

Concept of “Mankurtism” as a Social Problem in Television Discourse of Kazakhstan*

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Abstract

This article is dedicated to the case study of the television discourse in Kazakhstan. Using the communicative and pragmatic approach, the author studies the causes of the “mankurtism” occurrence on the Kazakhstani television. Referring to the research of Kazakh linguists, the author considers the issue related to the observance of the language balance 50/50, according to which the share of broadcasting in the Kazakh language shall account for 50 percent, and another share of 50 percent is reserved for the broadcasting in Russian. Using the method of interpretation, as a part of the undertaken study, the mistakes concerning the language use in the media discourse, have been analyzed as exemplified by the Kazakhstani Talent Show and Review TV programs. As well as there have been given the data on the findings of a sociological survey on a topic titled the National Self-Determination in Kazakhstan. The method of the experiment is selected with the aim of identifying places of “mankurtism” in society.

Keywords

“Mankurtism”, television discourse, social problem, language policy, national self-determination, mass media.

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Introduction

The present-day development of the communications media represents an outburst within the mental structures, and within the approaches to the world perception. The mass media are presently becoming the objects of cultural and ideological value. Whereas, the language is not only a mean of communication, but also, it promotes the unification of people and nation building, is an educational medium, and provides an interlinking pillar within the human relationships. Such notions as the *media* and *mass communication* are the two constituents of the media discourse. A substantial part of the researches regarding the media and mass communication, has been issued from the pens of such western theorists as N. Luhmann, M. McLuhan, R. Barthes, J. Derrida, W. Benjamin, S. Žižek, G. Debord, B. Groys, G. Deleuze, M. Foucault, K. Silverman, H. Lasswell, N. Postman, J. Fiske, J. Baudrillard, H. Marcuse, L. Jenkins, G. Pollock, F. Webster, A. Giddens, F. Jameson, T. Adorno, and others.

Within the present-day researches, ... *a connected, either verbal or nonverbal, either oral or written wording linked with the pragmatic, sociocultural, psychological and other factors, which is expressed via the communication media and taken in respect of the event-related aspect, which represents an act, is involved in the sociocultural intercommunion, and reflects a cognitive mechanism of the communicants'* is meant by such term as the '*mass media discourse* (Zheltukhina 68).

T.G. Dobrosklonskaya considers such term as the *mass media discourse* in a broader sense, and refers ... *all the processes and outputs of speech activity in the field of mass communication, taken in their entirety and complexity* thereto (Dobrosklonskaya 146). Multidimensionality and multi-parameter nature of the media discourse are related to the semantics of the discourse language (that is, to the means of intercommunication between the sign forms of the discourse language and their particular meanings); to the cognitive structures of the discourse (that is, to the description and interpretation of facts, to the conjecture generation and rationale, to the prediction, as well as to the logical items of the discourse); to the pragmatics of the discourse (that is, to the typological features of the possible addressees (recipients) and addressers (authors) of the discourse, to the types of their communicative strategies, to the purpose and intent of the speech acts); to the objectives of the discourse.

M. Makarov suggests a paradigmatic classification of the mass media discourse constructions, within which there are specified such types of construction, as follows: a. formal construction of the discourse, which considers it as a relatively-completed speech content in terms of its meaning and structure, that is, as a notion within the natural speech, either oral or written; b. situational construction of the discourse, which lays emphasis on the pragmatic aspect of realization of the speech acts, and on their causality to the cultural, social and psychological factors; c. functional construction which defines any use of language in the social context as the discourse; d. critical construction where the discourse is considered as a framework for the provisions, instructions, rules, regulations, requirements, and for their practical expressions with a view to the rationalization, evaluation, and to the assigning of a specific meaning to the social facts (Makarov 62-63).

Discourse represents a domain for intercommunion between the participants of a speech act, that is, between the speaker, the addressee, and the reality which is reflected by the wording. For the purposes of effective progress of a communicative act, the speaker, according to T.A. van Dijk, has to be armed with information on the so called *semantic strategies*, that is, as follows: 1. Initial condition of the world in which the speaker acts; 2. "Outer" state of things in the world; 3. His/her own abilities and wishes; 4. Wishes of other persons; 5. Rules and regulations governing the supposed acts of the addressee at the moment (van Dijk 145-146). An assertion concerning a concept of the language as a creative action, may be considered as the turning point of the discussions about language. In this regard, the comprehension of language by M. Heidegger who held that *...the language is both the house of Being and the dwelling place for the human beings*, had taken on a particular significance at appropriate time (Heidegger 196). Using of only oral speech is another discourse strategy since orally, the language expresses not only the *essentials*, but also denotes their generation. Due to the intonation and variety of the speech acts, we may express the various axiological intentions of the verbal meanings. The sounding coherent speech is not imagined without a whole range of its immanent properties, that is, without the variety of melodies (voice pitch), duration, tempo, speech-off, intensity and tune. The components of intonation, or the so called *prosodic elements* act within the oral speech in their unity and being closely interrelated to each other; and their various combinations are instrumental in the

shaping of an assertion, of a wording (Bazarbayeva 47-48). Being a distinguishing feature of the sounding speech, the intonation is closely related to the art of rhetoric, to the theory of declamation, to the acting skills. It is not coincidence that as far back as the ancient times, the early Greeks and ancient Romans used to pay attention to some features of intonation and had provided a basis for the studies of intonation within the art of rhetoric (*Ancient Authors' Observation of the Art of Rhetoric*, 203).

Definition of the Term Mankurtism

The Kazakh language is a common language for a whole nation; it had been generated in ancient times, and has gone its path of development within the process of nation building, has felt the effect of many ethnoses. Nevertheless, the Kazakh have succeeded in the preserving of their common language which has not been split into the separate patois and dialects. In justice to the history, we must recognize that the Kazakh language as a constituent part of culture, may become a complementary factor for the consolidation of unity of all the Kazakhstani people. In the mid-1970s, A. Kekilbayev, a young Kazakh writer on that time, published his short novel titled the *Kyuishi (Kyui Performer)*. Exactly this short novel had marked the beginning of such notion as the *mankurtism (Byely Parokhod newspaper, 6)*. Afterwards, the term *mankurtism* had undergone its creative evolution in the Ch. Aitmatov's novel titled *The Day Lasts More Than a Hundred Years (The Buranny Railway Stop)*, published in 1980. Thus, the *Mankurt* did not know who he was, did not know either his ancestry or his family, knew nothing of his name, did not remember his childhood, had neither his father nor his mother in his memory; in short, was not aware of himself as a human being, and was just like a dummy. All his thoughts came down to the gluttony (Aitmatov 140).

The *mankurtism* is a synonym for the slavery. However, there is meant thereby not a physical conception but a mental notion. In general, the human mind control is unavoidable. Any government endeavors to win over the public opinion, to predispose it to support the policy being pursued. And it is not one and the same to control the mind of the overall majority of people and to bring a human being into a state of the death of memory. Such a view asserting that a *Mankurt* is anyone who does not have knowledge of his or her native language and national traditions, is widely-spread within

the popular consciousness at present. In fact, an ignorance of native language is not yet a mandatory characteristic of the *mankurtism*. For, there are so many chances: e.g., due to the objective reasons, a person has come to be in a foreign language environment against his or her own free will, and such person may forget his or her mother tongue away from the native land. In 1930s, many Kazakh had moved off to foreign lands in search of a better life. Some of them found themselves in the West, the others – in the East. Their destiny made them to roam around the world, searching for their ‘Promised Land’ where they would be able not to die of starvation or with a stray bullet. So, how could we refer them to the *mankurts*? The essence of ‘mankurtism’ is deeper, in a fundamental nature of a certain personality. Perhaps, we should designate such a person as the *mankurt*, who voluntarily repudiates his or her mother tongue, native culture, and is insolent and snobby as to everything what is related to his or her motherland, native language and traditions, preferring only everything what is foreign, perceiving it as something more contemporary and more civilized in his or her understanding; and thereat, living under the normal conditions, and not being violently deprived of his or her own origins.

The *mankurtism* is not an outward shape, but is an in-depth, intrinsic phenomenon. It is wrong to refer this or that person to the *mankurts* by outward signs. In the case where 40% of the Kazakh young people do not know their mother tongue or have a loose command of their native language, it is impossible to consider all of them as the *mankurts*. For, many people, albeit not able to speak their mother tongue, love their nation, their culture, their national traditions and their own origins. The immersiveness of this or that personality within the masses is very essential to the acceleration of the human mind control. Thereupon, an Austrian psychologist Carl Jung (1875-1961) left a significant body of work. His study titled *On the Essence of Immersiveness of an Individual in the Masses*, has a continued importance. He comes to the understanding of a certain human being via considering of a certain individual. The process of immersion of an individual in the masses proceeds violently in a totalitarian society. Thereat, moral responsibility of an individual is superseded by the reasons of State; and the moral and spiritual characteristics of the individuals are superseded by the reasons of the commonwealth and advance in living standards (Jung 69).

Mukhtar Kul-Mukhammed, a well-known Kazakhstani social activist, wrote about the importance of mother tongue in his article titled the *Fundamental of National Being*: "Language 'mankurtism' is a shameful phenomenon, a kind of moral apostasy and spiritual defeatism, which characterizes, most probably, not the whole society where it happens to be, but the certain human persons who have given in to this temptation which is, in actual fact, quite selfish and focused on the consumptionism; as well as it characterizes the sordid and stupid endeavors of such persons to justify their own narrow-mindedness and naive pusillanimity" (*Kazakhstanskaya Pravda newspaper*, 4). The *Kazakh mankurts*, or the *asphalt Kazakh* as they are called by Gali Azimbay, a well-known scientist, historian, demographic analyst and philosopher, - are the people who lost their original identity but conserved their linguistic behavior, that is, speaking and communicating in Russian. They are different from their ethnic congeners not so much due to their ignorance of the Kazakh language as due to their linguistic antagonism. Such a pseudo-ethnotypical identity among the Kazakh recalls not its ethnogenetic origin but its linguistic and political self-definition. The Kazakh 'mankurts' are indifferent; they live not taking care of their future on the odd chance that the Kazakh would completely lose their native language. All the developed and civilized nations (for instance, such as the Russian, the French, the Ukrainian) endeavor to promote their languages, thereat considering other languages as the assisting ones; only the Kazakh 'mankurts' hold onto one or other foreign language" (*KZ Zone online newspaper* 8-9).

Language Policy on the Kazakhstani Television: Fifty-Fifty

The field of mass media is one of the foremost in terms of its influence over the Kazakhstani people. The mass media, especially television, create their media landscape. That's why the mainstreaming of the Kazakh language in the mass media is a compulsive need; and we cannot refer to the creation of the language environment without such precondition. The declared parity as for the language policy with respect to the broadcasting and television time distribution in the ratio of 50 to 50 percent is observed as mere formality. As noticed by N. Ualiyev and A. Fazylyzhanov, the time allotted for the television broadcasting in the Kazakh language, is filled up with the concert programs and with the TV serials dubbed in Kazakh, which are all too often insipid and unaesthetic, and promote the notions unsuitable for national

spiritual values of the Kazakhstan people, such as selfishness, individualism, consumer's attitude to everything, cruelty, violence (*Izvestiya NAN RK journal*, 244). Kazakhstan deputies had also voiced their complaints at the latest regular session of the Parliament of the Republic of Kazakhstan. Primarily, the nonobservance of national legislation disturbs the chosen representatives of the people. For, according to the law, the broadcasting by the electronic media in Kazakhstan Republic must comply with the set quota limits as for the language policy in the ratio of 50 to 50 percent. However, there are no more than 20 percent of the films and TV programs in Kazakh on many television channels in the prime time. Thus, there are more than ten such Russian-language TV channels as against the only one *Kazakhstan* TV channel broadcasting in Kazakh. Meanwhile, as many as two Kazakh TV channels are broadcasted in Urumqi (PR of China). There should be made a point of the quality of the programs in Kazakh both in terms of their content and in terms of their language. In the analysis of the Kazakhstani scholars of language, there has been increased a number of the mindless entertainment programs and advertising clips which are focused on the view of the life as only the pleasure and entertainment, on the promotion of the consumers society, what contravenes the spiritual values of the Kazakh nation. Thereupon, we need the systematic expert reviews of the television and radio programs, newspapers with a view to the orientation of their content and to their quality. To be fair, we should notice such interesting programs of the *Khabar* TV channel, as the *Atameken*, *Biz Aitsak*, *Sikyrlı aeripter*.

A great number of the foreign-made television products for children, which are nowadays presented within the TV viewing grid, not completely meets the Kazakhstani children's spiritual needs and moral standards. Thereupon, the *Balapan* television channel founded with the support of the Government of the Republic of Kazakhstan, is intended to promote the values, behavior and worldview patterns which are intrinsic to kazakh national culture, and to impart them to the new generations of the Kazakhstani. The main mission of this children's entertaining and educational TV channel lies in the construction of the rising generation's national and cultural identity, and in the moral and value education with respect to such traditional values as the love of native country, respect for seniors, and good conduct.

Within the recent years, the perception of necessity for the linguistic and cultural diversity has begun to be increasingly evident. The country's ex president Nursultan Nazarbayev has declared the Program of Trilingualism Introduction in the fields of education, public life and culture. The recognition of importance of the problem related to the necessity for the linguistic diversity, has gained support from a wide public. Nowadays, the language problem of Kazakhstan may be considered and the problem of multilingualism. The socialization of an individual as a member of the society, ethnos and nation, and as a citizen of the State, - represents the processes of personal familiarization with the material and spiritual culture, with the standards of conduct and behavior in those social and ethnic groups to which such an individual belongs (or wants to belong). The language acts within these processes not only as an interlink, but also as a prerequisite for all the facets of the social, cultural and ethnical identity and self-identity. The familiarization with the culture and with the cultural values represents a dual process. Therefore, it is clear that an attitude to the native language is presently an indicator of attitude to the strategy of the nation's self-determination in Kazakhstan (Nazarbayev 172). The state of inter-ethnic relations in such country as Kazakhstan, is conditioned by the process of development of the national psychology whose genesis is subject to the influence of political factors. The studies of the political factors of such psychological development will enable to fundamentally affect the issues related to the multiculturalism and inter-ethnic relations. That's why a critical need for a scientifically-derived new concept of the genesis of national psychology is evident at this stage of development of the Kazakhstani society for the purposes of improvement of the national policy and native language.

Findings of Sociological Survey on a Topic Titled the National Self-Determination in Kazakhstan Sociological Questioning

For a variety of reasons, such notions as the *national statehood* and, to some extent, the *Kazakh nation*, which are mentioned in Kazakhstan relevant Declaration, have been non-demanded over the period of all the years upon attainment of independence, - and even quite the contrary - have been subjected to criticism. This explicit contradiction is quite often turned to their advantage by many publicists and politicians in country, who tend to supersede such notion as the *Kazakh nation* despite the fact that such de-

signation is founded in law. Upon adoption of the *National Unity Doctrine*, the followers of such notion as the *Kazakhstani nation* have shortened sail to a certain extent; but subsequently, they have just changed the forms of their struggle with the *Kazakh nation*. A tendency towards the elimination of the *Ethnic Nationality* information field from the passports raises concerns. It is related to an incorrect and tautological official name of the country – *The Republic of Kazakhstan*, - what contains both the designation of the form of government, and the geographical name. In fine, this formal designation of kazakh state literally means *The Republic of the Kazakh Country*. If it were a more appropriate official name such as *The Kazakh Republic*, then, there would not appear such a contrived notion as the *Kazakhstani nation*; and such information field as the *Ethnic Nationality* would not have any substantial significance since all the citizens of country would be the Kazakh in terms of the political nationality, and such notion as the *Kazakh political nation* would be evidenced by the formal name of the country (*Kazakh Uni newspaper* 4-5).

A well-known Kazakhstani writer, translator and publicist Herold Belger answered the question *How should we be called – the Kazakh or the Kazakhstani?*, in such a manner: “Well, when people want to call me a Kazakhstani, I won’t raise objections because it is really so in geographical terms. But if they wish that I would write down my nationality as a ‘Kazakhstani’, I would never agree, even for the life of me. I was born an ethnic German, and I am proud to be Herold – for, this powerful and imposing name was given to me by my mother. I vote that any Kazakh would remain to be a Kazakh, any Korean would remain to be a Korean, and so on” (*Kazakh Uni newspaper* 8).

A songstress Makpal Isabekova identified herself as a representative of the *Kazakhstani show business* in her interview for the *Review* program (*Kazakhstan*’ TV channel); and thereat, she referred some her peers to such rank as the representatives of the *Kazakh show business*. And answering the reporter’s question related thereto how such notions as the *Kazakhstani show business* and the *Kazakh show business* should be distinguished, she replied: “The Russian-speaking singers are the representatives of the *Kazakhstani show business*, and the Kazakh-speaking performing artists are the representatives of the *Kazakh show business*. Following this example, we make a conclusion

that even in the world of show business there exists an unpublicized rule according to which the people refer themselves to one or another rank. In this case, the linguistic barrier has become a reason for such a segregation. As part of the study, the author of this article decided to ascertain how many citizens of Kazakhstan consider themselves as the Kazakhstani. The interrogation methods were via the interviews by telephone and online. The survey was conducted in the period from August 15 to August 23, 2016. The 570 persons from Astana, Almaty, and from all the 14 regional centers of Kazakhstan became the respondents to the survey. 69% of women and 31% of men at the ages of 18 years and older answered the questions. The maximum amount of statistical error does not exceed 1.75% for this sampling, at the probability value of 95%. In general, this sociological survey revealed a positive trend as to the perception of the inter-ethnic and interfaith relations by the population. However, several factors revealed in the course of survey, seem to be concerning. Following the results of this conducted survey, we may draw a conclusion that most of the respondents place a priority on their citizenship rather than on their ethnical identity.

Table 1

Distribution of respondents by sex

Sex	Percentage
Male	31%
Female	69%
Total	100%

Table 2

The results of the sociological survey

1. The perception of the inter-ethnic relations					
	Friendly and conflictless	Uneasy, but at the mundane level	Complicated, but at the same time stable, non-critical, and permissible	Very complicated with possibility of the conflict evolution	Total
Percentage	61%	23%	4%	12%	100%
2. The factors causing inter-ethnic conflicts					
	The acts of provocation and/or the third party intervention	The economic reasons	The language differences	The combination of the aforesaid causes	Total
Percentage	62%	17%	5%	16%	100%
3. The concerns regarding political nationality and ethnical identity					
	Find themselves as the Kazakhstani	Find themselves as the representatives of their ethnoses	Consider both the citizenship and the ethnic nationality to be equally important	Prefer not to confuse these aspects	Total
Percentage	59%	4%	26%	11%	100%
4. The perception of ethnic equality					
	All the ethnic nationalities have equal rights		Not all the citizens should have equal rights		Total
Percentage	81%		19%		100%
5. The frequency of threat or pressure facing due to the ethnical or religious identity					
	Never		Rarely	Regularly or in increasing frequency	Total
Percentage	84%		13%	3%	100%

Language Use and Speech Culture

Comparatively-Comparable Analysis

Language is the most important and indispensable attribute, a distinctive sign, a complex of the cultural and historical experience of a certain nation, a complex identification character and an origin of its civilizational self-determination. The following statement written by the Academician R.G. Syzdyk as far back as twenty years ago, is currently-important up to now as well: 'In the short term, a struggle for preservation of the rich Kazakh language together with the set language norms, standards and rules, and for preservation of the national identity, will go on' (Syzdyk 109). Much work has been carried through, and several problems have been considered within the State Program for the Development and Functioning of Languages for the Period of the Years 2011 to 2020. Nevertheless, we can meet the errors of style, as well as the orthographical and grammar mistakes in the mass media with increasing frequency. Let's consider several examples thereupon, as follows:

Example No. 1. Within a run-in of the *Talent Show* television program, a semantic contradiction is observed in the anchorman's speech in Kazakh: *Qara kózildirigi men uzyn etekti qara kóilegi kózge qorash kóringenimen, Maraldyń óneri eldi tamsandyrdy.* In this case, it should be translated into English, as follows: *Though the Maral's sun-glasses and black full dress looked unattractively, her creation delighted the people.* Such Kazakh word as *qorash* is translated as *unattractive*, not *modest*. And in this context, the word *qorash* should rather be substituted by another synonym, such as *jupyny* what exactly means *modest*. In lexical terms, the word *qorash* has an abusive character as used here

Example No. 2. The use of the Kazakh word *erkinsi* is also inept within the second example hereupon, in such following sentence which was used: *Sahnaǵa shyǵyp Darhan erkinsi bastady.* Therein, it should be translated into English, as follows: *Having come on the stage, Darkhan began to take liberties.* For, a direct translation of the Kazakh word *erkinsi* exactly is *to take liberties*. Thereat, in actual fact, it was just meant that a contestant Darkhan *felt at ease* on the stage, but the word *erkinsi* evokes a negative opinion on the part of the viewers.

Example No. 3. Such used Kazakh sentence as follows: *Osy televizualyq jobamyz sozylыp kele jatqan dástúrge aınaldy*, should be translated into English: *Kazakhstan television program has passed into a lasting tradition*. Although, it was meant hereat something like ...*an ongoing tradition*, or ...*a continuous tradition*. Usually, such Kazakh words as the ЖАЛҒАСҚАН or ҰШТАСҚАН are to be used in this context because such Kazakh expression as the СОЗЫЛЫП КЕЛЕ ЖАТҚАН has a negative emotional coloring therein, and impedes the viewers literal perception

Example No. 4. Within many television programs, the reporters often cite Sabyr Aday, the Honored Artist of Kazakhstan and the author of the Әр қазақ – менің жалғызым book of poems. During one of the run-ins of the *Talent Show* entertainment television program, the anchorman commented appearance of a contestant with the following words in Kazakh: *Ár qazaq – meniń jalǵyzym dep egilgen qazaqtyń Abaу. Osyndaı daryndy búldirshinder óte sіrek kezdesedi*. It should be noticed that such a mannerism in semantical terms has occurred in the course of conversation in this context due to the wrong order of the sentence. Such-like sentences are always perceived due to their intonation

Example No. 5. As another spectacular example, we may take the subject matter of a concert which was broadcasted almost by all the national channels of the country, titled in Kazakh the *Qytaıdaǵy Qazaqstannыń mádeniet kúnderi*. It is translated as the *Days of the Kazakhstani Culture in China*. When it is pronounced in Kazakh orally, the pronunciation of such-like phrase should be exercised in one breath, and the one whole rhythm should be heard therein in order an appropriate understanding of the phrase would be gained. But in the written version of this phrase, any semantic exactness is not observed; and it may seem that this means something like: *Kazakhstan Is Within China*. Therefore, the titles of such-like nationwide and international events should be paid a particular attention to. We may draw a conclusion from the examples above that the speech culture within the television discourse is one of the topical problems, and consequently, the strict requirements are to be set out for the TV journalists. In most cases, there are observed such linguistic errors inherent in the media content, as follows: irregularities in terms of the lexical norms; oligologia; errors con-

cerning the accuracy of pronunciation of the words; errors concerning the speech pattern, and so on.

In an article by Myrzan Kenzhebay, titled the Аудармамен сөйлейтін ауыздар (*Interpreting*), it is shown by a wealth of the specific examples how there is occurred a creation of the linguistic calques resulting in the sense distortion in terms of the language norms, and in the discreditation of the Kazakh language. For example: *Ol birneshe metr biiktikti baғындырды* (*He conquered a few meters*); *kýrs pálenbai teңgeni qurady* (*tenge rate amounted to*); *kóp órt oqǵasy tirkeldi* (*many fires recorded*); *kólikten shyǵý aldyńǵy esik arqyly, kirý artqy esik arqyly júrgiziledi* (*boarding the bus is through the front door, passengers are disembarking through the back door*); *qar jaýady dep kútilýde* (*snow expected*); *dopty tartyp ala aldy* (*was able to take the ball*). The above examples are tracing paper of the russian language: Ему удалось покорить несколько метров, курс тенге составил, зарегистрировано много случаев пожара, вход в автобус производится через заднюю дверь, выход через переднюю дверь, ожидается снег, смог вырвать мяч. Let's make a point of the most important messages of the author of this article. Myrzan Kenzhebay denotes the circumstances which contribute toward the spread and plenitude of the calques in the Kazakh television journalism. First, the issue is about a weakness of knowledge of the Kazakh language and Kazakh literature. Second, it is about a simple laziness, and about the absence of responsibility (Web version of the *Turkistan* socio-political newspaper). It is referred to the professional qualification indices which are quite realistic and measurable. We'd like to accentuate it since such an opinion inexplicably predominates in the public perception that the depreciation of the Kazakh language norms in terms of the language use is a spontaneous and natural phenomenon under current conditions. In the meantime, all these problems may be resolved, and the former prestige of the television may be regained upon condition of implementation of a competent management in the television industry. Myrzan Kenzhebay states in his article that it is perceived as "stylish" by now exactly among the Kazakh-speaking ethnic Kazakhs themselves to pronounce the sound [n] designated by the letter "н", instead of the relevant Kazakh sound designated by the letter "н". Here is a proper example from a run-in of a television program (*Review program, NTK TV channel, Season 25, Program 4*): *Balanyñ tili bal*. Meanwhile, the correct variant of this phrase is: *Balanyñ tili*

bal. The translation is: *The language of a child is like a taste of honey.* Here are some other examples of the common orthoepic mistakes. For instance, there is being presently led a trend to pronounce the words and word combinations in one-to-one correspondence with their spelling, in circumvention of the laws of vocalic harmony and reduction of the sounds which are characteristic of the Kazakh language. In these latter days, the certain publicists and experts began to write about these circumstances as an argument for the adoption of a Latinic alphabet for Kazakh. To be fair, we should notice that the existence of a good few of the ‘mute’ letters does not prevent many nations speaking correctly in their native languages. There took place a program on air of the Kazakh Radio, which was devoted to the speech culture. The guest invited to the studio, was an official of a relevant governmental agency; and she spoke about the stages of introduction of the Kazakh language into everyday practice. In her words, within the recent decades, the primary objective was to switch the documentation management to the maintaining of documents in the state official language of country. And the present-day stage will be aimed at the improvement of speech culture in the mass media. The segregation of Kazakhstani society in terms of its dividing into the Russian-speaking and Kazakh-speaking population has also affected the forming and establishment of the media discourse (Kazhegeldin 25).

The matter is that many Russian-speaking people think in Russian, but within many television programs being broadcasted in Kazakh, they have to give their interviews in the state official language. Thus, many representatives of kazakh national show business when responding to the reporters’ questions and thinking in Russian, interpret the relevant sentences into Kazakh in mind. We may suppose that exactly the “translational boom”, as well as its omneity, large scale and continuous being in demand (against the background of the weakness and underdevelopment of national humanitarian institutions), have ultimately resulted in a significant quality reduction of the everyday Kazakh language, what has been reflected in a quick building, and thereafter, in an “unjustified validation” of the linguistic calques and of the speech patterns uncharacteristic of the Kazakh language, within the television discourse. With regard to the public language behavior in Kazakhstan, there is presently taking place a simplification of sense. The problem is in the point that in fine, nothing is behind many cumbersome phrases and word stereotypes, and they evoke nothing in the consciousness

of the addressees. As a rule, the minimizing of notions within the Kazakhstani media discourse is accompanied with the fineless repetition and appealing to the feelings of the listeners and viewers. The cognitive structures are kept in mind if they were transformable. There is obvious such a phenomenon from the cognitive sphere, which was named in pathopsychology as the "tangentiality". And such tangentiality being illustrated by many examples and by the aforesaid example in particular, serves as a formal characteristic of the Kazakhstani media discourse. The specificity of this phenomenon includes the weakness of assertions, verbosity, pretentious speech and evaluative attitudes, polysemanticity. And within the real practical communication, it is combined with the endeavors to make the communication monosemantic and generally-understood (Ishanova 49). It should be noticed that the word-play and chipping at emotions are prevalent in the Kazakhstani TV programs. In Kazakhstan, the post-modernist aesthetics is extensively used within the media mass culture, and its features are observed in the deformations of the entertainment shows and programs, as well as in the fixing to misrepresent the description of the matters of private concernment as the publicism.

The principle of composition of the TV programs is the only one which lies in the brave tone, in the fast cut of television pictures, in the confirmation of pretentious assertions by means of a compulsive set of figures, graphs and diagrams. The processes of unification and standardization of the very language are obvious in the linguistic usage of the Kazakhstani post-Soviet discourse. Likewise, M. Krongauz, the author of a book titled the *Russian Language on the Point of a Psychotic Meltdown*, notices, analyzing the Russian day-to-day realities: "After 'Perestroika', we have lived through at least three wordy warfares such as gang, professional and glamorous wars of words... That is, three periods, and three relevant fashions" (Krongauz 53-54).

The lexical elements from the fields of computer lexicography and glamorous style of speech may also be met within the Kazakhstani television discourse. Exactly the language of the Russian-speaking reporters, writers and bloggers is a fanciful combination of the colloquial expressions with the book-learned and pompous ones. The Kazakhstani writer Herold Belger designated it concretely in the publicistic terms: "At times, it seems to me that everybody is too similar to each other. Everywhere, - there is the only

one, traditional Kazakhstani style. You may just listen, but not a whole lot will survive in your memory. I remember the time when I studied at a Kazakh secondary school, and when we used to write the so called ‘pompous poems’ there. And now, the same is observed on television” (*Sayasi-Kalam newspaper*, 2).

Perhaps, exactly for that very reason, such Russian word as грамотный (translated into English as *literate, competent, or intelligent*) turns out to be more popular within the Kazakhstani young people’s slang, thereat being an incomplete substitution for the correct Russian equivalent in appropriate cases – such adjective as правильный (translated as *right, correct*). Here are some other examples of the characteristic Russian slang word stereotypes which are used by the Kazakhstani youth: Russian word *tsivilno* (directly means *civil, civilian or in a civilian (civil) manner*, as warranted by the context) in the meaning of such Russian words as *akkýratno* (what means *punctual(-ly), careful(-ly), thorough(-ly)*, as warranted by the context) or *kýltýrno* (what means *cultural, civilized, or in a civilized manner*, as warranted by the context); the Russian word *bespontovyi* (what directly means in terms of the English slang *crummy, uncool, pointless, useless, or boring*) instead of such Russian words as *prostoi* or *bestolkovyi* (what means *simple or absurd, mindless*); the Russian pronoun *nechto* (what directly means *something*) in the meaning of the highest mark of something.

Example (NTK TV Channel, Run-In No. 23 of the *Review* program – Russian-language version)

Reporter: *Segodnia my posmotrim, naskolko pafosno lyjbiat odevatsia zvezdy kazahstanskogo shoy-biznesa...* (*This day, we’ll see how pompously the stars of the Kazakhstani show business like to dress themselves...*) Representative of the national show business: *Seichas glamýr prisýtstvjet ý nas povsýjdy* (*By now, the glamour is present everywhere on our end*)

So, the employment of the antinormal forms of language usage, which are realizable on a massive scale, is a consequence of revolutionary changes in terms of the functioning of bookish lexicon of the Russian language at the beginning of the 21st century; videlicet, there has occurred a semantic depreciation of such Russian noun as *pafos* (*pathos*) and of its derivative – such Russian adjective as *pafosnyi* (*posh, bombastic or pompous*), whose semantic

transformation is caused by the verbal expansionism of the 'glamour' as an aggressive subculture of the so called "good living", or "dolce vita". e.g., the Russian word *glamýr* or *glamour* in English (derived from the French word *glamour* what literally means *charm, fascination, enchantment, allure*) originally means an aesthetical phenomenon which is predicated on the principle of hedonism, and is related to the culture of mass consumption, fashion and show business. An emphasis on the luxury and surface gloss is characteristic of the philosophy of glamour. First of all, it is applicable to the fashions for clothes and cosmetics, and more widely, also to the life style, entertainments, and so on. There are usually referred to the "glamorous standards and life styles" such ones which are advertized in the "women's" and "men's" glossy magazines (such notions as *glossy magazine, glamorous magazine, glamour* and *gloss* often serve as the interchangeable ones) (Dyhouse 111). And such notions as 'pathos' or 'pathetics' (derived from their Greek equivalents which mean *suffering, passion, sympathy, compassion, excitement, inspiring, encouragement*) imply a method of appeal to the emotions of the audience. They correspond with the style, manner or mode of emotional expression, which are characterized by the emotional sublimity, inspiring, encouragement, and dramatization. As a rhetoric notion, the term *pathos* was exploited and completely defined for the first time ever by Aristotle who also distinguished, alongside with *pathos*, such rhetoric features as the *ethos* and *logos* (Petrovskaya 32).

Conclusion

As of today, the language problem on the Kazakhstani television may be considered as the problem of multilingualism. The language serves not only as an interlink, but also as a prerequisite for all the facets of the social, cultural and ethnical identity and self-identity. In fact, the familiarization with the culture and with the cultural values represents a dual process. Therefore, it is clear that an attitude to the native language is presently an indicator of attitude to the strategy of the nation's self-determination in Kazakhstan. The language problem has gained a political coloration in Kazakhstan. In 1990s, since the Kazakh was declared as the state official language, it used to be contrasted with other languages, primarily with Russian.

In this article, the issue related to the role of the Kazakh language, was considered in terms of its integrating role. Akhmet Baitursynov, a well-known

social activist and statesman, science communicator, scholar of language and turcologist, asserted, as follows: “The same attention must be paid both to the speaking style and to the written speech. And furthermore, we must know the rules concerning the order of words in a sentence”. Such recommendations of Akhmet Baitursynov will never become irrelevant. In the opinion of the article authors, in order to avoid the mistakes and errors in the written speech and in the spoken language, it is necessary to carry out the regular linguistic expert reviews of the language of newspapers, television and radio with respect to its correspondence with the norms of contemporary literary language, and with respect to the resistance to the unjustified influences on the part of other languages, as well as with a view to the vocabulary update due to the internal resources of the Kazakh language. When the language does not function, it would stop its development and die. The quality of Kazakhstan national television’s media content depends on the Russian-speaking and Kazakh-speaking professionals who will observe the legal requirements as for the set quota limits in the ratio of 50 to 50 percent and will produce the interesting TV programs. And the television discourse will arguably become a pattern of observation of the Kazakh language norms, but not the main breaker of these norms. As distinct from the Middle Ages, nowadays, the invaders recourse to the method of “mankurtization” of this or that nation in order to destroy or to overmaster it, by means of the propagation of sects, as well as via the influence over the national language and via the mass media. Along with the language, there are also lost the national mentality, culture, all the spiritual qualities, and consequently, the nation itself (Shakhanov 113). The “mankurts” are unaffected by their national culture, and do not speak their language. The occurrence of social “mankurtism” in the mass media loosens the ideals of patriotism, strengthens the nihilism with respect to the national history, subjects the people’s consciousness to other ideals and objectives which are either alien to, or do not correspond with the national mentality.

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Kazakistan'daki Televizyon Söyleminde Sosyal Bir Sorun Olarak “Mankurtizm” Kavramı*

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Öz

Bu ilmi çalışma, Kazakistan'daki günümüz televizyon söylemi araştırmasını ele almıştır ve iletişimsel-pragmatik yaklaşımı kullanarak, Kazakistan modern televizyonundaki “Mankurtizm'in” (insanlığın ortaya çıkışı) nedenlerini ortaya koymuştur. Yani bu makalenin yazarı, Kazakistan dilbilimcilerinin araştırmalarına atıfta bulunarak, dil dengesinin 50/50 olmasını göz önüne alarak, Kazakça yayın payının % 50 ve Rusça yayın payının de %50 olması gerektiğini vurgulanmıştır. Yazar yorumlama yöntemini kullanarak, Kazakistan medyasındaki “Talent-Show” ve “Review” programları üzerine, dilin medya üzerindeki araştırma çerçevesindeki hataları analiz etmiştir. Ayrıca, deney metodu maksad edinerek “Mankurtizm'in” toplumdaki özel yerini belirleyerek “Kazakistan'da Ulusal Öz Belirleme” konulu sosyolojik bir araştırmanın sonuçları sunulmuştur.

Anahtar Kelimeler

“Mankurtizm”, televizyon söylemi, sosyal problem, dil politikası, ulusal self – determinasyon, mass – medya.

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Понятие «Манкуртизм» как социальная проблема в телевизионном дискурсе Казахстана*

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Аннотация

Данная статья посвящена исследованию телевизионного дискурса в Казахстане. Используя коммуникативно-прагматический подход, автор исследует причины появления «манкуртизма» на казахстанском телевидении. Ссылаясь на исследования казахских лингвистов, автор рассматривает вопрос, связанный с соблюдением языкового баланса 50/50, согласно которому доля вещания на казахском языке должна составлять 50 процентов, а другая доля - 50 процентов - зарезервирована для вещания на русском языке. С помощью метода интерпретации, являющегося частью проведенного исследования, были проанализированы ошибки, связанные с использованием языка в медийном дискурсе, на примере казахстанских телевизионных программ «Талант-Шоу» и Review. Также приведены данные социологического исследования на тему «Национальное самоопределение в Казахстане». Методика эксперимента выбрана с целью выявления очагов «манкуртизма» в обществе.

Ключевые слова

Манкуртизм, социальные проблемы, языковая политика, национальное самоопределение, массовые медиа.

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