	1		1	19			1	210	1	57
23.	1	25	1	45			1	227		
24.	1	242	1	50						
25.							2	362		
26.	1	339								
27.	2	99	1	73						
28.	1	240	2	70						
29.	1	239	1	100						
30.	2	104	1	23						
31.	1	146								

32.	2	176	3	123						
33.	1	163								
34.	1	79	3	177						
35.	1	332	1	24						
36.	3	280	1	90						
37.	3	223			1	69			1	65
38.	1		2	58	1	17	1	198		
39.	3	122	1	21			1	53	1	25
40.	2	316								
41.	2	133	1	55						
42.	1	137	1	75			2	202		
43.					2	57				
44.	1		1	15			1	317		
45.	1	52	1	29	2	29	1	81	1	20
46.	3	243	1	62						
47.			1	22			1	105	1	16
48.			1	31			1	33	1	285
49.	1	222								
50.							1	262	1	50
Maximum number within move	5	339	4	177	2	69	2	362	2	335
Minimum number within move	1	23	1	15	1	17	1	27	1	11
Total number of words and moves	66	6471	57	2228	12	332	31	3619	18	1150
Average number of words and moves	1,60	157,82	1,425	55,7	1,5	41,5	1,24	144,76	1,05	67,64
Total presence of moves in all texts	43		36		9		21		7	

APPENDIX 9

Table 19

Presence and Frequency of the Moves in the Turkish Texts and their Length.

№ of the text.	M-1	words	M-2	words	M-3	Words	M-4	words	M-5	words
1.					2	59				
2.	1	14	1	14	1	12	2	130		
3.	2	57	2	56						
4.	1	28	2	71	1	21	1	31	2	131
5.	1	371	1	23						
6.	2	63			2	46				
7.					1	19	1	69		
8.	1	79	1	42	2	56			1	12
9.	1	33	2	70					1	38
10.	2	92	2	38	1	37			1	10
11.	3	193	2	83	1	15				
12.	1	93	2	129	1	9				
13.	1	145	1	31						
14.			1	8	1	43				
15.	1	110			1	35				
16.	2	241	1	30					1	74
17.	2	224			2	54				
18.	3	244			1	32			1	13
19.	2	275			2	51				
20.	1	171	1	35					1	33
21.	1	47	2	32	2	49				
22.	1	67			1	32			1	15
23.	1	289	1	38						
24.	1	32	2	113	1	29				
25.	2	130	1	40	1	19				
26.	1	83	1	33	1	25				
27.			1	63			1	112		
28.	1	94	1	16						
29.	1	10	1	31	1	20	1	229		
30.	2	67	1	10	1	26				
31.	1	131	2	68	1	18				

32.	1	150	3	143						
33.	3	56	2	73	1	26				
34.	2	32	1	20	1	23				
35.	2	133	1	47	1	35				
36.	1	51	1	32	1	31	1	21	1	9
37.	1	26	1	20	1	19	1	92	2	110
38.	1	198			1	21				
39.	1	40	2	25	1	34				
40.	2	251							1	15
41.	2	123	2	60			1	24	1	23
42.	1	127	1	57			1	35		
43.	3	114	2	58	2	30	1	31	1	38
44.	2	163	3	159	1	31				
45.	1	103	1	14	1	28	2	36	2	59
46.	1	116	2	83					1	13
47.	2	105								
48.	3	159	2	51	2	42				
49.	2	119	4	139	1	18				
50.	1	36	2	24	1	9	1	41		
Maximum number within move	5	371	4	159	2	59	2	229	2	131
Minimum number within move	1	14	1	8	1	9	1	21	1	9
Total number of words and moves	89	5475	62	2079	43	1054	14	851	18	593
Average number of words and moves	1,97	121,66	1,58	53,30	1,22	30,11	1,16	70,91	1,2	39,53
Total presence of moves in all tests	45		39		35		12		15	

APPENDIX 10

Table 20

Length of Paragraphs, Sentences and Words in all Groups

№ of TEXTS	ENG			RUSS			TR		
	№ ph.	№ s.	№ words	№ ph	№ s.	№ words	№ ph	№ s.	№ words
1.	1	10	236	9	23	323	1	4	62
2.	1	5	144	6	14	281	1	5	181
3.	1	6	152	5	13	301	1	6	118
4.	5	5	178	5	28	486	6	13	288
5.	1	5	167	1	6	111	7	8	397
6.	2	10	300	4	8	186	2	6	121
7.	1	5	164	5	17	333	1	3	95
8.	1	4	226	4	16	329	2	12	200
9.	1	4	189	3	12	305	2	10	146
10.	1	5	113	6	13	298	3	13	190
11.	1	10	297	3	13	333	3	10	295
12.	1	5	124	5	22	305	4	23	237
13.	2	7	333	3	11	298	2	5	184
14.	1	5	209	1	4	186	1	2	66
15.	2	8	287	2	8	287	4	9	155
16.	1	4	97	3	19	369	5	12	331
17.	3	10	215	5	19	298	3	11	284
18.	1	5	158	5	14	228	3	13	297
19.	2	10	236	4	18	294	5	18	332
20.	1	8	214	1	11	328	4	24	244
21.	1	7	141	8	9	303	2	7	138
22.	1	7	223	6	9	290	2	5	109
23.	4	8	261	5	16	303	3	14	340
24.	2	11	264	8	16	297	1	5	180
25.	1	4	123	5	17	373	4	8	198
26.	1	6	235	7	10	352	3	7	149
27.	2	8	172	5	7	179	2	8	179
28.	1	5	193	3	13	316	1	7	116

29.	1	6	198	3	19	351	9	26	285
30.	3	10	306	1	8	133	1	5	105
31.	1	5	111	1	7	162	5	9	228
32.	1	8	236	9	15	312	5	20	300
33.	3	6	226	5	11	171	4	7	159
34.	2	8	252	4	8	261	3	4	79
35.	1	9	200	3	18	368	4	12	223
36.	2	7	241	6	17	379	4	8	148
37.	4	34	724	5	14	369	6	11	276
38.	4	15	341	2	16	280	7	7	230
39.	1	5	137	6	9	233	1	6	103
40.	2	8	270	6	13	325	3	16	270
41.	7	27	579	3	14	205	3	13	233
42.	1	4	122	5	9	426	4	13	230
43.	6	23	584	1	2	67	2	12	282
44.	5	30	633	7	16	341	2	15	358
45.	5	21	588	2	13	217	3	16	255
46.	3	12	287	8	17	317	8	16	222
47.	5	26	646	5	6	157	1	6	111
48.	6	31	690	8	14	356	1	14	260
49.	8	13	511	2	11	230	2	12	285
50.	1	8	193	4	10	321	4	9	113
Total	115	503	13726	223	653	14273	160	525	10387
Average	2,3	10,06	274,52	4,46	13,06	285,46	3,2	10,5	207,74



GAZİLİ OLMAK AYRICALIKTIR..