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ПРОБЛЕМЫ ОБУЧЕНИЕ ЯЗЫКАМ В КАЧЕСТВЕ РОДНОГО ЯЗЫКА

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Аннотация. В данном исследовании рассматриваются основные проблемы, возникающие при обучении языку как родному. Исследование подчеркивает, что использование Бамананкана в системе образования Мали в целом игнорируется. Основное внимание было уделено использованию французского языка, который является языком колонизатора, а не использованию Бамананкана в качестве средства обучения. Специалисты по языковому планированию приняли новаторский подход, названный “конвергентным обучением”, для решения проблем, вызванных использованием французского языка, однако этот метод не имел большого успеха из-за отсутствия дидактических материалов, хорошо подготовленного персонала и разъяснительной работы. Основная цель этого исследования заключалась в выявлении основной проблемы, связанной с преподаванием Бамананканского и французского языков, которые играют роль родного языка для малийских детей. Проведенное исследование показало, что использование языка коренных народов в системе образования является более требовательным с точки зрения финансовой поддержки, психологических аспектов и времени. В значительной степени, сосредоточившись на эволюции малийского образования, мы можем повторить, что более поздний период не готов принять Бамананкан в качестве средства обучения. Мы надеемся, что правительство и специалисты по языковому планированию приложат все усилия, чтобы найти идеальный подход для исправления недостатков прошлых лет.

Abstract. This study discusses the main problems that occur while teaching languages as a mother tongue. The investigation stresses that the use of Bamanankan in the educational system in Mali has been by and large neglected. The focus was on the use of French which is the language of the colonizer instead of using Bamanankan as medium in education. Language planners adopted an innovative approach called “Convergent teaching” to solve the problems caused by the use of French, however the method did not encounter a great success owing to the lack of didactic materials, well-trained personnel and sensitization. The main

goal of this study was to identify the core problem related to the teaching of Bamanankan and French which play the role of mother tongue for Malian children. The investigation demonstrated that the use of an indigenous language in the educational system is more demanding in terms of financial supports, psychological aspects and time. Considerably, focusing on the evolution of Malian education, we may reiterate that the later is not ready to adopt Bamanankan as medium for teaching. Hopefully, the government and language planners will go to extraordinary lengths to come up with an ideal approach to amend the flaws of the past years.

Ключевые слова: конвергентное обучение, родной язык, дидактические материалы, Бамананкан

Key words: convergent teaching, indigenous language, didactic materials, Bamanankan.

Problems related to the decision according to which languages to use in formal education are of a paramount importance to education policy makers in developing countries in particular. This area is by and large ignored in studies of educational systems. May [1994], argues that the fact that schools cannot be seen in isolation from the community or education system they are in, and therefore the wider social and educational context must also be studied.

In French colonial Africa, French was used as the medium of instruction from the first day of primary school Altbach [1984a: 13]. In fact, the Belgian colonies did use indigenous languages for the first three years in a row in primary school with transfer to French, and therefore an entry to secondary education depended on attainment in French. However, French was meant to be the only language used for teaching. The rationale behind such a policy was to train auxiliary workers who could work in French. This phenomenon was due to the fact that no indigenous language was used in administration, only French. So, school enrolment rates were low, which had resulted in creating an educated elite who spoke very well French and were therefore able to fill administrative posts Babault & Caitucoli [1997], Todd [1983].

Brock-Utne [2000:19] found that “education was used as an ideological tool to create feelings of inferiority in Africans, to create dependence on white people, and to spread the thinking, ideas, and concepts of the ‘master’ race”.

This statement by Brock-Utne seemingly means that the divisive nature of this language in education was planned.

Further, Traore [2001b:354] has found that “the French language, when used for teaching purposes, has led and still leads to considerable educational wastage, high rates of exclusion, repeating and dropout and a psychological block on the part of learners. Language is a medium which conveys the socio-cultural value of the people who use it, and the French language in Mali refers to values and ways of thinking which are alien to local learners”. This study by [Traore 2001a] is based on the assessment of the initial classes of the innovative convergent teaching approach.

In accordance with the studies of UNDP [1999] Waston [1999a], many sub-Saharan countries, such as Mali, tend to be linguistically complex and have low literacy rates. Swilla [1992] pinpoints that historically speaking, some indigenous languages were developed and used in education systems in sub-Saharan Africa during the colonial period. In the light of these ideas, Khubchandani [1997] highlight

that after independence, the development of education and language policies became the responsibility of national governments. The aforementioned governments, as the case of Mali, found themselves with low literacy rates and also a lack of trained personnel Touré [1982]. The pieces of research by Coulmas [1992] and Spencer [1985], have demonstrated that high levels of linguistic complexity coupled with low literacy rates which often correlate with lower socio-economic performance. According to Haidara [1998], Traore [2001a] country like Mali is concerned about the high levels of drop-outs and retakes in the school system. They are concerned about the use of new pedagogies, such as *Pedagogie Convergente* (Convergent teaching), and the use of indigenous languages to attempt to raise literacy rates and reduce these. Mali does not have the financial support to develop indigenous language programmes and this has led to requests by Governments for help from Non-governmental used and Organizations (NGOs) and bilateral agencies working in the field of literacy and development.

Colloquial Bamanankan and standard Bamanankan

From linguistic viewpoint, the difference between colloquial and standard Bamanankan is an axiomatic fact. The standardized form has norms, taught at school, used in the media and administrations. Conversely, the non-standard one is used in informal situations, for instance, in families and between friends. The features of standard and colloquial Bamanankan differ so far, in that sense, assimilation, dissimilation, some velar consonants deletion and even vowels are the distinctions we find between them. Let us have a look at how they happen then.

Considerably, descriptive and theoretical are two linguistic standpoints that show contrast between colloquial and standard Bamanankan. As such, Bamanankan in Africa, especially in western part, is more complex or wrongfully set aside, or because it may seem not interesting to linguists to be studied lucidly. In other words, the complexity of that language can be understood as a lack of data or the predictable variations due to language contact Christopher [2012: 222]. From a descriptive viewpoint, one can make a synchronic and diachronic study to construe how the language was spoken at a certain time in the past and how it has changed in the course of time. From theoretical viewpoint, the emergence of non-standard varieties hampers the presence of a high variety.

Indeed, Standard Bamanankan is a language naturally formed with CVCV or VCV and tone at the end, but there are some exceptions. These exceptions are usually the first person of possessive case /n/ before consonants to possession like in the phrase “*nbáá*” CCV which means my mother Christopher [2012: 22]. Additionally, the morpheme or suffix “*yá*” meaning the suffix “hood” in English is more often added to words to mean the state of being or related to. That involves no peak or nucleus existing at all. Except the written form and often with the elderly the high variety is barely come across, more specifically with inhabitants in the capital city Bamako.

Words are generally associated with one or two tonal melodies in that Bamanankan has only two accents: acute and grave. Being so, the speaker has to pay attention to them in order not to say another word unconsciously because that could change the meaning. For the sake of illustration, there are below some words that we may easily confuse with other words if they are mispronounced:

Table 1: examples of words based on tonality

<u>High pitch:</u>	<u>Meaning in English:</u>	<u>Low pitch:</u>	<u>Meaning in English:</u>
English: cv` ná river cv'cv' kókó	come cv` bà wall	cv' ná cv'cv' kòkò	sauce or soup cv' bá goat coconut
cv'cv' kílé	key	cv'cv' kílé	the sun
cv'cv' wóró colanut	thigh	cv'cv' wòrò	
cv'vc' búrú meddle	bread or flute	cv'cv' bùrù	to
cv'cv' kónô	in, into, inside	kònô	bird.

The tone patterns start from one syllable to five syllables. For instance, the word “da”, can have the following meanings: mouth, door, to put, and to lie down depending on the context in which the word is used, is an example of monosyllabic words. Moreover, Bamanankan is full of bisyllabic words such as *Saga*, *wùlù*, and *kamin*”, which mean sheep, dog, and guinea fowl in English. *The trisyllabic ones with consonants and vowels are for instance: “mangoro”*. Also, “*komitεε*” that means potato is an instance of quadrisyllabic words.

Summing up the difference between colloquial and standard Bamanankan a few morphological and phonetic problems are discernible between them. We can have CVCCV, CVVCV; instead of having CVCV in consonant cluster like in standard Bamanankan. The aforementioned problems by which colloquial Bamanankan is featured, are syncope, deletion of velar consonants, and assimilation. Syncope is defined as the fact of dropping a sound or sounds in the middle of a word in speech such as knife, know and library. They are produced without /k/ like / nəʊ/, /naɪf/ as well as /ra/ in library as / laɪbri/ [Crystal 2010: 29]. Find examples of syncope below:

Table 2: Examples of syncope

<u>Standard:</u>	<u>Colloquial:</u>	<u>Meaning in English:</u>
Kabila	kabla	tribe
safine or sεkε soap		safne or skε
dumuni	duuni	food
dɔɔ	dlɔ	alcohol
Velar consonant deletion:		
<u>Standard:</u>	<u>Colloquial:</u>	<u>Meaning in English:</u>
An kataga	an'taa	let us go
nɔkɔ	nɔɔn	elbow
sogo	soo	meat
daga	daa	pot

Convergent Teaching

In 1984 Convergent Teaching method was introduced in the educational system of Mali by language planners at a course in France, which was on the theme of “the teaching of French and of official languages in a multilingual environment”. The table below is an example of convergent schools and the used languages.

Table 3: Convergent schools and the used languages

School year	No of schools	Languages
1994-5	67	Bamanankan, Peul, Songhay
1995-6	153	Bamanankan, Peul, Songhay, Sarakole, Dogosso, Tamasheq
1996-7	196	Bamanankan, Peul, Songhay, Sarakole, Dogosso, Tamasheq
1997-8	244	Bamanankan, Peul, Songhay, Sarakole, Dogosso, Tamasheq
1998-9	309	Bamanankan, Peul, Songhay, Sarakole, Dogosso, Tamasheq, Senoufo, Bobo
1999-2000	345	Bamanankan, Peul, Songhay, Sarakole, Dogosso, Tamasheq, Senoufo, Bobo

In conclusion, we may state that the main goal of Convergent teaching approach was to facilitate the learning conditions among children at primary schools because one may believe that if children are taught in the language (mother tongue) that they understand more, the higher the rate of retake and success will be. On the one hand, the innovative approach did encounter a great success in the beginning. On the other hand, the approach failed in the course of time due to certain factors reported Traore [2001a:9,10]: “ Classes were to be limited to 35 students. ; each class should have a manual TV to present the illustrations for the stories; a library corner, a mailbox for correspondence; and a construction corner; there were to be no retakes or exclusions during the first three years of the programme; a school garden was to be created and managed as a long-term project...”

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ТАТАР ВАКЫТЛЫ МАТБУГАТЫНДА ТӘЭСИР ИТҮ ФУНКЦИЯСЕН БЕЛДЕРҮЧЕ ВЕРБАЛЬ ЧАРА БУЛАРАК МЕТАФОРАЛАР

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Аннотация. В настоящей статье рассматриваются метафоры, служащие средством выражения авторской оценки в татарских печатных СМИ, на примере газетных статей. Метафора является одним из распространенных способов передачи определенной оценки и формирования общественного мнения, она позволяет создавать нужные ассоциативные связи, ослаблять нежелательную реакцию аудитории на определенную информацию.

Abstract. This article discusses metaphors that serve as a means of expressing an author's assessment in the Tatar print media, using newspaper