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Considering National, Cultural, and other Features of Kazakh-Speaking Subjects of Polygraph Examinations

Казахоязычные, как субъекты полиграфного тестирования – национальный, культурный и другие аспекты

Key words: polygraph in Kazakhstan, polygraph examination in cultural context, polygraph examination in language context

Unfortunately, there are no guidelines, manuals or recommendations considering national, cultural, and other features of Kazakh-speaking population in literature on polygraph examinations. Therefore I will try answer to some questions that may arise while polygraph testing Kazakh-speaking subjects, drawing from my experience and observations.

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From the 1920s to the 1960s the idea that the Kazakh language is like the Kazakh steppe: monotonous, monolithic, and devoid of distinctive shades was officially promoted. Differences between regional pronunciations of Kazakh words were denied too. In addition some past scientists and politicians linked the dialectical differences in the Kazakh language to Zhuzes and tribal divisions of the Kazakh ethnic group, which they believed broke the rules of the “internationalist” Soviet system.

Professor Sarsen Amanzholovich Amanzholov proved the scientific fallacy of such pseudoscientific concepts, which are moreover harmful for the development of language, convincingly quoting numerous examples from history and linguistic theories.

Amanzholov identified 3 groups of dialects among the Kazakh population: southern, western and north-eastern:

- the southern dialect is common in Almaty, Zhambyl, South Kazakhstan, southern Taldykorgan, and Kyzylorda region
- the western dialect prevails in the West Kazakhstan, Atyrau, Mangystau, Aktobe regions in Aral steppes of Kyzylorda, western area of the Kostanai Oblast, and in areas densely populated by Kazakhs in Turkmenistan, Uzbekistan and Iran
- the north-eastern dialect is common among Kazakhs living in Akmola, Pavlodar, North Kazakhstan, Karaganda, and eastern regions of Kazakhstan: eastern and northern areas of Kostanai region and in Taldykorgan.

During the Soviet period, language was a high priority. There was a significant stratum of bilingual and Russian-speaking Kazakhs. In the countries of the CIS, there are large Kazakh communities, whose representatives actively use their native language. Young Kazakh men and women who have graduated from schools offering instruction in Russian, sometimes find expressing themselves in their native language difficult, and may even fail to understand the meaning of some words. Unlike their parents’ generation, some young Kazakhs belong to the so-called *dubearea*, a group who neither speak nor even understand Kazakh, and may also have problems with Russian, as they mix the two languages.

While examining subjects from this category, for successful results of polygraph testing it is necessary to use the regional differences of Kazakh. The situation in rural areas of the Kyzylorda region is quite different from that in Petropavlovsk. Today West Kazakhstan (Aktobe region, Atyrau, West Kazakhstan, Mangystau region, South Kazakhstan region and Kyzylorda region) mainly communicates in Kazakh and records are conducted in the native Kazakh language.

Russian	English	Kazakh (literary)	dialectal form	regions/areas
сестра	sister	аепке	aepshe	SKR, Zhambyl region
недавно	recently	osy, zhana	zhanelde	SKR
не за что	not at all	okasy zhok	arzymaidy	SKR
низкий,	low, small	alasa,	paes	SKR
маленький		kishkentai		
худой	thin	arykh	tyrykh	SKR
закончилось	ended	tausyldy	ada boldy	SKR
ворота	gate	darbaza	darvaza	South
малюсенький	tiny, small	titymdai	kuttykhyndai	South

It is a generally accepted fact that, performing a polygraph examination, the examiner must pay attention to pre-test interview. **He or she must speak “the same language” with the respondent to be sure that the respondent clearly understands all the words and phrases.** And this is where problems start. Kazakhstan is home to 130 nationalities. There are many areas in this melting pot with differences in dialect, which a polygraph examiner should consider. In recent years Kazakhs from Mongolia, China, Turkey, and the CIS have been returning to Kazakhstan, their ancestral homeland. The language of these repatriating people is slightly mixed with the language of the countries they come from. For understandable reasons, the repatriates have transformed ethnic language, their first and last names, appearance, customs, and tastes.

In recent years Kazakhstan has paid special attention to its official language, producing assorted dictionaries and concordances. But the same words often have different meanings, which should also be considered by an examiner, **and let me emphasise once again that the expert and the examinee must understand the meaning of questions the same way.**

I take this opportunity to appeal to polygraph examiner which will be test people the state language! I recommend timely labeling and record the language differences between the regions by creating a table.

маленький		кішкентай		
дядя	uncle	koke	teate	SKR, Zhambyl region
озябнуть, замерзнуть	be cold, warm	tonu, muzdau	zhaurau	SKR, Zhambyl region
пища	food	tamakh	aukhat	SKR, Zhambyl region
полотенца	towels	sulgi	bet surtkish	South
не слишком	too much	onsha emes	shli	SKR
предлог «и»	“and”	zhane	haM	South
ладно	okay	meili	maily	South
окончание	ending	aiaghy	tughyn	South

побольше	more	kobirek	kobirak	SKR
кстати	by the way	aitpakhshy	aitpakhtai	SKR
чуть-чуть, немного, через	a little bit, through	kishkene	shamaly	South
спать	sleep	uiyktau	myzghyu	SKR
утром	morning	tanerten	azanda	South
хороший, нормальный	fine, normal	zhaksy, birkalypty	tauir	South
чашка	a cup	piala	kese	South
чайник	kettle	shainek	shaugim, kuman	South
только что	just	zhana, kazir	mana, bagana	South
плакса	crybaby	zhylauyk	zhylanky	South
внешний вид	appearance	turi	Ren basy	South
хулиган, хулиганство	bully, bullying	buzik, buziktyk	buzaky,	South
маленький	little	kishkentai	kittai	Kyzylorda region
большой	big	ulken	aidek	Kyzylorda
с какого рода	what kind of	ruyn, elin	urugyn kim	Kyzylorda
тапчан	deck chair	tapshan	saki	Kyzylorda
спички	matches	sirinke, ottyk	kukirt, keuirt	Kyzylorda
тазик	basin	tegesh	shylapshyn	Kyzylorda
большой	big	ulken	nan	Aktobe region
ведро	bucket	shelek	bedre	Almaty region
сопля	snivel	murin bokh	munkha	Almaty region
младенец	baby	bope	bopa	Almaty region
колесо	wheel	dongelek	dongalak	Almaty region
бабушка	grandmother	aje	akh mama	West Kazakhstan
родственник	relative	tuyskhan	tuma	West Kazakhstan
брюки	pants	shalbar	sym	Almaty region
муж, рубашка	husband, shirt	koilek	zheide	Almaty region
кастрюля	pan	kastriul	shunkhyr	Almaty region
дыня	melon	khauyn	dinke	EKR
огурец	cucumber	khlar	oghorshek	EKR
драться	fight	tobelesu	perisu	EKR
арбуз	watermelon	kharbyz	darbyz, arbyz	SKR, Zhambyl region

Kutu – Tosu – “where is it waiting for” and sometimes “to put a child on the pot”

Ol ne – ne zat – direct translation “what is it” but it has a more global sense in Western Kazakhstan

Usakhtau – shashu – aiyr – buzu – maidalau – various ways of exchanging money

Astau – in some places a vessel for giving water to animals, elsewhere a large plate for pilaf

Legen – tabakh – large plate for *beshbarmak*, and elsewhere a basin for washing

Juma – Friday in western Kazakhstan is understood as *Apta* – week.

A conversation lets you understand what region of Kazakhstan the respondent comes from. Sometimes it happens that a subject tested with the polygraph is not aware of the semantic content of the issues because of mixing Uzbek-Kazakh (SKO), Tatar (SD), Kyrgyz (Southern regions), and Uighur (Almaty region) words. For example, “Mother” is *Apa* in SKO, *Ana* and *Sheshe*; and in other regions *Mama* or *Ana*. Elder sister is *Apshe* in SKO, and *Tate* and *Apai* in the Almaty region. Moreover, the word *Baldyz* in SKO means “wife’s younger brother” and in EKO – “wife’s sister”. There are other examples: the word “trousers” is *Shalbar* in SKO and *Sym* in Almaty region, and the word for “shirt” in SKO is *Koilek*, and in Almaty region it is *Jide*. Just imagine the confusion in a Lykken test on how to identify hidden information or in an exploratory test.

To ask a question properly, even taking into account the simple grammatical constructions in the guilty knowledge test, one simply has to know dialectal differences between the regions. And the dialects are many indeed.

We, the polygraph examiners should be aware that the reaction of the examinee depends on how they understand the question, and not on the meaning the polygraph examiner believes to have instilled in the question. This is something many novice polygraph examiners do not realise or do not pay enough attention to.

In South Kazakhstan, Zhambyl, and Kyzylorda regions, the word “mother” sounds *Sese*. The sound elicits the specific image of someone’s mother, as this is the word used in ordinary daily life, yet there is also the word *Ana*, which instils the subject with the quality of being reverend or holy – “Mother”. Therefore, when testing subjects from SKO, Zhambyl, and Kyzylorda regions, the security question referring to mother should use the word associated with the holy quality: *Ana*.

It is also necessary to take into account the mentality of those who read *Namaz* (Supreme Worship), recalling the *Quran*, the holy book of Muslims. For example, the test question (the question of comparison) can be formulated as: *Buryn-sondy, boten bireudyn zatyn urlamaghanynyzydy Korangha siynyp rastaisyz ba?*, which translates into English as: “Do you swear by the *Quran* that you have never committed theft of somebody else’s property?” or *Buryn-sondy, Sizge sengen adamdy aldamaghanyzygha, Siz Ananyzdyn atymen ant beresiz be?*, i.e. “Do you swear by your “Mother” that you have never lied to the people who trust you?”

A polygrapher should also pay particular attention to particles and word endings: *khoi*, *ghoi*, and -ba, -be, -pa, -pe, -da, -de, -ma, -me, and similar. Wrong word ending could stir

intense emotions unrelated to the semantic layer of the question. For example, a polygrapher must not say *Seiften joghalgan akshany kim algany Siz bilesiz ghoi?* as *ghoi* is a particle that defines direct charges, but should rather ask *Seiften joghalgan akhsany kim algany Sizge malim be?*

Holders of responsible positions, established, important and senior Kazakhs are respectfully addressed not by name and patronymic but rather as follows: *Abai-Abeke, Bolat-Bake; Beibut-Beke; Saken-Sake; Maksat-Make*, etc. which is pronounced *Abeke, Bake, Beke, Sake, Make*. Such a form shows respect to the man's position and must be considered while polygraph testing. Properly addressed, examinees are more likely to respect and trust the polygrapher, which makes it easier for him to discuss the progress and the order of tests.

The Soviet Union also left its traces in Kazakh names, as they often decided to style themselves in Russian. Thus Kuanish is pronounced as Kolya, Boranbai – as Boris, Serikbai – as Sergei, Mustafa as Misha, Nurbolat as Nicholas, Maripzhan as Malik, and so are women's names: Zhanar is pronounced Zhanna, Marfuga – Mary, Assiya is Aska, Makpal is Mika, etc. So how to build a meaningful test for the name?

Another fact worth noting is that a single Russian word may have four or five different counterparts in Kazakh.

During the pretest interview, it is also necessary to know that a Muslim (who prays regularly and observes customs) and well-mannered girls are shy due to custom and therefore may show artificial (false positive) "guilt." If a girl has just once tried to smoke a cigarette with friends then a question "Have you at least once tried smoking marijuana (cannabis)?" will trigger emotions. If the same girl drank beer, even once with friends, then she will also react with emotions to the question "Do you drink hard liquor?"

Muslim women are told to keep their eyes lowered down out of respect for elders and men when meeting them in the street. Such phenomena must be paid special attention to while determining non-verbal signs.

Since ancient times, Kazakh children have been brought up by grandparents who since childhood teach them sayings and proverbs, which the young use: *Undemeu tirshilik-tin jartysy, Undemegen tuiedei baleden khutylady, Baskha bale tilden*. In English, the meaning of these and similar sayings can be rendered as "keep silent – live a half-life", "keep silent and you will be saved from a problem as big as a camel", and "If you do not know, stay quiet" or "If you are not sure about the answer, be sure to answer 'no'". This leads to elimination of the sense of fear. If a polygraph examiner detects confusion and uncertainty in answers to the questions, the respondent refers to the customs and folk proverbs and believes this. Moreover, the mentality of young Kazakhs from rural

areas is quite special, as sticking to customs they rely on assorted maxims, e.g. *Umitsiz shaitan*, i.e. “the absence of hope is hell” or “hope dies last”. It is necessary to take these into account while drawing conclusions: “The subject hopes that somebody will believe his lies and answers ‘no’ to all questions, therefore he lies”. (Hope prevails over the fear of exposure). If during the examination the contrary is true, and the subject’s “hope that his lies are believed” becomes smaller than the “fear of exposing his lie” he may show strong emotions.

Therefore, you need to uncover all the examinee’s secrets with carefully prepared phrases, using sayings and proverbs they know and understand, and recalling the words of a hadith: *Kupiasy bar sandykhtaghy kulypty tis ashpasa til ashady*, i.e. “The castle chest contained hidden secrets, what teeth do not open, a word does”.

If the respondent said that the expert considered something false and remembering the saying, he starts making excuses under the pretext of *Zoz tapkhangha kolkha jok*, which means “I found a word of justification”, it is necessary to answer *Zhanylmaityn jak jok surinbeityn tuiakh jok*, i.e. “To err is human”.

Often what is a quite insignificant event in the life of the respondent can be perceived as a significant one. Interviewed pre-configured, that it is going to a specialist in something to expose and accuse. Therefore, the responses of Kazakh-speaking subjects are strongly dominated by negative answers – “no.” It is not always possible to move the most meaningful part of the sentence to the end of a question in Kazakh, as some instructions for the correct preparation of questions to polygraph tests adjusted to foreign languages suggest. It is simply better not to follow such suggestions.

Foreign experts recommend to ask questions in a gentle manner in the preparation for the test. Instead of asking “Did you kill citizen M?” they suggest “Did you deprive citizen M. of life?” Instead of asking “Did you rape citizen K?”, they propose: “Did you engage citizen K in a non-consensual sexual intercourse with you?”. For Kazakh-speaking people the use “hard” verbs is better than of the “soft” ones. It is for example normal in Russian to ask “Do you have the money missing from the safe?”, yet when addressed to Kazakhs, it should be reformulated into “Have you stolen money from the safe?”. This is due to the fact that the Kazakh-speaking respondents do not pay attention to the word “missing”. As his explanation that people working at the place constantly take money from the safe would change the perception, he therefore needs to be asked to pay attention not to the missing money but specifically to the stolen money.

Another specificity of the Kazakh language is the lack of grammatical gender (masculine, feminine or neuter). “01” is translated into Russian as “he”, “she” or “it”.

The three main business areas of Kazakhstan, Zhetysu, central and western, and northern and eastern Kazakhstan, developed in the early Middle Ages and have been isolated from one another. Since ancient times, Zhetysu was one of the main nation-forming centres of the Kazakhs. Kazakh clans that roamed the area are called Uly Zhuz (Zhuz) – this includes the clans (*ru*) of Uisuny, Kangly, Dulats, Alban, Suan, Zhalair, Sirgeli, Oshakty and others. The area of central and western Kazakhstan includes the Syrdarya regions of Karatau and Moinkum, and tributaries of the Tobyla, Yesil, Nura, Sary-Su rivers where another group of peoples lived – Orta Zhuz (Middle Zhuz) composed of the clans Kipchak, Argyns, Naiman, Kerey, Konrath and Uaki. The northern and eastern Kazakhstan, with the lower reaches of the Syr Darya, Zhaik, the area of Yrgyza, and the upper reaches of the Tobol at Yrgyzu in Mugojar mountains were the place where Kishi Zhuz (Junior Horde) formed; its clans have been the , Tama, Zhagalbayly, Kerderi, Ramadan Alimuly-Karakesek, Shomekei, Kete, Totkara, Karasakal, Shekti, Baiuly-Aday, Zhappas, Alchin, Alasha, Baybakty, Berisha Mascar, Taz, Esentemir, Issyk, Kyzylmurt, and Sherkesh. That ethnogenesis is still by and large preserved.

Defining the “ru”, we are able to use the word *bauryym* (brother or sister). Addressing the examinee as *bauryym* (a concept that determines the closest person whom you can trust, as yourself). A Kazakh examinee will not open to a stranger, he or she would remain closed and detached in all respects. Such people speak only with other Kazakhs who they can trust. In the case of a polygraph examination, it is necessary to establish contact, to prompt them to open to you and reveal their secrets and all what they conceal. For the use of a polygraph test, consider and adopt information about the origin so as to be able to involve the subject in an open discussion of the subject. Thus, representatives of the Great Zhuz need to be approached modestly and in a business manner. representatives of the Middle Zhuz must be handled in a good-natured manner, with quite a creative vocabulary, and representatives of the Little Zhuz must be approached openly and honestly.

In fact, “**Zhuz**”, “**ru**”, and “**Zheti ata**” are a positive value as genealogy, like the national tradition and history, is the “**intangible passport**” of the Kazakh people. When two Kazakhs meet for the first time, they first find out which ancient tribe the other and any of their immediate family relatives on paternal side belong to. Our compatriots say “**a Kazakh finds a relative everywhere**”. Family ties are still strong, so that from the early childhood Kazakhs are attached to the building of their genealogical tree, and hear stories about close and distant relatives, which make them familiar with the extended family.

Ethnicities are nations characterised by specific traits and values, and they must be recognised as a real existence. Along with the many general features of ethnic groups, there are elements associated with their material and spiritual culture, and characteristics of

their “collective psyche” manifested in character, values, preferences and tastes, and standards of conduct. These features have for centuries been determined by lifestyle, mostly on farms, and assimilated to climatic and geographical conditions. The noisy and talkative do not survive among trappers in harsh forest conditions, quiet and docile – among the shepherd dwellers of the steppe and mountains. Qualities required in agriculture – strength, patience, perseverance, diligence, and humility have built the national character of the people. These traits formed for centuries in people trying to survive and find their place in the new, changing conditions. The culture of the Kazakh people and its orientation on humanist values are expressed in traditions and mentality. The mentality of the nomadic people is closely linked with such traits as sociability, tendency to engage in dialogue, openness, tolerance, democracy, pluralism, freedom, honesty, compassion, self-criticism, respect for elders, simplicity, and many others.

As LN Gumilev noted “Close contacts with the Kazakhs have shown that to be friends with members of this nation, we simply and solely need to be genuinely helpful to them, and to respect the uniqueness of their customs. After all, they impose their style of behaviour on anyone. However, any attempt to betray their confidence would lead to a break-away. They instinctively consider such attempts as cunningness.”

Selected idiosyncrasies of Kazakhs-speaking people:

1. A respondent seeks to rationalize every question that he or she is supposed to respond truthfully to.
2. People with low intelligence have almost no experience of morality due to the fear of being considered ones who resorts to lies (they even seem unable to distinguish a lie from the truth, as well as to understand the purpose and procedure of testing). The lie detector scares the examinee at an interview rather than explains the true purpose of a polygraph test.
3. A person unduly afraid of testing procedures or with the guilt complex is particularly difficult to handle in the pre-test interview.
4. After the pre-test interview, the interviewee still reacts to the reformulated questions with “in addition” or “besides what you have told me” as to the original wording.

For example:

“Have you ever been to a police station?” If the respondent answers “yes” and says that one day he was taken there on a suspicion of theft and was released after verification, the polygraph examiner reformulate this question as follows: “Was it only once? Have you ever been at the police station?” But the respondent will still respond to the issue as it was first presented to him.

5. Sometimes the emotions are dominated not by the fear of exposure, but by mistrust and fear of the specialist and results.

6. Neutral questions on “biography” concerning the surname, first name and patronymic have a considerable emotional significance, because of what can disrupt control of the level of attention.
7. There is a high situational importance that is not related to the subject.
8. Answers to questions are often given before the question is finished!
9. The interviewee may conceal or disregard his or her exhaustion, or physical or mental fatigue (e.g.: he never admit to being tired and anxious to sleep after a night shift).
10. It is necessary to take selective attention, imagination, conventions, semantic substitution, self-hypnosis, relaxation – a general ability to use self-control – into account.
11. Presentation of exciting images in the mind, calming oneself, visual representation of the situation in question (i.e. not a conscious opposition). Individual differences should be taken into consideration especially in the matters of temperament, gender, emotional stability, level of intelligence, cultural norms and moral standards.
12. Let me once again focus on rationalisation: the subjects may convince themselves that they respond truthfully to screening questions, become involved in the constant process of inventing, experience memory lapses, inner emptiness, detachment, and maintain specific mental and physical balance.
13. Even after the pre-test interview and discussing the semantic content of the questions, the polygrapher may not realise that the respondent only claims to understand the meaning of what is said, while in fact the opposite is true. This may emerge between the presentations of the tests.
14. Sleepiness, indifference to everything, forgetfulness, frequent asking about instructions and special requirements are all part of unconscious opposition.
15. Mental playback of emotionally significant situations.
16. Artificial “guilt”, manipulation of sensual images, verbal suggestion.
17. Atypical oculomotor reaction, i.a. frequent blinking, squinting.
18. Being examined with the use of a polygraph is in itself stressful for the subject.
19. Assessment of adequacy of respondent validation procedure (i.e., busy with other external problems).
20. If even a detailed discussion of the topic of the forthcoming test in the pre-test interview does not refresh some memories in the subject, he perhaps does not find them important.
21. Remembering and semantic associations related to it: Shows how to “white screen”, it is the respondent of images in my head and if you set the screening questions, which will be ... !!! We know that the conduct of pre-test interview should help:
22. The subject’s conviction of infallibility of the polygraph test.

23. Mobilization of memory;
24. Actualisation in the consciousness of the subject of personal meanings related to screening or control topics;
25. Formation at the surveyed high subjective importance of checking the situation;
26. Introduction of the subject in the best psycho-physiological corridor. Not involved person has increased anxiety even in the presence of adequate control question.
27. If the interviewee has performed the action described in the test question: «Have you ever was in police station?», whether the respondent remembers that. If he/she not guilty, whether he/she is confident in this.