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MULTIDISCIPLINARY TRANSLATION – A PRACTICAL METHOD
IN THE AGE OF MASS INFORMATION

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Abstract

My aim in this paper is to formulate an efficient and timesaving descriptive method for text assessment and translation in the light of accessibility to a diverse array of virtual databases. This method and its application is the result of over seven years of practice in text translation from different periods of time and from different cultures and traditions (foundational religious texts, philosophical texts from dead and alive languages). Based on this experience and with the aid of specific examples from practice, I will sketch a method of translation and investigation based on horizontal (geographical) and vertical (temporal) criteria that can facilitate an efficient and timesaving enterprise by taking into account the relevant tools necessary for research (databases, dictionaries, concept contextualization etc.). This article addresses primarily to translators and editors of specialized materials (books, articles, etc.) from fields like philosophy, religion (critical editions), and natural and social science in general (i.e. popularizing books and articles related to physics, neuroscience, biology, etc.).

Key words: internet, database, translation theory, temporal criterion, geographical criterion, skopos, equivalence, source text, target text, cultural gap.

Before discussing the more practical aspects of translation, I should first give an outline of some of the major theories of translation that are taken into consideration by the professionals in this field. Broadly speaking, I consider translation to be any reformulation and refitting of information. This operation can be performed both by humans and by different computer programs. In the case of humans, this process occurs on multiple levels of communication from daily conversation between two people who use the same language and have the same background to the translation of a four thousand years old papyrus fragment or the interpretation of the still older cave paintings. In the case of programs, this process occurs, for example, in the case of translation software and in the case of every document or image reading software.

So, every time you read a text or talk to someone, you reformulate and refit information on a certain degree, you translate data in order to understand based on personal experience, background knowledge and cognitive ability. But this approach to translation comprehends much more aspects of human activity, which is not the aim of this paper. Here we are interested in the translation that pertains to the field of linguistics in particular, in the transference of information from a language to a different language. We are interested in the “source text” and the “target text”, in the human agent that lies between the two and his role in the process of translation.

Translation is a very ancient human enterprise. But theorizing about translation started to be taken seriously only in the last hundred years or so. Certainly, there are older “theorists”, like Cicero or Thomas Aquinas, who formulated some principles that can be used in a theory of translation, but only with the beginning of the twentieth century, in Western Europe, translation became a subject of
interest for theorists in its own right (Pym 2010). Now, discussions on the theory of translation had become a complex matter, with different sides and paradigms. I believe that this phenomenon is due in part to the fact that our modern society is becoming more complex, facing new challenges and new ways of communication, but also to the fact that, to use the words of Eugene Nida, “the processes of translating can be viewed from so many different perspectives: stylistics, author’s intent, diversity of languages, differences of corresponding cultures, problems of interpersonal communication, changes in literary fashion, distinct kinds of content (e.g. mathematical theory and lyric poetry), and the circumstances in which translations are to be used, e.g. read in the tranquil setting of one’s own living room, acted on the theatre stage, or blared from a loudspeaker to a restless mob” (Nida 1991, 20).

In the modern era, the process of translation has as many definitions as the number theorists that formulate or conceptualize it. So we can cite five important definitions that use a stricter or wider sense (Geryzmisch-Arbogast 2005, 4; Pym 2010):

- **Translation consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style** (Nida & Taber 1969, 12).

- **Translation may be defined as follows: the replacement of textual material in one language [source language] by equivalent textual material in another language [target language]** (Catford 1965, 20).

- **1) Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language.**

- **2) Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language.**

- **3) Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign systems** (Jakobson 1959/2004, 233).

- **[Translation] leads from a source-language text to a target-language text which is as close an equivalent as possible and presupposes an understanding of the content and style of the original** (Wilss 1982, 62).


These definitions refer primarily to a kind of directionality in the process of translation. We have, on the one side, the “source text” or the “source-language” which we transform into the “target text” or the “receptor language”. This transformation or transmutation is a complex phenomenon that encompasses a wide variety of solutions. There are many theories and concepts that describe possible ways to accomplish such a task, and which determine the strategies involved in a translation process.

The theologian, philosopher, and translator Friedrich Schleiermacher (1813) considers that translators have two general possibilities: to foreignize or to domesticate a translation. His description is as follows: “Either the translator leaves the author in peace, as much as possible, and moves the reader toward that author, or the translator leaves the reader in peace, as much as possible, and moves the author toward that reader” (Pym 2010, 31). I think that there is no universal choice between these two options, and that there are conditions in which one option will have preeminence over the other. I will discuss the possible cases in which we will have one or the other option later on.
Further, with reference to the level of word and phrase, the German theorist Otto Kade, in *Zufall und Gesetzmäßigkeit in der Übersetzung* (1968), proposed four types of equivalence (see Pym 2010, 29):

**One-to-one:** In this case, one source-language item corresponds to one target-language item. For example, English “Lion” corresponds to German “Löwe”, a relation that can be considered “total equivalence”, with the condition that none of the two languages has another meaning for the same word.

**One-to-several or several-to-one:** An item in one language corresponds to several in the other language. There are two ways to understand this. In the translation from one language to the other, either in the source text, or in the target text, there are words that have different meanings or that can be translated in different ways. For example, the English word “insight” has many equivalents in Romanian, “intuition”, “understanding”, etc., the translator being able to choose the approximate word depending on the context. Unless a one-to-one equivalent has been established in a certain situation, the translator will have to choose between the alternatives.

**One-to-part:** In this case, only partial equivalents are available, resulting in “approximate equivalence.” For example, the English term *it* has no equivalent in Romanian, so the word has to be approximated.

**One-to-none:** In this situation, no equivalent is available in the target language. For example, there are languages which import, adopt, borrow or adapt words in absence of an equivalent. A case in point is the word *computer*, which has been adopted as it is (in German, Danish, Bulgarian, Romanian, Latin American Spanish) or has been translated using and re-signifying a word already existent (French and Iberian Spanish).

These two pieces of theory, Schleiermacher’s demarcation and Kade’s types of equivalence, are, in my opinion, compatible with another theory which contextualizes in some way the *skopos* of the translator, and not necessarily of the translation. The *skopos or purpose* theory has been introduced by Hans Vermeer, who formulated a series of “skopos rules”:

- *An action is determined by its goal* (Reiss and Vermeer 1984, 100).
- *The dominant factor of each translation is its purpose* (96).

A more elaborate definition is found in Vermeer (Vermeer 1989, 20; vezi Pym 2010, 45):

*Each text is produced for a given purpose and should serve this purpose. The Skopos rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function.*

The most used example is the translation of Hitler’s *Mein Kampf*, which can be translated in one way by a partisan of national-socialist ideas, and in another way by a historian who studies twentieth century ideologies. But a very celebrated example is St. Mathew’s rendering of the Old Testament Hebrew word *almah*, which means primarily “maiden”, “young woman”, into “virgin” (the Greek term *parthenos*), due to the *skopos* that the Evangelist had in mind, meaning the fulfilling of the prophecy of Jesus’ supernatural birth (see Brown and Achtemeier 1978, 92).

Consequently, the act of translation can be considered a complex process that presupposes a large array of elements which contribute to the production of a work of translation. Translation is not a spontaneous act that comes by automatically, without any intermediate process or processes. The fact that the translator is not aware most of the time of the cultural and cognitive processes involved in his
enterprise, it doesn’t mean these are a mere fiction. The translator is not aware of them, either because he never considered them, or because, if he is aware of them, is not really productive and efficient to take them into account with every word or phrase he translates.

Every translation has most of the time its own recipe depending on a plethora of factors or elements that make up the source text. These factors shape the way in which a translator approaches a given text considered for translation. Every translator is or should be more or less aware of the defining elements that make up the source text. These factors are different in each case, but there are some that can be integrated in more general categories, such as the time factor, and the geographical factor. These two coordinates I consider to be vital to any translation process, influencing both the amount of effort, and the accuracy presupposed by a given translation project. The time and the geography of a given text (or any kind of representation, painting, song and so on) can be mixed, and is possible to represent two theoretical extremes between which we find every type of translation that we can think of. So in one extreme we can situate the translation of an ancient text pertaining to an unknown culture from the distant past, and in the other extreme the translation of your own thoughts to a receptor that uses a different language from you, or that has a different background form yours. These extremes are purely theoretical and tentative; they are just guiding points in establishing a possible general classification of types of texts and/or translations.

My contention is that, today, considering the increasing access to different tools and databases of relevant information, we can have a type of translation that can be relatively faster than before and also more efficient. Also, we can say, in consequence, that the act of translation can be multidisciplinary in its approach, that is to say the translator has a greater freedom to move from one field to another (from philosophy to theology, or from biology to neuroscience, for example) without the same uncertainty of not being an expert in the respective field. Though this sounds counterintuitive, I consider it to be a feasible enterprise that can be put more and more into practice.

I consider that every translator, in the act of translation, takes into account more or less consciously two different criteria with which he or she approaches a given text.

1) The first criterion is the temporal one. Every text is the product of a moment in time, and has the traits and the mentality of that overall period. This means that, for example, a present day person reading the translation of a 2000 years old text will not readily understand the underlying ideas and phrases as well as a person living at the time of the composition of the text in question. Between the present day reader lay at least three major obstacles that a translator has to overcome: a) the elapsed time (in this case, twenty centuries), b) the language in which it was written (in this case, a dead language) and c) the translation itself (the sifting and the understanding proper to the translator).

2) The second criterion is the geographical one. Besides its temporal axis, every text has a territorial axis that presupposes a different language and, most important, a different culture (situated either in the past or in the present). A person who reads an English translation of a Chinese text even from his own time is separated from the source text by a) a cultural difference and by b) a territorially or geographically determined worldview (i.e. the totality of sensibilities and attitudes fostered by the peculiarities of the environment).

These two axes or criteria are implicit in every translation enterprise and account for the way a translator could conduct the translation of a given text. But, before discussing in more detail the actual application of these criteria in the translation process, we have to say something about the present technological and informational conditions that are accessible to translators. My contention is that the present technological age contributes more than ever to the accuracy and speed with which a
translation can be accomplished. The access to a huge array of databases via the internet makes every translation a much easier enterprise than ever before. For example, no more than twenty years ago, in order to check a reference in a book, you had to go to your local library or to ask an acquaintance from abroad to go to a library and find a book or an article that you needed. Nowadays, there are increasing databases that contain digitized books (even rare books) and journals which can be accessed in an instant from anywhere in the world (a notable case is the site called archive.org). There are also other types of tools that a translator can use in order to understand better a text written more than a thousand years ago, for example. If the text is written in a dead language, the translator can use multiple online and offline tools that can boost the understanding and the speed of the translation. He can use specialized dictionaries, databases and software containing ancient texts and dictionaries – a good example is the translation of ancient Greek and Roman writers, using the database Perseus Digital Library or the software Thesaurus Linguae Graecae and Diogenes, and the translation of the Bible, using for example the software called BibleWorks (see References). All these tools contribute to a growing timesaving process of translation and to a better understanding of different texts from different ages.

Having established the above coordinates, we can now suggest, using the temporal and the geographical criteria, that the older and the further (geographically speaking) a source text is the more a translation of that text is based on a research project. That is to say, if a source text comes from a very remote point in history and from a very remote geographical point, the translator is not facing so much a language gap as a cultural gap that he or she has to fill. And to fill such a gap, you need to put the source text in context, to make clear what, at the time of the composition of the source text, was taken for granted.

So, the converse of the rule presupposed above is: the newer and the closer (geographically speaking) a source text is the less the translation of that text is based on a research project. For example, the translation into Bulgarian of an English article written in the yesterday’s newspaper doesn’t presuppose the recovery of same cultural and linguistic gaps presupposed by the translation of a newspaper article written in the eighteen century England. Of course, there are exceptions to this rule, when a relatively recent source text presupposes more research than usual: for example, the translation of A.N. Whitehead’s 1929 book, Process and Reality, where the author uses his own concepts and where some otherwise common words acquire a new (philosophical) meaning.

In order to better understand the two criteria (the temporal and the geographical one) from above and the rules just described, and in order to connect these with the theories of translation sketched above (Schleiermacher’s, Kade’s, and Vermeer’s theories), we will use two examples of source text from different periods and places: first, Proclus’ philosophical text Elements of Theology (from now on referred to as Elements), written in the fifth century CE Athens, and, second, Peter Godfrey-Smith’s 2003 philosophical book, Theory and Reality: An Introduction to the Philosophy of Science (from now on referred to as Theory). If we are to translate the two above texts into, let’s say, Romanian, we will have to use different approaches in each case.

The Elements is a source text written in a dead language (used in the Late Antiquity Greece), originating in a very different cultural milieu than the one from which originates the target text. In this case, the gap to cover is wider than with the Theory, and so the translation presupposes a greater extent of research and the use of more databases and tools (dictionaries, correlated texts, research papers, etc.). Here, because of the historical-philosophical importance of the text, the tendency is to keep the translation as close as possible to the original, to keep the wording and the phrases as close to the original as possible. So, using Schleiermacher’s terminology, here the translator tends to foreignize the
translation. On the other hand, to use Kade’s types of equivalence, the translation of source text of this type presupposes more one-to-several and one-to-part equivalences than the translation of a modern text, the words in the Elements having different meanings, for the most part, no longer used today. Further, the older a source text is the more it can be used in different ways in accordance with the translator’s skopos. The approach is not the same if the translation of Proclus’s Elements is undertaken by a secular university, a private Publishing House, or a religious institution. These three translation agents have their own agenda and exert a certain degree of influence on the translation process.

On the other hand, Godfrey-Smith’s Theory is a recent text, written in a widely used language, referring to a recent subject. Here, the extent of research implied by the translation is considerably smaller, and, because the text has no historical importance of its own, the pressure to translate as close as possible to the original is not very high, and so the appeal to different databases and tools is much lower. In this case, the translator tends to domesticate the translation, and to use more one-to-one and one-to-none types of equivalence. And, regarding the translators skopos, the resulted translation will suffer in a lesser degree the effects of the biases that could influence it, mostly because the translation cannot be used for different purposes that the ones the source text is intended for, given the fact that the readers are more knowledgeable about the different approaches and trends of the present, than about those in the fifth century Athens.

In conclusion, we can assume that, in principle, given the present access to mass information – databases, linguistic tools, books, research – via the internet, every translation can acquire a greater precision and can be achieved in a shorter period of time than previously. Of course, the differences between the source texts are still an important factor. The two criteria that I established above, the temporal criterion and the geographical criterion, constitute after all an a priori theoretical framework that can be used to understand the possible resources necessary for, and the amount of time dedicated to, the translation of a given text. In these conditions, it should be clear that, the more resources, or the more research, you need to translate a text, the more time it will take to finish the translation. But, the period of time necessary to finalize a complicated translation is a relative one, and it will get shorter and shorter given the present growing access to virtual resources and specific tools that every translator can use.

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RESEARCH OF ASSOCIATION IN LINGUISTICS AND OTHER SCIENCES IN THE XX-XXI CENTURIES: THE METHODS, POSSIBILITIES AND PROSPECTS

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Abstract

The purpose of this article - informative and interpretive understanding of opportunities Associations (verbal, text) and the definition of perspectives and priorities for further research. Expands approach to word association as a multi-informative phenomenon and effective method for different directions of modern human sciences.

Key words: association, verbal association, text association, research associations, method, technique, types of text associations, associative field, communicative stylistics

1. INTRODUCTION

Association – the complex phenomenon, multilateral and multidimensional, devoted to the various sciences connected with studying of the man and the world.

In the human sciences associations appear as a kind of intellectual idea and as a tradition with deep conceptual framework. The investigation began about a hundred years ago, although the phenomenon of association had been known since the time of Aristotle, distinguished association according to similarity and adjacency. There is also an opinion that John Locke brought this notion onto the scientific context.

The associations form the basis of the fixing connection between the objects and phenomena of the world. The most common definition of association is a relationship that is established between the notions, objects, words, etc. Determining the association we share the opinion of R.M.Frumkinoy, and suggest that the association – is a subjective personal relationship of the individual, based on individual experience, but, nevertheless, rooted deep in the culture and has a social meaning and significance.

There are monographs dedicated to the phenomenon of associativity (in Russian science this is a psycholinguistic researches (dissertation by E.I.Goroshko Language consciousness: associative paradigm (Moscow, 2001) and the works of the Yu.N.Karaulova school (Y.N. Karaulov Active grammar, and associative-verbal network. Moscow, 1999; Karaulov Y.N. Associative grammar of the Russian language. M.1993; Filippovich Y.N., Cherkasov, G.A., Delft D. Associations of Information Technologies: An Experiment in Russian and French. M. 2001). But fragmentary references of the associations and their usage in various techniques are more frequent, often without adequate substantiation (which is observed, for example, in the auto abstract of Ph.D. theses). This show that as the idea and as the scientific phenomenon, as the method, as a technique, as a way in the techniques, the association is actively assimilated by modern science and culture, but not only by human science.
2. INFORMATIVE AND INTERPRETATIVE POTENTIAL OF THE ASSOCIATION AND THE STAGES OF RESEARCH

Informative, interpretive and informational opportunities of associations are widely used now in various fields, science and directions. In a varying degrees modeling or the establishment of random associative links is used to develop computer programs and various information technologies in teaching foreign languages, advertising, etc.

In recent studies of different levels and directions one can find a lot of terms and concepts, which include the word “association” and especially “associative”: an associative link, a chain of associations, associative line, the direction of the association, the association path, a way of association, the association potential, the associative capacity (word), the hypothesis of associative creativity, associative field of the text, associative thinking, free association, the association level, the level of adaptation of the associative identity, associative and communicative, associative-conceptual, associative-semantic, associative paradigm, associative value, associative memory, associative behavior, associative lexicography, associative grammar, verbal associative network, associative map, associative structure, associative mode of communication, association experiment associative links, association, associative maps, the strategy of associating the direction of the association, associative leap, the types of associations, associative level (for example, cultural context), etc. All these concepts and terms are given from the works of local researchers, mostly made in recent decades.

The widest, branching paradigm of the concept under consideration suggests in the first place that the association of a phenomenon under investigation belongs to different sciences and areas that have a different conceptual and terminological device. It is also evident that such a branched structure of derivatives of terms and concepts indicates rooted and active use of this concept in research. But at the same time, this diversity is also evidence of the fragility, lack of terminological clarity in the use of concepts from the fields given by us to solve various scientific problems.

In most cases associations are obtained in a variety of associative experiments and surveys. As the R.M.Frumkina, the structure of the associative experiment did not undergo significant changes during one hundred years (Frumkina, 2003). At the present stage of understanding of the associations techniques appear to identify them in the text, the possibility of self-construction.

In a research of associations by various sciences one can distinguish stages.

Associative mechanisms have been known for a hundred years and are described by the classics of psychology. One of the most well-known methods of Z. Freud during psychoanalytic interview is the method of free associations. And in his “Psychology of the Unconscious”, Z. Freud describes and characterizes the situation of forgetting one’s own names on a concrete example of a life. The forgotten name belonged to the artist who wrote the famous frescoes in the cathedral of the Italian town of Orvitelo (Freud, 1990). Instead of the desired name (Signorelli), other names persistently came to the author’s mind, and he finally tried to understand, thanks to what influences and by what associations this failure occurred. In the reasoning of the author the mechanisms of association are described very clearly. The associative mechanism is presented as a sequential combination of associative links, or the development of associative chains: first, association by contiguity, then the displacement of one of the associative links, its “desemantization” and new associative links with the...
constituents, into which the artist's name split. As a result the artist's name “popped up” in the form of implicit associations with the other two.

Thus, as we can see, the relationship of associative reactions and processes of substitution, shifting senses and meanings, and their acoustic and semantic separation and recombination with the formation of new associative pairs are well known, identified and described.

On the principles discovered by Freud many modern theories and methods are based, in particular, the technique of memorizing by M.Ziganova and V.Kazarenko, presented in the paper “Mnemonics. Memorizing on the basis of visual thinking” (Ziganov, Kazarenko, 2000). In the basis of mnemonics, developed by the authors, there are mental associations: “when a man connects several visual images in his imagination, the brain registers this relationship, and further at the recollection of one of their images of the Association the brain plays all previously connected images”. In this theory an effective system of concepts and terms is developed: a reference image – one which can be tied more images and associations of the text: it is important, how the reference image is distributed in the text, where its elements are, what they are, etc., types of associative links – homogeneous / heterogeneous, multiple, chain-like, radial; the basis of association is the image, around which associations are formed.

The method of memorization mnemonic stories approaches to this technique. It was designed by V.Smolenskim to study its own, a variety of meanings, expressed in Japanese characters. (see, www.novella.ru) The use of mnemonic stories is connected with the construction of whole texts of artistic style on the specified associations.

Karl Buhler in his monograph “The Theory of Language” treats the association as a kind of mechanical comparison, juxtaposition (Buhler, 2001). Associative line, associative chain, according to the scientist, is a mechanical sequence and nothing else. He calls a sequence of letters in the alphabet as the most famous example of the associative line.

“It would be easy to prove, - wrote K.Buhler, - that the system of signs that make up the natural language, there is a set associative chains and weaves ... and which give us the same service in the comprehensive task of ordering our knowledge about objects and transferring of this knowledge to others. We learn and repeat – not always, but often permanently – the series of linguistic signs (words)”, and, thanks to this method, support a variety of subject content in memory, and possess it” (Buhler, 2001, p. 179). K.Buhler stated that the inner form of language is due to the mechanical action of arbitrary associations – associations, associative chains, “middlemen”, “coordinator”.

Other prominent linguists of XIX-XX centuries wrote on the necessity of accounting associations in the study of various phenomena of language. Such linguists as F.de Saussure, A.R. Luria, A.A.Potebnya and others. In “The Psychology of poetic and prose of thought” A.A.Potebnya pointed to the need to see and take into account the existing discrepancy between the value of words and semantic features of his presentation: “The life of words from a psychological, inner part consists of applying it to new features, and each usage increases its contents”(Potebnya,1989). Thus, the association inevitably is connected with the problem of semantic shifts in the language. This idea is extended by N.V.Ivanov: “aspect of the semantic definition of the word is completely open and potentially infinite ... in the aspect of the semantic definition the word is not simply defined by fixing certain meanings, but “lives” in the language ... the word is filled with new semantic content, semantic nuances, connotations and associations” (Ivanov, 2002, p. 54).

Often interest to the phenomenon of association in linguistics was determined by the development of related disciplines such as psychology and literary criticism. About the associativity of Russian poetry it was mentioned for the first time in the early twentieth century due to the transformation of the
symbolism. It is interesting that the poets themselves become aware of the phenomenon of associativity. Vyacheslav Ivanov in his article “On Poetry I.Annenskogo” called his symbolism as “associative” and tried to explain: “Poet-symbolist ... takes as the starting point in the process of creativity something physically or psychologically definite, and determining it directly, often not naming, shows a number of associations that have a relationship with it, which helps to detect comprehensively and clearly the spiritual meaning of the phenomenon, which became for the poet's experience, and sometimes to call it – before the usual and empty – and now it has such a meaningful name”( Ivanov Vyach., 1974, .p. 573).

Association refers to multiple words in the text, determines its imagery, arises from incompleteness, missing logical links in the text, hints.

Lydia Ginsburg noted that “in Russian poetry of the early twentieth century the increased associativity appears in the metaphorical and non-metaphorical form”, and rightly pointed out that “the associativity of creativity and associativity of the perception of creativity are in the very essence of poetry” (Ginsburg, 1994, p.334).

The development of psycholinguistics increased interest in the multidimensional study of the phenomenon of associativity. There is a tradition of research associations in Western science. There are studies such as The Structure of Associations and Psycholinguistics (James Deese), Norms of Word association (Leo Joseph Postman), Word Associations (Phebe Cramer), New horizons in Linguistics (John Lyons), The structural basis of word association behavior (Howard R. Polio), Generally of word associat (Luis J. Moran), publications Word associations Norms (Palermo) and Studies in word association and others.

Very strong schools and psycholinguistic study of associations traditions were formed in Russia. The name of N.I.Zhinkina is associated with understanding of the association as a physiological mechanism that remembers language. The principle of association as the linking of different types of connections acts as one of the leading characteristics of the functioning of the organization of human speech, which suggests a universal principle / mechanism of the association (Zalevskaya, 2000, p.52). Investigation of associations and associative mechanisms of thinking is the basis of established theory of speech activity by A.A.Leontevym (1969). In modern ideas concerning the structure of the vocabulary words the associative field of a word is a basic structural unit.

In the English speaking part of the Net beyond the Runet the project Wordassociations.net is widely spread, which makes it possible to view the associations that arise in the mind with the help of the word. Its users are lit-crits, writers, journalists, linguists, sociologists, marketers, advertising executives, and people who want to learn more about English and about the world.

The linguistic aspect of the association is, first of all, word associations, associations of words, and, based on them. the associations of ideas, images, concepts, phenomena, visual, auditory, culture, etc. Linguistics offers the answer to the question why a word has associations: they appear and secure in the mind under the influence of language texts. Thus, Y.N.Karaulov in his “active grammar and verbal associative network” offers a different from usual at that time look at the associative pair – a view “from text”, which allows to consider them as a trace of the text generated by the language person on the basis of his own verbal associative network” (Karaulov, 1999).

Associative lexicography is actively developing nowadays. An important role in the development of associative linguistics and associative lexicography belonged to Y.N.Karaulov and his scientific school. There is An associated dictionary of Slavic: Russian, Belarussian, Bulgarian, Ukrainian / N.V. Ufimtseva, G.A.Cherkasova, Y.N.Karaulov, E.F.Tarasov (2004). R.M.Frumkina indicates that in
Bulgaria in 1984 the index of Bulgarian association norms (Български норми на словесни асоциации / Ed. E. Gergana. - Sofia, 1984) was published.

Since the advent of Russian Associative Dictionary (1994-1998) a new view on the nature of linguistic associations was made possible. The rapid increase of the material allowed to treat it as a network and consider it as a *substrate of* (substratum, Lat. – Base) *language ability of a native speaker*. In the associative-verbal networks lies “grammar of the active type”, “associative grammar”. The main units of verbal associative networks, according to Y.N.Karaulova, are syntaxemes – “phrases formed by the connection of the stimulus with the reaction” in the associative field, and associative field in the structure of language abilities carrier appears as a “way of storing information about the word-stimulus” (Karaulov, 1999, p. 114). Classification of syntaxemes in the associative field of word allows to find the elements corresponding to the three levels of language abilities of a man: verbal-semantic, cognitive and pragmatic.

The most clearly defined and formed direction of association studies in linguistics is associative semantics, direction, oriented to the issues of linguistic meaning in the broadest context of psychology, philosophy, physiology, etc.

### 3. TEXT ASSOCIATIONS: TYPES, POSSIBILITIES, AREA

Development of the problem of text associations became a promising direction for further research words functioning in the text, rules of text organizations, the study of idiostyle of an author. It is described in the most profound and comprehensive way in communicative stylistics of the text, developed by a team of researchers at the Tomsk State Pedagogical University, led by Professor N.S.Bolotnovoy in one of the areas – the theory of word associations.

Key terms of the theory of word association are an associative-semantic text box, associative text box, the deployment of an associative structure of the text, the direction of the association. Informative and interpretative potential of verbal (text) associations is the opportunity to use them in a variety of studies, including the combined techniques. We develop and use techniques to study the art of poetic discourse, media discourse and the sphere of economics and management. In our scientific direction terminological data allow the study of texts of almost all areas and genres, both simple and complex texts in terms of sense creation and other factors. Breadth of the material under study, as well as a large number of researchers, working productively for many years in this direction – these and other factors led to the need for a dictionary-thesaurus and a bibliography of scientific direction.

In our understanding the text associations can be of the following types:

- *paradigmatic* and *syntagmatic* (on the nature of associative connection);
- *more probable – probable – less probable – unique* (on the basis of typicality / unicity);
- *explicate* and *implicit* (in the representation of the text);
- *intra-* and *above-text* (on the method of preparation).

Due to the differentiation of associations related to the text in the text explicate the implicit as well as free, but generated by the text (above-text), we distinguish two possible ways to obtain and study the text associations. In the first case, the researcher, considering each notional word of the text as a potential stimulus, progress on the text and sets an explicate and implicit associations. On the basis of the identified associative links he generates directions of association, which relationship reflects the
associative structure of the text. This way is characterized by a movement “from the stimulus to the potential response” (or, in other words, “from the text to the reader”). In the second case, the researcher has at his disposal a set of readers’ associations (various reactions to the text of informants) and attempts to systematize them and find in the text their original stimulus, performing the way back “from the reaction to the stimulus” (or “the reader – the text”). Objectifying the direction of association (correlating the associates on general micro-meanings) in the associative field of the text, emerging from the reactions of informants, the researcher actually gets its associative framework, but in another way, based on a different approach.

We studied in the poetic texts of O. Mandelstam the peculiarities of the association process in the poetic discourse. One of the essential features of the associative organization of his texts is an orientation on a variety of possible combinations (associative approach) of the words and their components in the text, what ultimately gives the multiple, but interdependent associative links, update different micro-meanings (Vasilieva, 2006).

Literary Text has a projection of its meaning, figurative, ideological, conceptual and emotional potential that can be set in the associative field of the text. Associative text field as a concept and a phenomenon is important for the interpretation of the text and in translation. In the field of associative text semantic potential of the text elements, priorities and directions of the perception, keywords and text structure, emotional background, sense-formation direction are reflected.

In the field of management and organization of business processes techniques based on the association can be applied. Their interpretive possibilities and effectiveness are associated with the possibility of “recombination” of the elements in the associative field, establishing new links and relationships in the subject field of the problem. Recombination of associations allows not only to find new ideas to expand and bring new associations and links, but also to find best options for their combination and usage on the basis of available resources.

Interpretive possibilities of associative techniques are connected with the determination of subject areas, the establishment of associative links that are not obvious at first sight, or lie outside of consciousness, but, nevertheless, unconsciously affect or may affect the situation. Very often the solution to the problems associated with deducing from the automatism associative links, commentary and explanation of the observed relationships, recombination of the usual order of association, the modeling of new links. We believe that the techniques associated with the use of various associations and associative principles actions, involving “rearrangement” of habitual associations, formation of new chains and links, are an effective means of finding solutions to problems, including those in business, management, as well as those that require personal growth, the ability to quickly and efficiently make the right decisions on the basis of a specific set of features, etc.

Prospects of the usage of informative interpretive potential of associations of different kinds by human sciences can be connected with the study of this interesting phenomenon as the tendency to associate.

Major trends in the association may be of the person (author, artist, media personality, professional in a certain area, etc.) and of whole direction, and even age. For this special experiments and texts studies may be carried out. We consider that almost every sphere of life, course, culture can be represented through a set of texts. For example, the corporate culture of a university or other organization is represented by the texts of various types, management and business processes can be represented through their text types, the sphere of education and training can also be represented by its own specific texts, etc.
In addition, there are specific types of texts, where the manifestation of personality comes to the fore – this is the ego-texts (essays, memoirs, autobiographical fiction, interviews, etc.). The study of such texts in the associative aspect can produce interesting and unexpected results.

In the sphere of the general theory the text analysis of the association lines of different types can be used as a mechanism of understanding its semantic, stylistic, pragmatic and genre features.

From the point of view of the linguistic identity and idiostyle of the author the techniques associated with the use of associations also give very interesting results.

Traditions and innovations in understanding associations in philology (human) sciences in the twenty-first century are associated with the development of methods and approaches in the following areas:

1. The interaction of audio-visual and textual forms of reality expression, and, as a consequence, the interaction of the associativity of different origin (for example, visual and verbal).
2. Associativity and synesthesia.
3. Associativity in advertising.
4. Associativity in the media sphere.
5. Associativity in art (associative aspects of the embodiment in the author’s text and associative mechanisms of reader’s perception and interpretation of a text).
6. Associativity and speechwriting.
7. Associativity in the study of precedent phenomena and stereotypes.
9. Associativity and methods of obtaining implicit knowledge (here we mean the actual up to date idea of obtaining implicit, subjective knowledge of a person on some subject of interest through a particular context; we mean actively developing crowd-sourcing – technologies).

“Associative” methods will continue to be used in areas such as:

- education and training in foreign languages;
- psychology, psychoanalysis and psychiatry;
- sociology;
- linguistics (sociolinguistics, psycholinguistics, cognitive linguistics, applied linguistics);
- communication studies in the broad sense (the study of the role of associative links in various types of communication and enhancing its effectiveness);
- management, administration and development of business technologies.

In addition, the capacities of these methods are obvious for interdisciplinary research of a various levels.

Thus, the association in linguistics and other humanities are seen as really multi-informative phenomenon and an effective and efficient method including a variety of techniques and technologies.
Prospects of the usage of verbal associations’ capacities are seen in the development of integrated methodologies of the broad objectives and enabling to get results of the integration of different sciences and areas (sociology, history, psychology and psycholinguistics, linguistics and stylistics of the text, the theory and practice of communication, rhetoric, cognitive etc.).

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DEFENSE MECHANISMS AND INAUTHENTICITY IN GROUP DYNAMICS SETTINGS
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Abstract
Growth through group experience is often painful. Despite the fact that people take part in group activities (group psychotherapy, experiential and management training) to learn more about themselves, experiment with new behaviors, and improve interpersonal skills, it can be expected that people will resist the group dynamic processes because they are frightening and demanding. The pressures to engage in self-disclosure, self-reflection, intimacy, confrontation and authenticity bring about changes in our self-concept framework, precipitate anxiety, shame, guilt, and other uncomfortable feelings. The study reveals the tendency to avoid such feelings by the means of inauthentic behavior and relations in groups. Defensive inauthenticity in groups is well-ingrained and unconscious. Because these defenses interfere with individual and group growth, it is important to recognize and deal with them effectively.

Key words: authenticity, defense mechanisms, group dynamics, self-reflection

1. INTRODUCTION
Growth through group experience is often painful. Despite the fact that many people choose to take part in group activities (e.g., group psychotherapy, experiential and management training) to learn more about themselves, experiment with new behaviors, and improve interpersonal skills, it can be expected that people will resist the group dynamics processes because they are frightening and demanding. The pressures to engage in self-disclosure, self-reflection, intimacy, confrontation and authenticity bring about changes in our self-concept framework, precipitate anxiety, shame, guilt, and other uncomfortable feelings. There is a natural tendency to avoid or suppress such feelings, and each of us has developed his or her own preferred Ego defense and group behavior means to do so. Avoidance group behavior or defensive inauthenticity in groups are usually well-ingrained and unconscious. Participants in group dynamics processes bring to the group life their own particular sets of defensive mechanisms which are expressed symptomatically as inauthentic experiences, behaviors and relations in the group. Because these defenses interfere with individual, group and organizational growth, it is important to recognize and deal with them effectively (Dimitrov, 2008).

Although all Ego defenses are essentially evasive in nature (Hentschel et al., 2004; Dimitrov, 2008), such intra- and interpersonal maneuvers may be categorized by whether the individual moves toward (“fight”) or away from (“flight”) the sources of personal and interpersonal conflicts and sources of anxiety-provoking experiences and events or chooses to act in an inauthentic way to manipulate other group members (“group manipulation inauthenticity”) (Thoresen, 1972). In our practice in groups, being therapeutic, training, or just natural (for instance, families, working and learning groups in their...
natural milieu), we observed and registered several streams of Ego-defensive functioning, causing different types of inauthenticity in participants in group dynamics:

1. **Fight Ego Defenses** (*Aggressive-defense inauthenticity*). These are based on the premise that “the best defense is a good offense.” One example is the *competition with the group facilitator/therapist* - the person who struggles to control the group or “out-do” the group trainer/therapist may be attempting to prove his or her group prowess in order to avoid dealing with his or her own behavior in the group. Another good example is *cynicism*. This may be manifested by frequent challenging of the group contract and goals, skeptical questioning of genuine behavior of group members, and attacks on stronger, threatening members of the group. Another typical aggressive form of defensive group behavior is so called *interrogation* - a barrage of probing questions keeps one on the defensive inauthenticity. An individual who habitually cross-examines others in the group under the guise of “gaining helpful information and understanding” may be fighting to keep the spotlight safely away from himself or herself.

2. **Flight Ego Defences** (*Passive-defense inauthenticity*). These are the most frequently used means of avoiding authentic, honest, feeling-level involvement in group dynamics processes. One good example is for instance the group members’ *intellectualization* (head trips, dime-store psychology and psychotherapy). These are processes by which individuals deal with their own emotions in objective, diagnostic, or interpretative manners so that they never come to grips with their own gut-level feelings (e.g., “I guess I’m angry with you because you remind me of my older sister”). Even entire groups may resort to becoming involved in apparently worthwhile but evasive, drawn-out discussions of social and general behavior issues. Another set of examples is related to *generalizations* - closely related is the tendency to make general, impersonal statements about group behavior instead of applying them directly to oneself or specific participants. For example, tense group members state, “People can really get anxious when there are long silences in the group,” when each of them really means, “I am very uptight with this silence in the group”. Specific passive-defensive mode of group behavior is the *projection*. Here the individual group member attributes to others in the group traits that are unacceptable in himself or herself (e.g., someone competing for attention in the group may attack another person for using more than his or her share of the group’s time). Probably one of the most frequently utilized passive defense in groups is the *rationalization* - an attempt to justify maladaptive behavior by substituting “good” reasons for real ones (e.g., “I am not getting very much out of this group because there are not enough people my age, and I just can’t relate with the group members,” or “If only I were in that other group, things would be better”). A good deal of inauthentic group behaviors are defensively motivated and enforced by defensive *withdrawal*. This passive defense may vary in intensity from staged boredom to actual physical removal of oneself from the group interaction and the group itself. Consistently silent people may be passive learners but are not growing interpersonally. Groups that fall silent frequently, especially after dramatic moments, are also in defensive flight. The tendency to deal with past interaction issues instead of the “here and now” is another form of withdrawal in inauthenticity.

3. Inauthenticity in group dynamics settings quite often take the form of **Group Manipulation Defenses**. For instance, groups member frequently maneuver other members into specific kinds of relationships in order to protect themselves from deeper involvement or confrontation with their own real feelings, experiences, and behaviors in the group. One illustrative example for such a defensive inauthenticity in groups is *pairing* – group members seek out one or two supporters and form an emotional subgroup alliance in which they protect and support each other. Another is so called “red-crossing” which may occur both within or outside subgroups. In conflict or
confrontation group situations, a group member mediates for or defends the person under fire. The assumed contract is “Let’s keep it safe; I’ll come to your aid if you come to mine”. An entire group may find itself spending excessive amounts of time and energy on one individual. This is a specific way of group manipulation defense – focusing on one of us only. By keeping the spotlight on a single person for an extended time period, the opportunities increase for large numbers of group members to fall silent or keep the action away from themselves.

Even when well recognized in the group work, the task of dealing with each of these defenses leading to inauthentic behavior and relationships in groups is not an easy one from practical viewpoint. Occasionally, an appropriate nonverbal or other structured experiential group activity can be an effective means of uncovering evaded authentic feelings, desires, and attitudes of group members. However, there are no simple, consistently effective methods or responses for dealing with these defenses and the resulting inauthenticity in group life. Generally, once the evasive maneuver is recognized and inauthenticity displayed in group interactions, the person(s) involved could be confronted, keeping in mind the tenets for effective feedback. Typically, as the atmosphere of mutual trust and the reflective capacity of the group members is established, they become more capable to lower their defenses and risk experimenting with their authentic emotions, behaviors and relations which brings to the group and its members new growth producing opportunities.

2. A NEW THEORETICAL MODEL OF DEFENSIVE INAUTHENTICITY IN GROUP DYNAMICS SETTINGS

An increasingly number of people in modern society suffer from weak authenticity structure which is characterized by a lack of self-realization, autonomy, character strength, stereotype and inauthentic behavior and relationships, inability to use (internal) dialogue and self-reflection in order to learn about oneself and defining oneself as an individual, and so on. To address these issues in this paper we propose a new theoretical model of defensive authenticity and some suggestions to regain a more authentic attitude and self-expression through the great potential of group dynamics in therapeutic, training and organization development contexts.

Living and working successfully in modern organizations and societies requires excessive adjustment abilities and willingness to learn and change. People who are able to do so run an increased risk to choose an opportunistic and conformistic, i.e. inauthentic lifestyle in order to obtain optimal materialistic and social profits from their capacities, anticipation skills and character flexibility. The problem is that such inauthentic lifestyles might easily interfere with deep authentic wishes, needs and development and the consequence might be weakening of and alienation from the Real, Authentic Self. In the long run the consequence could be severe lack of or fragile authenticity (i.e. chronic defensive inauthenticity) that will be characterized by absence of or serous distortion of authentic experiences, activities and relationships, which have negative impact on other traits and conditions. As psychologists, group dynamics trainers, psychotherapists and OD consultants we have worked in the past years with an increasingly number of people who suffer from a pathogenic, dysfunctional form of fragile authenticity structure of their inner experiences, behaviours and relationships with others. Following the work of Martens (2005c) the Fragile Authenticity Structure (FAS) is already considered an independent diagnostic category in clinical psychology, psychopathology and psychotherapy and describes well the symptoms of defensive inauthenticity.
Authenticity, both at individual and group behaviour level, can be defined as to be true to ourselves. It has something to do with the self and has something to do with being truthful or sincere in relationships with others (Bovens, 1999; Mareena, 2012). We all are born into a fully-scripted, well-organized on-going social structure (into the world of “they”). And we all will remain absorbed in the world of “they” for our whole lives unless we discover how to become more Authentic (Heidegger, 1927/1962). According to Heidegger (1927/1962) understanding of being (including our own existence and identity) is itself a form of authenticity. For Heidegger authenticity is a uniquely temporal structure and a process of unfolding possibilities. According to Heidegger the conscious self is coming to terms with being in a material world and with encountering external forces and influences which are very different from itself; authenticity is one way in which the self acts and changes in response to these pressures. Authenticity concerns a person’s relation with the world (the inner one, and the outer one as well), it can not be arrived at by simply repeating a set of actions or taking up a set of positions. In this manner, authenticity is connected with self-reflection and creativity: the impetus to action must arise from the person in question, and not be externally imposed (Heidegger, 1927/1962). Authenticity can thus be understood as a form of creative and reflective self-realization, creative inquiring of the world and ourselves, and a way to liberate us from our false, inauthentic self, undesired conditioned responses and wrong choices. Creativity and self-reflection, of course, are one of the major means by which the human being liberates himself from the fetters not only of his conditioned responses, but also of his usual choices. The concept of the healthy, self-actualizing, fully-human person seems to come closer and closer together, and may perhaps turn out to the same thing (Maslow, 1962). Authenticity is thus a state of being that is active, congruent, contemplative, dynamic, and teleological - an agency burgeoning with quiescent potentiality (Guignon, 1993; Mills, 1997). However, the realization of authenticity is only possible in conjunction with other individuals, usually in real life groups and organizations. There is, according to (Ferrara, 1998), no such thing as an authentic identity which does not presuppose a moment of recognition on the part of the other. It requires that we think from the standpoint of everyone else in our lives in human groups and organizations (Ferrara, 2004).

The authors, being trained and experienced as group dynamics therapists and consultants believe that as a result group empathy, reflective and transformative capacity is involved in authenticity activities of effective, non-defensive human groups and organizations. Psychodynamic models of human groups and organizations describe four dimensions of authenticity or fulfillment of an individual identity in group and social life: self-coherence, self-vitality, self-depth, and self-maturity. Self-coherence of an individual identity is meant as cohesion versus fragmentation, continuity versus discontinuity, and demarcation versus indistinctness. Self-vitality, on its part, refers to the experience of joyful empowerment which results from the fulfillment of one’s central needs, desires and capabilities. Thirdly, Self-depth designates a person’s capacity to have access to his or her own psyche without falling into the trap of complete transparency of the self. Finally, a fulfilled identity possesses a quality of Self-maturity, which is described as the ability and willingness to come to terms with the facticity of the natural, the social, and the internal world – without losing one’s coherence or vitality (Ferrara, 1998; Kohut, 1978; Mitchell, 1997; Stern, 1997).

On that basis we regard authenticity as a set of core characteristics which is required for a discerning, unique, meaningful and healthy life. This cluster contains a rather complex pattern of interactions between traits, behaviors or conditions that in turn correlate with intrapsychic - (internal conflicts, feelings, desires, primitive drives), psychosocial, cultural, spiritual, and possibly even political factors. This is the reason that this phenomenon is often difficult to describe. As a consequence, authenticity is a condition that is generally not understood very well even by academically trained psychologists and
it is frequently exchanged with other characteristics and attitudes such as charisma or freakish, selfish behavior. This is one of the reasons why people are not aware how alienated they are from their Authentic Self. When people do not know exactly what authenticity is, they will not be able to develop adequate and correct conceptions and associated mental and social models for the development of authenticity. Such guiding mental and social life models can lead us out of our prison of self-alienation, harmful and false self-myths, self-deceptions, feigning, and self-denial. Such mental, emotional and social liberation that is the result of growth of authenticity correlates with emotional well-being, happiness and mental health (Martens, 2005b; 2005c).

In general, the lack of authenticity (or inauthenticity) could also be considered a result of: (a) fear of life, (b) lack of character, or Ego-strength, (c) lack of Self-awareness of the possibility to be authentic, (d) lack of Self-reflection or knowledge about what authentic experiences, behaviors and relationships with others are or not (as a consequence of cognitive disorder, negative impact during early personality development and upbringing; deprivation or trauma), (e) mental disorder such as personality disorder that are characterized of character flaws and social-emotional and moral incapacities; and neurobiological and genetic abnormalities.

The most important for the perspectives of the present study of defensive inauthenticity in group dynamics settings is the very interactional nature of human authenticity and inauthenticity (Table 1 and Table 2). The key interactional correlates of authenticity are: empathy; self-realization; self-investigation/self-knowledge; reality testing; honesty; optimal social-emotional, cognitive, and moral development; alertness, character or Ego-strength, perseverance; courage, creativity, originality; favorable neurobiological and genetic conditions (determine social-emotional and moral development (Martens, 2002, 2004) and upbringing, cultural and environmental impact (determine social-emotional development)(Martens, 2005a; 2005c).

For each and every human being becoming authentic is intrinsically difficult, due in part to social pressures to live inauthentically, and in part due to a person's own character. It requires self-reflection, self-awareness and in-depth self-knowledge, it alters radically our relationships with other people.
(with the risk of loosing popularity, social contacts and associated group exclusion and social isolation), and it carries with it its own set of moral obligations (Taylor, 1992). Moreover, authenticity is a revelatory state, where one perceives oneself, other people, and sometimes even things, in a radically new way (Taylor, 1992).

The authors observed that in therapeutic and training groups that this might lead to excessive adjustment activities and serious problems in persons on the road to authenticity and people in their environment. Becoming authentic in group dynamics settings might provoke feelings of distrust (it might easily regarded as deviant, maladjusted, indifferent and/or anarchistic attitude) and jealousy in other group members and this will easily lead to experiences of being rejected and cast out. Another set of problems as a consequence of the search of authenticity in groups might be (a) confusion about one’s identity (self-investigation in group dynamics settings can make us increasingly aware of our dark sides, mental blindness, and cowardice), (b) relapse and associated internal crisis (lack of self-confidence/esteem), (c) stress and exhaustion as a result of the long-lasting and difficult process of changing attitudes, behaviors and ideas and fight against old impulses, habits and tendencies.

Inauthenticity or lack of authenticity in group dynamics settings specifically, and in life, in general, might have following significant and aversive correlates:
Being not true to oneself might result in **missing the point in his or her life**. Only a authentic person is able to effective self-realization, self-reflection and associated optimal self-knowledge, self-development and fruitful choices.

**Lack of autonomy and dependency upon other people.** Cast into the blind, purposeless whirl of existence, we must either choose our own lives or have our lives chosen for us by the social forces already in operation when we were born. There are no given, automatic meanings in human life. We human beings must create whatever goals we will pursue (Park, 1999). The lack of autonomy correlates with a lack of self-respect, (unconscious) feelings of inferiority and guilt because of self-neglect and lack of courage to be authentic.

**Lack of empathy** (Orange, 2002), lack of ability to think from the standpoint of everyone else (Ferrara, 2004) and associated social-emotional and moral underdevelopment. In groups authenticity and empathy are not only compatible with but also necessary to each other (Orange, 2002). That is why in group dynamics settings authenticity can only become mature when there is a balance between our internal and external world, when we have such a commitment to other group members (other persons, in general) that we are able to use their information about ourselves and the world adequately (in order to detect our blind spots and specific limitations). In contrast, empathy in group dynamics settings, and in life, more generally speaking, will be mature when its expression and motives are inspired by our real, Authentic Self. As a consequence a lack of authenticity will be linked to lack of empathic capacities/development, which in turn is determined by a lack of social-emotional and moral awareness/ability (empathy is a moral emotion) and/or neurobiological (dys)functions (Martens, 2002, 2004).

**Focus on over-adjustment and linked social stereotype thinking/behavior,** lack of self-realization and associated lack of self-investigation and individuality. That stereotyping thinking itself is characterized by predictable and inauthentic behaviors and a lack of creativity, individuality, - courage, and - originality. Furthermore, stereotyping thinking and behaviors in groups are in the long-term boring for the individual itself and its environment and it might easily lead to exhausting and despairing reactions and emotional burnout of all group members which are confronted with it. Consequently, the person in question will be more and more aware of his or her lack of original group behavior and weak presence in the group as a whole. However, even when such group member becomes gradually motivated by the group dynamic processes and other in the group to change attitude (as a result of this awareness) he or she will often not able to determine the precise nature of his or her uninteresting behavior and weak group presence and hat could be done about it.

**Lack of Self-reflection or internal dialogue** (Martens, 2003a; 2003b), lack of dialogue with others (Taylor, 1992) and lack of use of optimal feedback from other individuals in the group and in life. Taylor uses the case of well-known Oedipus in order to illustrate and support his thesis. Oedipus is given ample opportunity to engage in dialogue and self-reflection. However, when Oedipus talks to others, he only listens to what he wants to hear. When Teiresias tries to tell him the truth, he becomes angry and says, “And who has taught you the truth? Not your profession surely”. Instead of trying to understand what Teiresias is saying, he immediately discards it because it does not fit into his plan to pull Thebes out of the plague. He is unwilling to engage in true dialogue and self-reflection, because he is afraid that it might cause him to question his own beliefs. Oedipus is not living his life authentically; he is not being true to himself. In his arrogance he believes himself greater than he really is, and this prevents him from truly seeking his own individuality. Oedipus becomes so caught up in himself that he cannot see his own shortcomings.
This prevents him from truly knowing himself. When he goes to the oracle at Delphi to ask who his parents are, he does not follow the advice inscribed above the gate, “Know Yourself”. His lack of Self-reflection and Self-knowledge leads to a lack of interest in authentic dialogue with others. If he had known himself going into the oracle, he would have realized that running from his fate would solve nothing. Had he been more secure with his individuality and allowed himself to engage in conversation he might have avoided his ultimate demise. Dialogue and optimal utilization of feedback of other persons is essential in group dynamics settings if one wants to be truly capable of defining him- or herself as an individual. Our own observations in groups reveals to us that the capacity to initiate and maintain internal dialogues is a significant requirement for optimal and individualistic social-emotional activities/development, which is necessary for authentic development in group dynamics settings.

Lack of self-investigation resulting in a lack of Self-reflection and Self-knowledge, Self-criticism and Self-correction; Self-alienation; Self-confusion; and lack of Self-esteem and finally, lack of emotional well-being and sense of personal happiness. Inauthentic individuals as group members and in their lives know (unconsciously and often in a vague manner) what is going wrong, although they try to avoid introspection in order to: (a) avoid conscious awareness of their lack of authenticity, and (b) prevent coping with the difficult consequences of such Self-awareness such as problematic change of attitudes/lifestyles and social and materialistic difficulties. This process of inauthentic and in long run defensive avoiding of Self-awareness and possible problems leads to an absence of or delayed development of abilities that have significance for a meaningful life such as (a) capacity to choose friends that are appropriate for us (who stimulate us and who can learn us about ourselves), (b) capacity to find out how we can live in this world without self-denial and loosing our individuality, and (c) ability to develop special social-emotional, cognitive and moral awareness in order to optimize social interactions and stimulate effective and correct judgments that may also protect against harmful influences.

Harmful Self-myths, Self-deceptions and false Self-image (as a result of lack of Self-investigation, reality-testing, and effective use of external feedback that is provided by other people), and playing inauthentic group and social roles that are not supported by their real, Authentic Self. The lack of authenticity in groups and life is linked to a lack of (ability to) acceptance of other person’s real self because this might be experienced as a confrontation with his or her own Self-neglect and Self-denial. A lack of authenticity in group dynamics settings is also linked – to mention few of our own observations, - to incorrect cognitive and attributive processes, and mental representations as consequence of a lack of reality testing experience and ability of group members.

Internal emptiness (lack of real inner vitality) and inner suffering (and associated feelings of shame and guilt) because of own unconscious awareness of loosing/trading once own true self.

Lack of authenticity in groups is quite often linked to specific inner blindness or incapacities (lack of recognition and judgment of own abilities regarding correlates of authenticity such as true self; integrity; lack of ability to introspective internal dialogue; lack of assessment of reality of truth, also in other persons behavior; lack of capacity to find inspiration in ourselves; lack of internal anchor; lack of inner strength, steadiness and durability; lack of sensitivity to essential mental, emotional and moral values; lack of self-love and self-happiness).
• **Deviant and/or dysfunctional intrapsychic defense mechanisms** such as repression, denial, excessive shame-rage reactions (anger as a reaction on shame), pathological narcissistic development (self-glorification in order to neutralize excessive feeling of self-hate and shame), and lack of satisfaction of developmental needs (each individual is unconsciously or consciously aware of it).

3. **POSSIBLE STEPS OUT OF INAUTHENTICITY IN GROUP DYNAMICS SETTINGS**

Maslow (1970) and Park (1999) have already made some suggestions that might be very useful for candidates who attempt to enhance their authenticity in group dynamics and real life settings. If people are not pleased with the enculturation they received, there is no way to avoid or skip that part of human development. They had to become integrated conformists before they could consider becoming more autonomous. This process of more or less painful Self-investigation and becoming motivated for change oneself empowers many individuals in modern societies to look back on the social processes that created them. Park (1999), for example, speculated that when persons understand their own enculturation and inauthenticity, they can begin to resist and transcend that negative socialization effects. Autonomy means being self-governing - from the Greek for Self (“autos”) and law/rule (“nomos”). We can become more autonomous and authentic through a long process of making free choices (Park, 1999). If people want to become more authentic, they will need to devise their own reasons for living, which might go beyond what anyone they ever tried before. Their first task is to explore, imagine, and experiment with various life-meanings until they devise a set of purposes and goals that seem worthy of their comprehensive efforts (Maslow, 1970; Park, 1999). Instead of spending their lives trying to satisfy their deficiency needs, individuals can become more self-actualizing by creating meaningful life-purposes and interpersonal relationships. Persons are self-actualizing if they pursue meanings and values beyond themselves and their families. They need group and social experiences that transcend their earlier concerns for what other people think and focus instead on being the persons they choose to be. In short, they grow away from conformity toward autonomy (Maslow, 1970). Maslow and Park, however, did forget to mention some important issues in this context. The first step in this process of change is Self-investigation. But, persons who lack authenticity are not used to Self-investigation (they do not know how, what, why and when). Without professional guidance and well facilitated group dynamics settings (educational, training, and/or therapeutic) this first step will not succeed for many persons with fragile authenticity structure and chronic defensive inauthenticity of their self-experience and social behavior. Furthermore, the process of becoming more autonomous in making free and authentic choices will be a failure for many of them without profound support from others.

Martens (1997, 1999, 2000, 2003) revealed that authenticity, both in severe personality disordered and “normal” persons, might be significantly provoked and stimulated by shocking and/or impressive life events (such as a divorce, death of partner, disease), positive experiences (falling in love; academic and/or vocational success after a long episode of bad luck) and real encounters with other individuals in group dynamics settings that are cleared up from the negative consequences of their inauthentic and defensive behavior. In group (educational, training and therapeutic) settings it is very important to make people aware of these important learning and transformative moments and to help them to use the psychodynamics of these moments in an optimal manner. Experiential, interactive and reflective aspects of group work are very fruitful for increasing authenticity and remission in persons with severe defensive inauthenticity.
Defensive inauthenticity is a rather complicated cluster of interactional features and conditions. Therefore all correlates of defensive functioning and resulting inauthenticity of participants’ behaviors in group dynamics settings should have our professional attention during all group sessions (being educational, training, therapeutic or organizational) targeted towards personal and authenticity growth, especially stimulation of social-emotional, moral (also empathy) development, reality testing, self-investigation, self-reflective (internal dialogue) and optimal utilization of feedback from other group members, and self-realization. Most types of group psychotherapies and well designed group dynamics training and organization development programs are equipped for stimulation of these capacities, but some special emphasis on defensive inauthenticity is necessary in all of them (Kahn et al.,2004).

It is the purpose of a well designed and run group dynamics program to fill the person’s social emotional developmental gap by means of specific narrative and contemplation interactions in the group life. It has to be directed towards enhancing of Self-awareness and associated dimensions such as Self-cognition, social-emotional awareness, empathy, adequate information processing, aspects of the person’s own authenticity, creativity, responsibility, self-knowledge. During group dynamics sessions important issues such as authenticity, vanity; emotional, moral and social capacity; reality testing; creativity and faith in life; and even spirituality might be examined. It leads to or support sublimation, because group dynamics processes may enhance the quality of characteristics and conditions that are significant for adequate sublimation such as authenticity, reality testing, self-examination (and linked self-knowledge, contemplation), constructive creativity, and social-emotional capacities. Another specific advantage of the group dynamics settings is its focus on enhanced Self-reflection of group members. Self-reflective activity leads, according to Ferrara (1998), to the notion of the authenticity or integrity of an identity. The very access to uninterpreted group life reality might include access to our own internal reality and correlated (lack of) authenticity (reality testing, self-investigation. Studying the group life is studying ourselves (all group members are related to that group life in their “here and now” group interactions). But, only when they are as honest and alert as possible they are able to develop a correct judgment and validity (also about themselves as part of the group, and social world). One of the key priorities of the group dynamics facilitator (therapist, trainer or consultant) is to provide some guidance to group members that might facilitate a solid start and progress in practicing self-reflective experience and judgement. Ferrara (1998) links the idea of validity (as authentic intersubjectivity) to reflective judgment taken as a model for the kind of judgments in terms of which we evaluate the degree of appropriateness of a course of action, or of a life-project, to an identity. For instance, weighing of personal emotions, values and attitudes in the group interactions is only associated with a growth of authenticity when it is characterized or accompanied by: (a) self-investigation, (b) motivation for growth of authenticity, (c) growth of social-emotional awareness/capacities of group members (in such way that it is not excessive self-centred), (d) adequate maturity and emotional intelligence, (e) capacity to learn from interpersonal experiences and, (f) ability to use social-emotional feedback from other people in the group.

Group dynamics settings are conducive to group members’ empathic abilities, reference to others, recognition of the importance of others and that stimulates both self-reflection and authenticity of behaviour and interpersonal relations within the group. Being the fundamental “source of normativity” in the group, authenticity as conceived by Ferrara (2004) has to incorporate a moment of in-depth self-reflection, combined with the reference to others, namely the intersubjective moment of mutual recognition. Thus in group members’ pursuit of an authentic identity, recognition on the part of others is always presupposed as part of the very group relations development. It requires that we group members feel and think from the standpoint of everyone else in the group (Ferrara, 2004). The group
dynamics settings provide options for evoking and training group members’ empathic abilities and increase their self-awareness of the importance of other persons in the group, which are paired with specific cognitive activities (reality testing, critical information processing and reflections) in order to estimate correctly the value, needs and position in our life of other persons, and associated use of this information for catharsis, sublimation and transformation of undesirable into desirable features and characteristics (which reduces defensive inauthenticity and facilitates authenticity in behaviour and relationships). Group dynamics settings are an effective “reflective space” for group members in finding the point in their earlier lives when authenticity was still present. Buddha developed his own technique to regain authenticity. In his contemptions he searched the point in his childhood when he lost his pure and authentic self and when his self-alienation and self-denial began. By finding out how he was before that point, Buddha developed further in this line his Authenticity Self. This is also a useful group dynamics process for group members who want to stimulate their growth of authenticity.

Of course, this might turn to be a difficult process for persons who lack authenticity severely due to their excessive defensive functioning, because remembering such transition requires a minimum of authenticity which supports the reflective self-observer in group members (who controls their intrinsic virtues, attitudes, purity and honesty) even during and after those moment when personal development went dramatically wrong.

Inauthenticity nowadays is psychiatrically, psychologically, sociologically, and philosophically a very significant phenomenon, both in group experiences and in the daily lives of all people. The lack of authenticity appears to be correlated with many important personality traits, psychosocial capacities and conditions. It seems to play a central role in human life since it determines mental health problems, well-being and as a consequence the very quality of life of modern people. A lack of authenticity due to defensive functioning and learned inauthentic behaviors leads to enormous intrapsychic, social, emotional and moral frustrations for the person in question as well as individuals who are confronted with unauthentic attitudes and behaviors of other persons. However, it is important to know that all vital correlates of authenticity can be normalized by means of development a much healthier and more mature social-emotional attitude and capacity in the context of well functioning human groups and organizations. Furthermore, the defensive inauthenticity could and should be studied and treated profoundly in real life and group dynamics settings, because only in this manner it is possible to construct suitable and accessible group training and therapeutic programs for all categories of individuals with more or less fragile authenticity structure.

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THE RELATIONSHIPS BETWEEN AUTHENTICITY AND EMOTIONAL WELL-BEING

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Abstract

There is a great variety of conceptualizations of authenticity ranging from emphasizing actualization of "being needs" to engaging in self-determined behavior consistent with intrinsic organismic needs. They are complemented by some empirical data indicating that authenticity is linked to healthier psychological functioning and subjective well-being (Sheldon & Kasser, 1995). In this paper, we offer a new multicomponent conceptualization of authenticity and report initial findings obtained with the Bulgarian version of the Authenticity Inventory (AI) (Goldman & Kernis, 2001) and indices of emotional well-being. We found that higher total scores on the AI were positively related to reported self-esteem level and life satisfaction. Research findings suggest that the authenticity components have important implications for various aspects of healthy psychological functioning and emotional well-being including job satisfaction and lower levels of occupational stress and emotional burnout.

Key words: authenticity, emotional well-being, distress, burnout, self-esteem

INTRODUCTION

Human well-being has always been an important challenge to psychological research and practice. In more pragmatic terms the recent studies clearly established the strong relationship between emotional well-being, stress and human performance (Gilboa et al., 2008; Judge et al., 2001). Hence, there is a growing need to fully understand what leads to emotional well-being. Since emotional well-being is very important for many areas of individual’s life, understanding how to maintain and promote emotional well-being is crucial.

Emotional well-being and stress have been mainly explained by socioeconomic and social support factors (Viswesvaran et al., 1999) and we still know few about personality antecedents and factors that could lead to emotional well-being. Amongst the intrinsic personal factors, authenticity has recently emerged as a potential predictor of emotional well-being (Ilies et al., 2005). Some studies showed empirical support for the positive link between authenticity but the number remains limited. As pointed out by Pavot et al. (1997), “conceptually, the connection between self-aspect congruence and subjective well-being seems clear, yet specific empirical linkages are largely lacking” (p. 184).

There is a growing need to assess the role of authenticity on specific domains of healthy psychosocial functioning and development (Ilies et al., 2005; Mareena, 2011a; 2011b; 2012; Mareena & Dimitrov, 2012a; 2012b). To our knowledge, previous studies focused on general authenticity (Goldman and Kernis, 2002) and tended to favor a hedonic perspective of well-being (i.e. subjective well-being or experience of happiness), putting aside the eudemonic aspect of well-being (i.e. existential meaningfulness component of emotional well-being) (Lent, 2004; Keyes et al., 2002; Ryan
and Deci, 2001; Ryff and Keyes, 1995). Not taking into account this perspective could lead to a restrictive view of well-being and limit the scope of the findings.

Traditionally, emotional well-being has been conceptualized according to two distinct traditions: hedonic/subjective and eudemonic/psychological (Waterman, 1993; Keyes et al., 2002; Ryan & Deci, 2001). According to the results of a broad study using a national sample of US adults, indicators of subjective well-being and psychological well-being constitute taxonomically distinct reflections of emotional well-being (Keyes et al., 2002). Accordingly, McGregor and Little (1998) found two distinct factors of emotional well-being through factor analysis: (1) subjective well-being or experience of happiness; and (2) psychological well-being or sense of meaningfulness. Subjective well-being examines the evaluations of affect and life satisfaction or quality (Diener, 1984) whereas psychological well-being can be conceptualised as realizing one’s true potential across lifespan (Ryan & Deci, 2001; Ryff and Keyes, 1995) and is the perceived thriving related to the existential challenges of life such as pursuing meaningful goals (Keyes et al., 2002). Unfortunately, psychological well-being has been neglected in studies on emotional well-being (Lent, 2004; Keyes et al., 2002; Ryff & Keyes, 1995). Hence, along with subjective well-being, it constitutes a more comprehensive view of emotional well-being (Ryan & Deci, 2001).

Accordingly, and following Ilies and colleagues’ (2005) recommendation, namely to measure authenticity in important life domains like work, the empirical component of the present study aimed to identify the relationship between authenticity at work and emotional well-being in the workplace. In the next sections of this paper, alongside with the definitions and conceptualizations of authenticity and emotional well-being some of our empirical finding will be selectively displayed in the context of revealing the established relationships between authenticity and emotional well-being.

**AUTHENTICITY AS A MULTICOMPONENT PSYCHOLOGICAL CONSTRUCT**

In psychological literature, authenticity refers to being one true or real self and acting in congruence with one self and values. Humanistic psychology theorists refer to self respect, respect of one’s needs and values (Erikson, 1959; Maslow, 1976), whereas self-determination theorists such as Deci and Ryan (1995, 2000) and Sheldon and Kasser (1995) refer to authenticity in terms of self-determined or self-initiated behaviors in concordance with intrinsic basic psychological needs of competency, autonomy and relatedness.

Recently, a more comprehensive conceptualization of authenticity has emerged (Ματσεία, 2011a; 2011b; 2012; Ματσεία & Διαμίτρη, 2012a; 2012b). This conception is strongly related to self-determination psychodynamic theories of healthy psychological functioning and growth. Indeed, Goldman and Kernis (2002) define authenticity as the unobstructed operation of one’s true or core self in one’s daily enterprise. According to their model, authenticity is comprised of (a) cognitive-affective (i.e. self-awareness and unbiased processing of self-relevant information) and behavioural-relational dimensions (i.e. authentic action and authentic relations with others). Cognitive-affective aspects of authenticity are related to the understanding and appraisal of the self. Those dimensions could be integrated in Deci and Ryan’s (2000) view of authenticity defined as aspects of the personality that are fully self-endorsed, volitionally enacted, and personally meaningful to the individual. On the other hand, behavioural-relational dimensions of authenticity are merely acting in concordance with one’s own true self and being genuine in one’s interactions and relations (Goldman & Kernis, 2002; 2004; Kernis & Goldman, 2006). As pointed out by Ilies and colleagues (2005), Goldman and Kernis’ (2002) multi-dimensional conceptualization of authenticity is very promising for studies on the
relationship between authenticity and emotional well-being in many life domains including workplace, family relationships, group and organizational roles, etc.

AUTHENTICITY AS A PREDICTOR OF THE EMOTIONAL WELL-BEING

Even if there are not many studies establishing the relationship between authenticity and emotional well-being, some concepts that are related to authenticity have been associated to both subjective/hedonic (experience of happiness) and psychological/eudemonic (sense of meaningfulness) well-being, suggesting a link between authenticity and emotional well-being. There is some empirical support for the positive relationship between authenticity and, respectively, subjective and eudemonic components of the emotional well-being. Self-determination theorists (Deci & Ryan, 1985; Ryan & Deci, 2001) suggest that authentic integration and expression of core self-aspects are positively related to emotional well-being. Sheldon and colleagues (1997) performed a study on the emotional well-being through important roles (i.e. student, friend, romantic partner) amongst university students. The results revealed that individuals deliberately displaying valued aspects of the self in a role were less anxious (b = 20.25; p < 0.01), less depressed (b = 20.29; p < 0.01), and less distressed (b = 20.28; p < 0.01) than those who were more inconsistent with their core self.

Hence, authenticity as the consistency of actions with the core self was positively associated to “happiness” component of the emotional well-being. Ryan et al. (2005) results abounded in the same direction. In their study on self-complexity amongst 89 students, they established that authenticity of the self aspects was strongly related to indicators of subjective, happiness component of the emotional well-being such as depressive symptoms (b = 20.52, p < 0.001), anxiety (b = 20.53; p < 0.001) and perceived stress (b = 20.56; p < 0.001). Also, in a series of researches on self-concordance of pursued goals, Sheldon and colleagues (Sheldon & Elliot, 1999; Sheldon & Kasser, 1995) showed that feeling one’s goals are consistent with the self was positively associated to well-being. Moreover, Sheldon and Elliot (1999) showed there was an interaction between self-concordance and goal attainment, meaning that participants who pursued life goals with a sense that they express their authentic choices displayed more happiness (subjective component of the emotional well-being) when they reached their goal. Hence, according to these studies, perceiving congruence with the self and self-endorsement across roles and in the targeted goals is positively related to subjective component of the emotional well-being. Goldman and Kernis (2002) found out as well that general authenticity was positively associated to life satisfaction (r = 0.40; p < 0.01), and negatively related to negative affect (r = 241; p < 0.01). Results revealed that cognitive-affective dimensions of authenticity were both positively correlated with satisfaction (r = 0.43; p < 0.01 for self-awareness and r = 0.23; p < 0.05 - for unbiased processing of self-relevant information) and negatively related with negative affect (r = 20.36; p < 0.01- for self-awareness). Hence, there is growing data supporting the idea that authenticity is positively related to hedonic or subjective component of the emotional well-being but none addressed these relationships in important life domain as the workplace.

There are two main traditions in the study of emotional well-being. And to assess fully the relationship between authenticity and emotional well-being, there is need to address another important component of emotional well-being, namely the psychological or existential components of the emotional well-being. Sense of meaningfulness is amongst the most important dimension of eudemonic components of emotional well-being (Ryff & Singer, 1998). And it seems very intimately related to authenticity. In Reece’s (2003) cases study about authenticity amongst five professionals, amongst the higher order categories that came off, experiencing meaning in life; passion and happiness and engaging in
meaningful activities were directly reported when participants were questioned about living authentically.

Quantitative studies also show a link between authenticity and existential components of emotional well-being. A study on self-concordant goals amongst 90 university students supported the positive connection between being self-concordant in one’s goal pursuit and an aggregated measure of existential components of emotional well-being comprised of meaning, autonomy, mastery, relationships, growth and purpose \( r = 0.31; p < 0.01 \); Sheldon et al., 2002). Indeed, individuals who had a more integrated personality tended to display high existential well-being. Also, in study on personal projects, McGregor and Little (1998) evaluated the relationship between integrity of the pursued project (merely, the consistency of the pursued actions and the self) and existential components of the emotional well-being. According to their results, integrity was positively related to meaning \( b = 0.31; p < 0.001 \). Also, when competing for variance, integrity amongst senior managers had a stronger association with well-being than efficacy, whereas it was the contrary amongst students.

In the self-discrepancy literature, Campbell et al., (1994) showed that discrepancy between the real self and the ideal self was consistently negatively related to meaning in life \( b = -0.16, p < 0.001 \). Hence, the closer individuals felt to their ideal selves, the more likely they were to report higher existential well-being. However, amongst the reported studies, again, none has been made in work settings.

### SOME EMPIRICAL EVIDENCE THAT AUTHENTICITY CORRELATES WITH THE EMOTIONAL WELL-BEING AT WORK

**Study 1**

According to the theoretical relationships between authenticity components and emotional well-being at work, we hypothesized and tested a mediation model (Мареева & Димитров, 2012b), predicting that authenticity will be positively related to (a) satisfaction at work, and (b) positive affect at work and (c) quality of the human relations, and (d) subjective meaning of work. Using data from 132 employees in an industrial company with high business results and objectively documented high organizational effectiveness, the study examined the relationship between cognitive-affective and behavioral-relational components of authenticity and emotional well-being amongst managers and employees.

The results revealed that authenticity of managers and employees, both at cognitive-affective and behavioral-relationship levels is positively linked to emotional well-being at work. Moreover, we found that these statistically significant relationships \( r = .45; p<0.01 \) for cognitive-affective components of authenticity and emotional well-being, and \( r =.51; p<0.01 \) – for behavioral-relational component of authenticity and emotional well-being) is partly mediated by their perception of the quality of human relations in the working groups and perception of the meaningfulness of their work.

Our preliminary aims were to follow Ilies and colleagues’ (2005) recommendation to measure authenticity in real-life organizational settings and to identify the relationship between authenticity components and emotional well-being at work. Research findings confirmed that both cognitive-affective and behavioral-relational dimensions of authenticity at work explained emotional well-being correlates of satisfaction at work. Hence, according to the results obtained, when employees were more authentic, they were also more satisfied and experienced positive affect more frequently and negative affect less frequently in their organizational settings. This finding goes along with the
humanistic view that sees authenticity as a privileged way of reaching happiness, i.e. hedonic components of the emotional well-being (Maslow, 1976). It is also in concordance with self-determination theory which postulates that self initiated actions leads to positive outcomes (Deci & Ryan, 2000). We also found out some specific mechanisms through which authenticity is related to existential components of the emotional well-being in effective organizations. As hypothesized by Ilies and colleagues (2005), authenticity is significantly related to emotional well-being on the part of the employees. Hence, perception of authenticity was associated to the perception of having a high quality of human relations in the immediate working groups and the perception of having/doing a meaningful job. So, employees who perceived they were themselves while exerting their functions in cohesive and supportive work teams also tended to find meaning and purpose in their occupation.

More importantly, the findings revealed that quality of human relations in work teams and the subjective meaning of work were significant partial mediators of the relationship between authenticity and emotional well-being. This result is supporting many views on the positive connection between authenticity, meaningfulness of life activities, quality of interpersonal and organizational relations, and general well-being. Indeed, Erikson’s (1959) theory of psychological growth alleged that humans possess a drive to find meaning in life through authenticity. Also, Jung (1983) postulated that within each individual there is a “spiritual seed” guiding towards a transcendent meaningful life in which the individual achieve full expression of one self. More recently, Csikszentmihalyi (1990) postulated that meaningful activities, such as work, that are initiated by the self lead to a healthy functioning. Therefore, the present empirical data showed that authenticity leads to meaning (existential component of the emotional well-being) which, in turn, leads to happiness (hedonic components of the emotional well-being). This finding highlights the positive bond between authenticity, satisfaction and emotions at work, through sense of meaning and sense of belongingness to well functioning, effective work groups. As pointed out by Ryff and Singer (1998): “Largely missing is a counterpoint literature on how work facilitates human purpose, meaning, self-realization, and enactment of one’s unique abilities, and thereby enhances one’s health. The linkage between these aspects of work and the enhancement of one’s health has rarely been addressed” (p. 8). According to our results, authenticity could be an important piece in the puzzle.

These empirical results have also key implications for the studies on self and occupational stress and emotional well-being, and how these studies can reciprocally inform each other in the future. Also, they shed a very new light on the potential role of authenticity in work settings addressing the following taboo: “To be or not to be” oneself when in organizational role. In our study, industrial employees who were themselves at work in an organizationally effective enterprise system experienced more positive well-being outcomes. Hence, in order to promote emotional well-being in work settings, authenticity should be encouraged in organizations. Authenticity of managers and employees in the workplace is significantly related to their emotional well-being. It appears that subjective meaning of work and high quality of human relations in working groups could be the important mechanisms through which the relationship between authenticity and emotional well-being at work is developed and maintained.

**Study 2**

In another still unpublished and ongoing correlation study we found that higher authenticity is negatively related ($r = -.62; p < 0.001$) to reported high occupational burnout in a small research sample of 76 Bulgarian teachers. They took part in a specific large group workshop designed to reduce occupational stress by using the transformative power of effective group dynamics training (Димитров & Матеева, 2012) Participants in the workshop had to ask themselves “What makes us
“true” or “authentic” in my professional and personal life”? According to teachers their authenticity occurs when they discover their true inner nature by sufficiently satisfying higher order psychological needs. That is, after gratifying their physiological needs, individuals then turn toward satisfying their "being" or growth-oriented needs. Focusing on growth-oriented needs presumably results in fuller knowledge and acceptance of one's true, or intrinsic nature, furthering one's path toward self-actualization (Maslow, 1968). In the same humanistic tradition Rogers (1961) emphasized the congruence between one's self-concept and experience as reflecting authenticity. He noted that maladjustment, distress and burnout often stem from our inauthenticity - the incongruence between one's immediate experiences (or behaviors) and one's self-reflections. Contributing to such incongruencies are conditions of worth that involve love-worthiness based on achieving externally based standards or expectations.

The study revealed that in their group experiences participating teachers emphasize the importance of self-regulatory processes to development of their authenticity at work and in life, in general. This corresponds with the work of Deci & Ryan (1985, 1995), Sheldon & Kasser (1995). Self-Determination Theory (Deci & Ryan, 1995, 2000) suggests that authenticity occurs when individuals self-regulate in ways that satisfy their basic psychological needs for competence, self-determination, and relatedness. In contrast, self-regulation based on meeting other people's expectations or demands (i.e., external regulation) is associated with inauthentic functioning (Sheldon & Kasser, 1995). Goldman and Kernis (2002) found that the more individuals characterized their academic goals as reflecting "who they really are," the more positive effect and life satisfaction they reported approximately one month later. Other research has found that self-determination (i.e., autonomous self-regulation) is related to higher levels of, and more stable, feelings of self-worth and lower levels of emotional distress, and burnout (Kernis, Paradise, Whitaker, Wheatman, & Goldman, 2000).

Our second study supported the hypothesis that teachers’ authenticity is an important aspect of their healthy psychological functioning and positive emotional well-being, measured by the lack of burnout symptoms and low levels of occupational stress. Using the multicomponent conceptualization of authenticity, we found out that all components of authenticity are closely related to lower risks of emotional distress and burnout among the teachers.

In our study and group work with the teachers we defined teachers’ authenticity as the unobstructed operation of one's true or core self in one's daily enterprise. More specifically, it involves the following four components: (a) self-awareness, (b) unbiased processing of self-relevant information, (c) authentic behavior, and (d) authentic relations.

The self-awareness component refers to having awareness of, and trust in, one's motives, feelings, desires and self-relevant cognitions. It involves being aware of one's strengths and weaknesses, trait characteristics, emotions, including knowledge about one's inherent contradictory self-aspects and their roles in behavior. Therefore, self-awareness is not reflected in self-concepts wherein inherent polarities are unrecognized or denied (i.e., that can be characterized as internally consistent; see Campbell, 1990). Rather, self-awareness represents a recognition of existing polarities that exist in one's self-concept, or, as Perls (Perls, Hefferline, & Goodman, 1951) put it, being aware of both "figure" and "ground" in one's personality aspects. Kernis and Goldman (2006) suggested that self-awareness involves knowledge and acceptance of one's multifaceted and potentially contradictory self-aspects, as opposed to rigid acceptance of only those self-aspects deemed internally consistent with one's overall self-concept.
A second component of teachers’ authenticity involves the unbiased processing of self-relevant information. Unbiased processing reflects objectivity in assessing one's positive and negative self-aspects, attributes, qualities and potentials. Stated differently, unbiased processing involves "not denying, distorting, exaggerating, or ignoring private knowledge, internal experiences and externally generated evaluative information."

The third component of teachers’ authenticity involves authentic behavior or life. Authenticity, in this sense, reflects acting in accord with one's values, preferences, and needs as opposed to acting merely to please others or to attain rewards or avoid punishments, even if it means acting "falsely", i.e. inauthentically Theoretically, authentic behavior involves behavior that reflects self-determination, that is, autonomy and choice, as opposed to controlled behavior that is contingent upon meeting introjected or external goals (Deci & Ryan, 2000; Kernis et. al., 2000). Our group work experiences with teachers looking for effective means of reducing their occupational stress suggest that authentic behaviors in group dynamics settings reflect sensitivity to the fit (or lack, of) between one's true self and the dictates of the school environment and an awareness of the potential implications of one's behavioral choices. Moreover, authenticity is not reflected in a compulsion to be one's true self, but rather in the free and natural expression of one's core feelings, motives, and inclinations in the environmental contexts one encounters.

Finally, a fourth component of teachers’ authenticity is relational in nature, involving valuing and achieving openness and truthfulness in one's close relationships with peers, colleagues, students and life partners. Relational authenticity involves an active process of self-disclosure and the development of mutual intimacy and trust so that people will see one's true self-aspects, both good and bad.

All these multiple components of authenticity are related, but separable from each other. For instance, situations invariably exist when environmental pressures may militate against the expression of one's true self (e.g., a teacher may choose not to express his or her true opinion about a school policy or a project to a highly punitive and powerful school director). Although behavioral (and perhaps relational) authenticity may be stymied in such instances, authenticity at the levels of awareness and unbiased processing may be fully operative. Self-awareness may involve active attempts to resolve conflicting motives and desires involved in knowing one's true evaluation and the implications expressing it may have for one's job security. Unbiased processing may involve acknowledgment of the fallibility of one's assessment capabilities. In contrast, inauthenticity may involve actively ignoring or denying one's opinion or unbridled belief in the superiority of one's judgmental abilities.

In essence, complex circumstances exist in which teachers must respond to simultaneously conflicting feelings and goals. Being authentic for them involves acknowledgment of these complexities and the use of one's core sense of self as an important source of information relevant to their resolution. In fact, conflicted feelings may be meaningful self-growth experiences that promote authenticity, inasmuch as they are informative about the complexity of one's true feelings. Overall, then, we would expect that greater authenticity would be reflected in more favorable psychological functioning and emotional well-being of teachers.

In the study 2 reported here, we established the relationships between authenticity and lower risk of emotional burnout and self-esteem level, i.e., feelings of self-worth that are dependent upon the achievement of specific outcomes or evaluations, and life satisfaction. Most importantly, total scores on authenticity measures were significantly related to each of the burnout and self-esteem measures. That is, greater self-reported authenticity was related to higher levels of self-esteem (r = .43, p < .01) and life satisfaction (r = .52, p < .01), and to lower levels of burnout (r = -.62, p < .01) and net negative affect (r = -.48, p < .01).
In terms of the individual components of teachers’ authenticity, the self-awareness was related to three of the four emotional well-being measures. Greater self-reported self-awareness was related to higher life satisfaction ($r = .46, p < .01$) and self-esteem ($r = .38, p < .01$), and to lower net negative affect, i.e. distress ($r = -.46, p < .01$).

The unbiased processing of self-relevant information related only to life satisfaction of teachers such that more unbiased processing was related to greater life satisfaction ($r = .33; p < .01$). The behavioral authenticity related to two well-being measures. Greater behavioral authenticity related to higher levels of self-esteem ($r = .42, p < .01$) and to lower risk of emotional burnout ($r = -.41, p < .01$).

Finally, the relational component of teachers’ authenticity was related to two well-being measures. Greater relational authenticity related to higher life satisfaction ($r = .61, p < .01$) and to less net negative affect or emotional distress ($r = -.46, p < .01$).

The findings from the study 2 offer some initial support both for our conceptualization and assessment of multiple components of authenticity. The total authenticity scores were positively related to self-esteem level and life satisfaction, and negatively related to emotional burnout and net negative affect, measuring the current level of emotional distress.

These findings suggest that teachers’ authenticity is related to feelings of self-worth that are not only more positive, but that are more secure as well (i.e., less contingent on specific on-the-job outcomes. Our findings also indicate that the greater self-reported authenticity was related to the frequency of experiencing negative distress and burnout generating emotions (i.e., less net negative affect), as well as more global appraisals of individuals' perceived satisfaction in life (i.e., more life satisfaction).

Taken as a whole, these findings provide additional empirical support for the contention that authenticity is related to healthy psychological functioning and positive emotional well-being. Authenticity components as measured by the subscales of the Bulgarian version of the Authenticity Inventory (Матеева & Димитров, 2012a) also showed some relations with specific measures of well-being. Although not all relations were statistically significant, all were in the expected direction. That is, all components on teachers’ authenticity correlated positively with life satisfaction and self-esteem and all correlated negatively with measures of emotional distress and burnout. Therefore, these data provide initial validity support for our conceptualization and measure of authenticity as a multi-component psychological construct.

CONCLUSIONS

One issue worthy of further examination is how authenticity relates to emotional well-being among people other than industrial employees and school teachers. For example, do the present findings obtained with a small non-clinical samples generalize to clinical samples of people with high levels of emotional distress and burnout? Also, does authenticity play the same role in different organizational settings and life domains different from work? In conclusion, we must say that further research is needed to determine how better to understand optimal psychological functioning, healthy psychosocial development and emotional well-being using the authenticity concept.
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A NEW RESEARCH MODEL FOR STUDYING THE EFFECTS
OF TRANSFORMATIVE FACTORS OF GROUP DYNAMICS
ON AUTHENTICITY AND EMPATHY DEVELOPMENT

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Abstract

Group dynamics training of managers provides unique opportunities trainees to get group experience as members of a group focused on developing their interpersonal skills, social sensitivity, empathy and authenticity. The two most common types of group training approaches are unstructured (e.g., personal growth oriented), and semi-structured (e.g., T-groups), both requiring some level of authentic self-disclosure and exposure to group dynamics effects by trainees. The purpose of this study was to propose a model for investigating the effects of two group approaches on group members’ authenticity and empathy development as a result of their experiencing of group dynamics’ transformative factors. More specifically, the proposed research model suggest to compare the effects of personal growth group approach and T-group approach on the levels of: (a) cognitive and affective empathy (Interpersonal Reactivity Index [IRI]; Davis, 1980), (b) cognitive-affective and behavioral-relational authenticity (Authenticity Inventory)(AI-3)(Kernis and Goldman, 2006), observing the effects of experiencing the critical transformative factors of group dynamics – e.g., cohesion, catharsis, and insight (Curative Climate Instrument [CCI]; Fuhriman, Drescher, Hanson, & Henrie, 1986). In addition, the research model recommends exploration of pre- to post- intervention changes for each type of group training on the levels of participants’ empathy and authenticity. The model could be tested using statistical analyses like (a) MANCOVA, (b) discriminant analysis, and (c) repeated-measures ANOVAs. The hypothesis is that participants in unstructured personal growth training groups would value catharsis and insight at greater levels than participants in the semi-structured training groups (T- groups). Additionally, it is expected that both types of groups will gain in their empathy and authenticity development due to their experience of key transformative factors of group processes.

Key words: group dynamics, transformative factors, authenticity, empathy, self-efficacy

INTRODUCTION

The group dynamics training processes by which managers develop the necessary interpersonal and group leadership skills typically consists of four components: (1) didactic, (2) observation, (3) experiential, and (4) coaching (Corey, 2004; Gladding, 2008; Yalom & Leszcz, 2005). Theorists and researchers often agree that participation in a group experience as a member is a viable way to satisfy the experiential component of group leaders training (Corey, 2004; Kline, 2003; Shapiro, Peltz, & Bernadett-Shapiro, 1998; Yalom & Leszcz, 2005). Managers’ participation in a group experience as a
member is also supported by many organizations that develop standards for teamwork effectiveness. Therefore, group dynamics experience is in fact required for managers who attend training programs focused on their capacity building for effective leadership, teamwork and self-organization.

Multiple authors and researchers not only agree that an experiential requirement as a group member is important, but also assert that it as an essential component for group leaders-in-training (Corey, 2004; Kline, 2003; Yalom, 2005). Although it is widely accepted that an experiential component is essential, there is little agreement about the most appropriate way to conduct the group dynamics training of managers. Consequently, management training programs satisfy this requirement in a variety of ways (Anderson & Price, 2001; Armstrong, 2002; Merta, Wolfgang, & McNeil, 1993). Theorists and researchers also lack agreement about the most appropriate format by which to meet the experiential group requirement to managerial training. Several authors contend that requiring trainees to self-disclose poses ethical concerns such as dual relationships, confidentiality, and right to privacy (Anderson & Price, 2001; Davenport, 2004; Forester-Miller & Duncan, 1990; Merta & Sisson, 1991; Sklare, Thomas, Williams, & Powers, 1996). As a result, multiple alternative models have been developed. For example, the group stage model (Toth, Stockton, & Erwin, 1998) incorporates different techniques from session to session and provides trainees with an opportunity to practice during role-plays. Other models consist of simulated group training, where trainees are assigned roles to play during the group and then rotate as leaders or co-leaders of group activities. Additional authors have utilized activity-based (e.g., challenge business simulations, teamwork exercises and unstructured structured group discussions) (Connolly, Carns, & Carns, 2005; Hatch & McCarthy, 2003) Thus, some programs utilize experiential group models that require little or no personal self-disclosure of the trainees and less exposure to transformative factors of group dynamics. Most group dynamics training programs implement here-and-now process-oriented group work approach that involve increased levels of interpersonal communication and self-disclosure (Armstrong, 2002). Most training programs seem to prefer a groupwork approach that requires the trainees to be fully engaged as members and to self-disclose, although the specific format (e.g., structured, unstructured) varies among programs. The variance in the way training programs structure experiential groups may be due to the fact that the organizations that require a group experience of their managers provide no specific guidance about the most appropriate format for the training groups. Moreover, the goals and expected outcomes of experiential components of group dynamics training of managers are not clear in the literature. Thus, there are no standards for the structure or placement of the group, or a clear objective for what should occur as a result of participation in such groups.

Although there is a lack of direction with regard to the most appropriate format, structure, or outcomes for an experiential groupwork, theorists have espoused multiple benefits of participating in a group as a member. Some of the benefits of experiential groupwork that experts in group dynamics training posit include: learning about the group process, enhancing leadership abilities, and promoting self-awareness, authentic experience and behavior, and interpersonal empathy. One benefit of experiential groupwork during a group dynamics training is an increase in one’s ability to empathize with group members and achieve higher authenticity in self-reflection, emotional expression and interpersonal relationship with the group. Most trainers contend that it would be unlikely for trainees to develop authenticity and empathy without having experiential exposure to group dynamics transformative factors as part of their training. Yalom and Leszcz (2005) further emphasized the importance of participating in a group experience by stating that it provides trainees with an opportunity to: (a) learn at an emotional level what you may previously have known only intellectually; (b) experience the power of the group dynamics – power to both wound and to heal; (c) learn how important it is to be accepted by the group; what self-disclosure and self-reflection in a group really entails; (d) how
difficult it is to reveal your real self, your authentic feelings of vulnerability, hostility, and tenderness. (p. 553). In other words, the authors posit that participating in a group as a member provides a powerful learning experience that integrates intellectual understanding with emotional awareness. Shapiro and colleagues (1998) further stated that managers as leaders of working groups in their organizations must be able to authentically empathize with the pressures and fears that group members experience. The authors postulated that leaders “must fully comprehend what it is like to be vulnerable in a group” (p. 172). They further stated that organizational leaders “must know in a firsthand way what the fears of non-acceptance and peer pressure can be like. In this way, managers as group members and leaders learn how to make informed and timely requests for members’ participation” (p.172). These assertions suggest that theorists view the group dynamics experience as an opportunity for managers to gain a better understanding of their future co-workers’ experiences so that as group leaders, they may be able to relate in an authentic way and empathize with their peers and subordinates.

There is some research that suggests that managers-in-training perceive experiential groups as helpful in their authenticity and empathy development. For example, two qualitative studies that investigated trainees’ experiences in personal growth groups found that participants thought the groups would help them to better empathize with their future partners (Ieva, Ohrt, Swank, & Young, 2009; Kline et al., 1997). In addition, one study found that practicum students of psychotherapy who had participated in a sensitivity group displayed higher levels of accurate empathy than those who participated in didactic training (McWhirter, 1974). However, no research was found that identifies gains in authenticity and empathy after trainees participate in a group dynamics training experience. Further research into trainees’ authenticity and empathy development as a result of experiential group dynamics training is warranted and is the focus of the present research model design.

In addition to authenticity and empathy development, authors have posited that managers’ group leadership ability is enhanced by an experiential group dynamics training, specifically when it is transformative (therapeutic) and facilitates personal growth (Berg, Landreth, & Fall, 1998; Corey, 2004; Kline, 2003). Corey (2004) posited that personal growth groups are not only helpful for trainees in increasing self-awareness, authentic self-expression and relations, but are also one of the best ways to learn how to help group members with their own struggles. For example, Corey (2004) stated that by being a member of a group, organizational leaders-in-training can experience what is necessary to form a group that is cohesive and trusting by struggling with their own problems, dealing with their fears and resistance, and by experiencing confrontation and uncomfortable moments. In addition, Kline (2003) stated that managers who have had a meaningful growth experience as a member of a group dynamics training can better understand the process of change and thus have an advantage over managers and leaders who have not had the same training experience.

Kline further postulated that organizational leaders who have experienced growth as a member can interact more enthusiastically with group members, can be more committed to group interaction in promoting change, and can more congruently encourage member participation. When describing the benefit of a group dynamics training experience, Day (1993) stated that “The more they know themselves, the deeper they can look into others and the more they can appreciate the complexity of the group” (p. 665). Thus, there is some agreement that experiential group dynamics training may be a transformative (or even therapeutic) experience and may enhance group leadership skills.

Although it has been postulated that when an experiential group dynamics training is transformative (or therapeutic), it enhances trainees’ ability to lead groups in the future, there is little research on the effect of experiential groups on group leadership ability. One qualitative study (Ieva et al., 2009)
found that trainees who participated in a personal growth group believed that the group facilitators of
their training groups served as models and helped them to feel more confident in leading groups in the
future. In addition, the participants believed that the group experience helped them to conceptualize
what they would and would not do when they begin to lead groups. Yet, in this author’s review, no
additional studies were found that investigated the effects of experiential groups on group leadership.

However, multiple authors have expressed a need for more research in the area of group leader self-
efficacy (Gladding, 2008; Page, Pietrzak, & Lewis, 2001). Therefore, research is needed investigating
the development of group leadership skills; including the effects of experiential group dynamics
training. No studies were identified that explored trainees’ belief in their group leadership ability as a
result of a group experience. Those who have high self-efficacy also have a greater propensity to
engage in challenging tasks (e.g., facilitating a high performing work group); therefore, a focus of our
research model design is to reveal group dynamics’ effects on group leader self-efficacy as well.

Some authors (Berg et al., 1998) have stated that leadership ability is enhanced when a training group
processes are transformative (or therapeutic). The most commonly accepted description of what is
transformative about group dynamics is Yalom’s (2005) model of therapeutic or transformative factors
(Kivlinghan & Holmes, 2004). Among the 11 transformative factors of group dynamics are cohesion,
catharsis, insight, altruism, universality, interpersonal learning, corrective recapitulation of the primary
group, imitative behavior, existential factors, instillation of hope, development of socialization
techniques, and imparting information (Yalom & Leszcz, 2005). Among these factors are cohesion,
catharsis, and insight, which have been found to be some of the most valued transformative and
therapeutic factors by group psychotherapy participants (Crouch, Bloch, & Wanlass, 1994; Fuhriman,
Drescher, Hanson, and Henrie, 1986). These factors have often been studied with college students in
counseling centers (Davies, Burlingame, Johnson, Gleave, & Barlow, 2008) although there is very
little research exploring the specific transformative factors in relation to experiential management
training groups. However, there is some research that has investigated transformative experiences in
group. For example, Kline and colleagues (1997) conducted a naturalistic inquiry with counseling
students who had participated in a personal growth group. The participants reported that they generally
had a positive experience and the key themes that emerged included awareness of interpersonal
communication, emotional awareness, awareness of interpersonal behaviors, and greater insight and
personal authenticity. Ieva and colleagues (2009) also studied counseling students who had
participated in personal growth groups. The participants reported experiencing increased self-
awareness, better communication, and greater confidence in developing authentic relationships.

A few studies have found moderately positive gains in self-awareness and self-actualization (Barnette,
1989; Eiben & Clack, 1973; Ritter, 1984) for people who participated in experiential group dynamics
training over those who experienced only didactic training or no group. However, other studies have
found insignificant results when measuring increases in areas of personal growth (Myrick & Pare,
1971; Woody, 1974) and self-esteem (Connolly et al., 2005). Thus, there seems to be some evidence
that experiential group dynamics training is transformative and growth enhancing; yet, the research to
date has revealed mixed results.

In sum, experiential group dynamics training is a common psychoeducational activity within
management training programs. Such programs facilitate the groups in different ways, using different
trainers’ styles, formats, and structures. Although some programs use role plays and group
simulations, the most common formats are unstructured (e.g., personal growth) or semi-structured
(e.g., T-group like) groups where participants self-disclose personal information and communicate
intensively. Some of the benefits thought to be associated with group participation for managers-in-
training include greater authenticity of experience, self-expression and interpersonal relationships, greater empathy for future co-workers and improved team leadership abilities. Additionally, these benefits are thought to be enhanced when the group is transformative and facilitates personal growth through the experience of the effects of group dynamics. Therefore, experiential group dynamics training for managers is considered to be important aspects of training in group and team leadership.

Unfortunately, due to the lack of elaborated research models there is little research regarding what occurs during experiential group dynamics training and about the trainees’ experiences within such groups. Some studies have demonstrated gains in areas such as self-awareness and self-actualization. However, there is very little evidence of these constructs being measured in experiential group dynamics trainings for managers, using quantitative measures. Therefore, there is a need to investigate the effects of the group dynamics training and more specifically the constructs of authenticity, self-reflection, empathy, experience of group dynamics transformative factors, and group leadership competence, which are advocated by management trainers and organizational consultants as benefits of the group experience of managers-in-training.

PROPOSED NEW RESEARCH MODEL

Group theorists and researchers have proposed that group participation is beneficial for managers-in-training because it may lead to greater authenticity and empathy for future peers, co-workers and subordinates and improved team leadership competence. Additionally, these benefits are thought to be enhanced when the group is transformative and facilitates personal growth through the experience of key group dynamics transformative factors. Unfortunately, the research investigating the effects of group dynamics training on managers’ development is limited. More specifically, there is very little research investigating the effects of group dynamics transformative factors on the benefits proposed by many of group theorists and researchers. In addition, the lack of a comprehensive research model for in-depth empirical research leaves training programs with little guidance when structuring the group experience (Corey, 2004; Goodrich, 2008; Ieva, et al., 2009; Kline et al., 1997). As previously noted, most training programs facilitate either unstructured (personal growth) or semi-structured (T-group like); yet no studies have been identified that have compared the two formats. Additionally, no studies have been identified that explored the effects of experiential group dynamics training on the constructs of authenticity, empathy, group leader self-efficacy, or the experience of group dynamics transformative and therapeutic factors. Therefore a research model exploring the outcomes of the group dynamics training and comparing the different formats, would provide important information to help guide training programs in deciding how to facilitate the group experience.

The purpose of this paper is to propose such a research model to explore the effects of the two most common types of group dynamics training, unstructured and semi-structured, on managers-in-training development. More specifically, the proposed research model study would allow us to investigate trainees’ authenticity and empathy development, their group leadership self-efficacy development, and how they are influenced by the transformative factors of group dynamics. The model suggest to compare the two types of group dynamics training at posttest to evaluate for differences in cognitive-affective and behavioral-relational components of authenticity, cognitive and affective empathy, group leadership self-efficacy, measuring at the same time the effects of experienced group dynamics’ transformative factors. In addition, the proposed research model would allow us to investigate pre-to post-test differences in authenticity, empathy and group leadership self-efficacy for both of the training groups. The research model creates as well a new opportunity to add to the empirical studies on the use of group dynamics training in managers’ education. The forthcoming study based on the
The proposed research model will provide information about the effects of each type of group dynamics training on managers-in-training. Consequently, the use of this conceptual and empirical analysis model may provide evidence about the effectiveness of each in facilitating trainees’ authenticity, empathy, and group leadership development, and how each type of group dynamics experience is affected by specific group dynamics transformative factors. In addition, it may provide us useful information about which type of group dynamics experiences is more effective in facilitating each of the proposed beneficial aspects.

The first type of group experiences are personal growth oriented groups and they fall within a cluster of groups that have several commonalities. For example, human relations groups, training groups, unstructured T-groups, sensitivity groups, human potential groups, sensory awareness group, basic encounter groups, and experiential psychodrama groups are all focused on growth enhancement rather than “therapy”. These groups emphasize a here-and-now focus and encourage emotional expressiveness, self-disclosure, exploration, and confrontation (Yalom, 2005). More specific to personal growth groups with managers-in-training, there is relatively little research about what occurs within or as a result of these groups. Yet, approximately 48% of training programs report using an unstructured group entailing self-disclosure, which is similar to encounter group or personal growth group. Qualitative studies have demonstrated that trainees perceived that the group helped them to develop empathy for their future group co-workers, learn about themselves, be more comfortable giving and receiving feedback, and about leadership in groups (Ieva et al., 2009; Kline et al., 1997).

The second type of groups are so called psychoeducational groups, or semi-structured and thematically-oriented training groups originated within educational settings and focus on learning and improving of specific skills (Gladding, 2008). More specifically, Brown (1997) described psychoeducational groups as conveying information and developing meaning and skills through the use of training methods in group dynamics environment. In addition, ASGW (2000) describes this type of training groups as groups using training and developmental strategies to promote interpersonal and personal growth and prevention of future difficulties among those who may be at risk for developing problems or for those who wish to enhance personal qualities or abilities. Semi-structured T-groups are used in a variety of settings (e.g., school, hospitals, mental health agencies, management training) and are typically focused on a specific topic such as stress management, problem solving, team work skills, interpersonal or life skills (Morgan, 2004). In addition, this type of groups often consist of structured activities, exercises, and discussions. The focus is often around factual knowledge that may be presented, discussed, or practiced (Torres Rivera et al., 2004). Although the specific content is guided by the population with whom the group trainer is working, it often focuses on social, organizational, personal, vocational, or educational information.

Previous research indicated that group dynamics in such semi-structured psychoeducation formats is the most common type of group training for managers used with in the business training environment (Golden, Corazzini, & Grady, 1993). Semi-structured groups with managers are often focused on building skills and awareness, and focus on a variety of different topics including self-management, stress management, burnout and depression prevention, coping skills, social skills, self-esteem, assertiveness, teamwork and leadership skills (Kincade & Kalodner, 2004). Typically, these groups balance content with discussion and support and may include a theme, didactic teaching, personalization of the content, and teaching behavioral skills (McWhirter, 1995).

Management trainers and organizational consultants use a variety of models to meet the requirements for experiential component of group dynamics training, many of which are semi-structured in nature.
Some of the groups may be designed to teach participants about group dynamics or team leadership. A specific example related to group work training that may be used with managers-in-training is the group stage model (Toth, Stockton, & Erwin, 1998). During the group, trainees are provided with concrete information about group leadership skills and are then able to role play and practice using them. This type of training group seeks to teach a set of specific skills and combines an experience of practicing it in order to transfer the knowledge in managers’ everyday practice.

Empathy and authenticity development might be considered a primary focus of most group dynamics training programs and both authenticity and empathy are advocated as a core skills or competencies for managers as organizational and group leaders (Bohart, Elliot, Greenberg, & Watson, 2002; Feller & Cottone, 2003; Hazler & Barwic, 2001; Lyons & Hazler, 2002; Truax and Carkhuff, 1967).

### Authenticity

In psychological literature, authenticity refers to being one true or real self and acting in congruence with one self and values. Humanistic psychology theorists refer to self respect, respect of one’s needs and values (Erikson, Maslow), whereas self-determination theorists such as Deci and Ryan (2000) refer to authenticity in terms of self-determined or self-initiated behaviors in concordance with intrinsic basic psychological needs of competency, autonomy and relatedness.

Recently, a more comprehensive conceptualization of authenticity has emerged (Ковачев, 2011a; 2011b; 2012; Ковачев & Димитров, 2012a; 2012b). This conception is strongly related to self-determination psychodynamic theories of healthy psychological functioning and growth. Indeed, Goldman and Kernis (2002) define authenticity as the unobstructed operation of one’s true or core self in one’s daily enterprise. According to their model, authenticity is comprised of (a) cognitive-affective (i.e. self-awareness and unbiased processing of self-relevant information) and behavioural-relational dimensions (i.e. authentic action and authentic relations with others). Cognitive-affective aspects of authenticity are related to the understanding and appraisal of the self. Those dimensions could be integrated in Deci and Ryan’s (2000) view of authenticity defined as aspects of the personality that are fully self-endorsed, volitionally enacted, and personally meaningful to the individual. On the other hand, behavioural-relational dimensions of authenticity are merely acting in concordance with one’s own true self and being genuine in one’s interactions and relations (Goldman & Kernis, 2002; 2004; Kernis & Goldman, 2006). As pointed out by Ilies and colleagues (2005), Goldman and Kernis’ (2002) multi-dimensional conceptualization of authenticity is very promising for studies on the relationship between authenticity and emotional well-being in many life domains including workplace, family relationships, group and organizational roles, etc.

### Empathy

The construct of empathy is accepted in some form as part of the manager-subordinates relationship across most organizational effectiveness theories. Empathizing with peers, clients and subordinates is viewed as a central aspect of the managerial process. Carl Rogers (1957) was one of the first theorists to describe empathy as a core condition for effective change in therapy and training. He defined empathy as “…entering the private perceptual world of the other and becoming thoroughly at home in it. It involves being sensitive, moment by moment, to the changing felt meanings…it means temporarily living in the other’s life, moving about in it delicately without making judgments” (Rogers, 1980, p.142). Empathy in organizational life refers to a manager’s ability to cognitively understand the other’s perspective and to affectively feel what the partner is feeling. In other words, the manager attempts to put himself in the other’s position. Further, empathy is comprised of both cognitive and affective components. Cognitive empathy is one’s ability to intellectually take the
perspective of another person, whereas affective empathy refers to one’s emotional or “gut” response to another’s situation (Rogers, 1975).

Developing empathy in managers-in-training is considered important because it relates to effective communication skills and other characteristics that are predictive of effective management functioning. Accurate empathy is more predictive of positive client outcome than specific interventions in psychotherapy and counseling. A study found that client-perceived therapist empathy accounted for approximately 10% of the variance in outcome (Elliot, Greenberg, & Watson, 2002). Thus, it is important to investigate training activities, such as group participation, that may affect empathy development in managers-in-training.

There is some literature describing useful training approaches to authenticity and empathy development. Some training programs have focused on perspective taking, personal self-disclosure and group reflection exercises to enhance authenticity and empathy development (Gibson, 2007), films and video-feedback sessions (Koch & Dollarhide, 2000). Despite the emphasis on authenticity and empathy as an important managerial quality, there is limited recent literature studying authenticity and empathy development (Bohart et al., 2002; Duan & Hill, 1996). More specifically, there is a lack of recent research investigating authenticity and empathy among managers-in-training, and there is little research about training or developing authenticity and empathy among organizational leaders. In addition, the authors’ search for research exploring the effects of participating in a group dynamics training experience on authenticity and empathy development revealed only one study (McWhirter, 1974), which did support the approach’s effectiveness over didactic training. There are a limited number of studies that have empirically investigated the effects of various group dynamics’ transformative factors on authenticity and empathy development among managers-in-training and students in helping skills courses.

**Group Leadership Self-Efficacy**

Bandura (1986), who developed social cognitive theory and is one of the foremost researchers in the area of self-efficacy, defined self-efficacy as “people’s judgments of their capabilities to organize and execute courses of action required to attain designated types of performances” (p.391). More specific to management and group leadership self-efficacy is defined “one’s belief about her or his abilities to effectively perform managerial roles and functions in different organizational settings. Different studies found that managerial group leadership self-efficacy is related to several desirable manager’s characteristics, such as demonstration of communication microskills, higher self-esteem, lower anxiety, and greater perceived problem-solving effectiveness. In addition, the review of the literature indicates a positive relationship between group leadership self-efficacy of managers and manager’s and team performance. Conversely, Bandura (1986) stated that people may develop fears when they are not confident in managing situations that are unpredictable or seem out of their control and thus may have low self-efficacy. In addition, people may develop self-defeating thoughts that may prohibit them from completing tasks even when they are capable and have the necessary skills (Bandura, 1981). Thus, those who have high self-efficacy may perform better in new and complex situations, whereas those with low self-efficacy may have more difficulty. For example, managers as group and organizational leaders with high self-efficacy may have a greater propensity to engage in behaviors related to successful workgroup/team leadership, while those with lower self-efficacy may not.

Managers face complex and challenging organizational situations that may seem difficult to manage and they may subsequently develop fears that hinder their ability to effectively lead a workgroup or organizational unit (Page et al., 2001). For example, trainees may be reluctant to give constructive feedback to group members or to redirect members who are harmful to other group members (Page et
al., 2001). Thus, promoting self-efficacy among future team and organizational leaders is an important task of management trainers and organizational consultants. According to Bandura (1977), vicarious experience is the second strongest predictor of efficacy expectation behind performance accomplishments. Trainees who are members of a group have the opportunity to view a group trainer take risks and perform tasks that may have previously been viewed as difficult to manage. Consequently, experience as a group member, with the opportunity to observe a trained and experiences group trainer as effective leadership model, may help to increase managers-in-training self-efficacy for group and organizational leadership.

**Group Dynamics’ Transformative Factors**

The transformative factors in group dynamics training describe the elements or conditions present in the group that help lead clients to positive change (Kivlinghan & Holmes, 2004). Bloch and Crouch (1985) succinctly described a transformative factor as “an element of group processes that contributes to improvement in a group member’s condition and is a function of the actions of the group leader, the other group members, and the group member himself” (p.4). Although he was not the first theorist to conceptualize the idea of transformative factors, Yalom’s (1975, 2005) framework is the most widely accepted description of the factors (Kivlinghan & Holmes; Lese & MacNair-Semands, 2000). Yalom postulated that 11 elements in group contribute to therapeutic/transformative change in groups. These elements include instillation of hope, universality, imparting information, altruism, corrective recapitulation of the primary family group, development of socializing techniques, interpersonal learning, cohesiveness, catharsis, existential factors, and imitative behavior. Yalom (2005) reported that in multiple replication studies (Butler & Fuhriman, 1980; Colijn, Hoencamp, Snijders, Van Der Spek, & Duivenvoorden, 1991) catharsis, self-understanding, and interpersonal input were the most commonly identified factors, followed closely by cohesiveness and universality. A review of the literature on transformative factors of group dynamics revealed that cohesion, catharsis, and insight are valued as helpful across populations (Crouch, Bloch, & Wanlass, 1994). In addition, Fuhriman and colleagues (1986) reviewed the literature and found catharsis, insight, cohesion, and interpersonal learning to be the most highly valued factors. The authors postulated that those four factors encompassed the others. In addition, they found that interpersonal learning provides the context by which the other factors occur and thus deleted it as a separate subscale. As such, Fuhriman and colleagues (1986) developed the Curative Climate Instrument (CCI) that measures catharsis, cohesion, and insight on three subscales. Those three key transformative factors are outlined in the present research model as key group process variables.

**Catharsis** is viewed as an important aspect of group dynamics training and psychotherapy (Yalom, 2005). Researchers who study the transformative factors of group dynamics have described catharsis as a release of pent up emotions or an intense emotional expression (Davies, Burlingame, Johnson, Gleave, & Barlow, 2008). Lieberman et al. (1973)’s study revealed that catharsis was highly valued by group members and was considered necessary for positive outcome; however, alone it was not sufficient to predict positive outcome.

**Cohesion** is described as the forces that hold the group together. It also includes how attracted the group is to its members. It consists of the member-member, member-group as a whole, and member – group leader relationships (Davies et al., 2008). According to Burlingame, Fuhriman, & Johnson (2001), cohesion moderately predicts positive outcomes.

Researchers studying **insight** as a transformative factor of group dynamics have defined it as “the process of experiencing oneself in a new way. “It includes understanding and deriving meaning from one’s thoughts, feelings, and actions” (Davies et al., 2008, p. 144). There is some evidence that
suggest links between insight and outcome (Crouch, Bloch, & Wanlass, 1994). Although these factors have been studied across populations, they have not been studies specifically with managers-in-training participating in group dynamics training as part of their management training in group/team leadership. Nevertheless, group researchers and theorists posit that when transformative and therapeutic elements of group dynamics are present in training groups, it enhances trainees’ leadership ability and provides them with an opportunity to experience what their co-workers (peers, subordinates, and clients) may experience. Thus, an exploration of the presence of these factors within training groups is warranted.

MAIN RESEARCH QUESTIONS AND HYPOTHESES

The overall purpose of the proposed research model is to establish a research framework which compares differences between trainees who participate unstructured (personal growth like) group dynamics training (in conjunction with a management training course) and those who participated in a semi-structured (T-group like) group dynamics training (in conjunction with a management training course). These differences are targeted toward their valuing of the group dynamics’ transformative factors, authenticity and empathy development, and group leadership self-efficacy development. As such, three key research questions guide the research model.

Research Question One: How do managers-in-training experience and value the group dynamics’ transformative factors of cohesion, catharsis, and insight within training groups in management education?

Null Hypothesis 1a: There is not a statistically significant difference in the valuing of cohesion between participants in semi-structured (T-group like) groups and participants in unstructured (personal growth like) groups as measured by the Curative Climate Instrument (CCI, Fuhriman et al., 1986).

Null Hypothesis 1b: There is no statistically significant difference in the valuing of catharsis between participants in in semi-structured (T-group like) groups and participants in unstructured (personal growth like) groups as measured by the Curative Climate Instrument (CCI, Fuhriman et al., 1986).

Null Hypothesis 1c: There is no statistically significant difference in the valuing of insight between participants in in semi-structured (T-group like) groups and participants in unstructured (personal growth like) groups as measured by the Curative Climate Instrument (CCI, Fuhriman et al., 1986).

Research Question Two: How does participation in unstructured group dynamics training affect managers-in-training self-reported cognitive-affective and behavioral-relational authenticity, and cognitive and affective empathy?

Null Hypothesis 2a: There is no statistically significant difference in trainees’ level of cognitive-affective and behavioral-relational authenticity, cognitive and affective empathy between those who participated in semi-structured (T-group like) groups and participants in unstructured (personal growth like) groups as measured by the Authenticity Inventory [AI-3] (Kernis & Goldman, 2006) and Interpersonal Reactivity Index ([IRI]; Davis, 1980).

Null Hypothesis 2b: There is no statistically significant increase in trainees’ level of cognitive-affective and behavioral-relational authenticity, and cognitive and affective empathy after participating in unstructured (personal growth like) groups as measured by the Authenticity Inventory [AI-3] (Kernis & Goldman, 2006) and Interpersonal Reactivity Index ([IRI]; Davis, 1980).
Null Hypothesis 2c: There is no statistically significant increase in trainees’ level of cognitive-affective and behavioral-relational authenticity, and cognitive and affective empathy after participating in semi-structured (T-group like) groups as measured by the Authenticity Inventory [AI-3] (Kernis & Goldman, 2006) and Interpersonal Reactivity Index ([IRI]; Davis, 1980).

Research Question Three: How does participation in group dynamics training affect managers-in-training self-efficacy for group/team leadership?

Null Hypothesis 3a: There is no statistically significant difference in group leadership self-efficacy between participants in unstructured (personal growth like) groups and semi-structured (T-group like) groups as measured by the Group Leadership Self-Efficacy Instrument (Page et al., 2001).

Null Hypothesis 3b: There is no statistically significant increase in group leadership self-efficacy after participating in unstructured (personal growth like) groups as measured by the Group Leadership Self-Efficacy Instrument (Page et al., 2001).

Null Hypothesis 3c: There is no statistically significant increase in group leadership self-efficacy after participating in semi-structured (T-group like) groups as measured by the Group Leadership Self-Efficacy Instrument (Page et al., 2001).

RESEARCH DESIGN

It is proposed the research model to utilize a quantitative research design. Such a design is quasi-experimental and should include a comparison of two-static (i.e., already intact) types of group dynamics groups. According to Campbell and Stanley (1963), this design can provide useful information when a true experimental design is not possible. In addition, Heppner, Wampold, and Kivlighan (2008) noted that a quasi-experimental design may be useful in practical settings (e.g., training settings). The groups should include managers-in-training who are enrolled in management training programs. One group of trainees (of training group participants) should participate in semi-structured (T-group like) groups that focus on teamwork and key group/organizational leadership skills development, whereas the other group of trainees should be participating in unstructured (personal growth like) groups that focus on self-development and self-organization skills development.

The model could be tested applying statistical analyses like (a) MANCOVA, (b) discriminant analysis, and (c) repeated-measures ANOVAs.

In order to assess the effects of group dynamics’ transformative factors, our research model suggests using the Curative Climate Instrument (CCI, Fuhriman, Drescher, Hanson, & Henrie, 1986). The CCI is a 14-item self-report questionnaire rated on a 5-point Likert scale ranging from (1) “not helpful” to (5) “extremely helpful.” The CCI is derived from Yalom’s 11 transformative/therapeutic factors and consists of three subscales: cohesion, catharsis, and insight. The CCI is reported to have moderately high internal reliability. Johnson et al. (2006) found coefficient alphas of .87 for Catharsis, .93 for Cohesion, and .84 for Insight and Fuhriman et al. reported coefficient alphas of .81 for Catharsis, .87 for Cohesion, and .78 for Insight.

In order to measure authenticity, our research model suggests using the Authenticity Inventory [AI-3], developed by Kernis and Goldman (2006) who conceptualized authenticity as a multicomponent construct and hypothesized four distinct yet interrelated elements. The components include: self-awareness and unbiased processing (cognitive-affective dimensions of authenticity), and authentic behavior, and authentic relational orientation as measured in the AI-3. The Self-Awareness component explores one’s processing ability and motivation to increase knowledge of one’s internal experiences.
The Unbiased Processing component examines one’s ability to objectively evaluate characteristics of self and avoid distortion of incoming external feedback. The Behavioral component examines one’s tendency to behave in accordance with one’s values and ideas. The Relational Orientation component explores one’s value in being open and honest in close relationships with others.

The authors of the AI-3 scale started with a large pool of items that represented their multicomponent conceptualization of authenticity and administered these items to several samples of college students. Items were eliminated based on inter-item correlations and exploratory factor analyses (Kernis & Goldman, 2006). A confirmatory factor analysis was also used to investigate whether authenticity was a unidimensional or multidimensional construct. Results supported their multicomponent conceptualization of authenticity with results yielding a four-factor model that could be represented by a general higher-order factor of authenticity. This hierarchical more parsimonious model was used to interpret the components of authenticity and helped to support the discriminant validity between the factors (Kernis & Goldman, 2006). The scale went through revisions during its development in order to produce adequate psychometric properties (Kernis & Goldman, 2005). Items were also revised to solve the problem of low internal reliabilities. For example, in the relational orientation subscale, substantial increases in alpha (i.e., from .32 to .66) occurred when items centered on close relationships rather than to others in general (Kernis & Goldman, 2005). Bulgarian adaptation of the AI-3 demonstrated even better psychometric properties (Димитров & Мареева, 2012).

In order to measure empathy, our research model suggests using the Interpersonal Reactivity Index (Davis, 1980). The instrument consists of four aspects of empathy: Perspective Taking (PT) and Fantasy (FS), which measure cognitive empathy and Personal Distress (PD) and Empathic Concern (EC) which measure affective empathy. The instrument consists of 28 questions that are rated on a 5-point Likert scale. The items use letters ranging from A to E. The answer choices range from A: “Does not describe me very well” to E: “Does describe me very well”. The psychometric properties of the instrument include test-retest reliability ranges from .61 to .74 on the four subscales. The Cronbach’s alpha (internal consistency) ranges from .70 to .81 on the four subscales according to Davis.

In order to measure group leadership self-efficacy, our research model suggests using the Group Leadership Self-Efficacy Instrument ([GLSI]; Page, Pietrzak, & Lewis, 2001). The GLSI is a 36-item, 6-point Likert scale, self-report instrument. The instruments include statements about the respondents’ perceived self-efficacy for leading groups and answers consist of 1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4 = slightly agree, 5 = agree, 6 = strongly agree. The two-week test-retest reliability = .72. The Cronbach’s alpha is .95 according to Page and colleagues (2001).

The participants are also expected to complete a general demographic questionnaire. The questionnaire asks for information including gender, age, training program track, and the number of training hours they have to completed in their training program. In addition, the participants should report their previous experience in management and management training, group/team leadership, and as organizational leaders. They must also report their satisfaction with those activities.

The independent variable in our research model is the participation in group dynamics training (at 2 levels; semi-structured group dynamics training, and unstructured (personal growth) group dynamics training. The dependent variables in our research model are the perceived effects (helpfulness) of the group dynamics’ transformative (catharsis, cohesion, insight) as measured by the three subscales of the Curative Climate Instrument, cognitive-affective and behavioral-relational authenticity as measured by the Authenticity Inventory [AI-3] (Kernis & Goldman, 2006), cognitive empathy and affective empathy as measured by the Interpersonal Reactivity Index, and group leadership self-efficacy as measured by the Group Leadership Self-Efficacy Instrument. According to the research
model each trainee should complete the Curative Climate Instrument at the conclusion of each training session to measure the experienced effects (perceived helpfulness) of the group dynamic factors and should complete the Authenticity Inventory, Interpersonal Reactivity Index, and Group Leadership Self-Efficacy Instrument before and after the group dynamics training.

CONCLUSION OR TOWARDS FUTURE IMPLEMENTATION OF THE MODEL

The proposed new research model for studying the effects of group dynamics’ transformative factors on authenticity and empathy development in unstructured and semi-structured group dynamics training groups is a promising and innovative empirical research paradigm for the future research. This paper sought to provide valuable conceptual information about the possibilities to study the effects of transformative factors of group dynamics in two most common types of groups used in management training and guide the design and implementation of such training programs. The constructs included in the research model are cognitive-affective and behavioral-relational components of authenticity, cognitive and affective empathy, group leadership self-efficacy, and trainees’ experience of the group dynamics transformative factors. It is expected that the ongoing research by the authors will collect empirical findings that indicate the participants in unstructured group dynamics training experience greater levels of catharsis and insight than participants in the semi-structured training groups. Additionally, we expect that the results of our research will indicate that there are specific differences between the groups at posttest on authenticity, empathy, and group leadership self-efficacy. Further, based on earlier experience of authors, it is expected trainees ro experience changes in their authenticity, empathy and group leader self-efficacy from pre- to post-test due to their exposure to the influence of specific group dynamics transformative factors.

The utilization of proposed new research model can provide useful information for management training programs. It is anticipated the research findings to support the use of both unstructured and semi-structured group dynamics training formats based on their capacity to provide managers-in-training with powerful cathartic, self-reflective and and insightful group experiences. The ongoing research of authors in various training groups already suggests that the research model provides a robust empirical study paradigm for assessing the impact of group dynamics’ transformative factors on key variables as authenticity and group leadership self-efficacy.

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ANONYMITY AS SEEN FROM THE SECURITY RESEARCH PERSPECTIVE

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Abstract

The article attempts to approach anonymous communication through the prism of key Nietzschean social concepts (which reveal the positive aspects of anonymous communication), as well as certain new and gravely disturbing phenomena linked to contemporary cyber culture (which appear to threaten security and hence bring to the fore anonymity’s negative sides). The authors strive to define the role played by these two aspects of anonymity in contemporary culture with a special view to the influence which the humanities, backed by the development of anonymous communication tools, can exert on security research.

Key words: anonymity, anonymous communication, freedom.

It would, perhaps, be an exaggeration to call western culture a culture of suspicion. However, there is doubtless some truth in the claim as western culture has produced many thinkers who totally rejected the reality they saw sanctioned by law, religion and custom, and in consequence were inclined to challenge, or at least doubt it. The philosopher who probably challenged and doubted most was Friedrich Nietzsche. Nietzschean philosophy fought everything that impaired – or could impair – man’s ties to reality (also his inner reality). Nietzsche valued truth, however this stood in absolutely no conflict with the perspectivism concept for which he was hailed the father of post-modernism, as what he pursued was not the universal truth propounded by moralists but the exoneration of perspectivistic (private, individual) truth of the impurities with which it is “spiced” by defensive mechanisms. One such impurity is morality, which brings falsehood into man’s cognitive relations with reality (especially the reality of who man is). Nietzsche’s writings are full of ideas which unmask various forms of defensive falsehood (the ressentiment concept, among others, was to reveal the mechanisms of falsehood). An example in point is Nietzsche’s attack on Christian morality. Christian morality is “wrong” for two reasons: it bases on false (unauthentic) values which cannot be the object of “true” pursuit and can never truly inspire action. Secondly, Christian morality gives an illusory sense of strength (and consequently security) to those who have no strength within themselves (weaklings, slaves). However, Nietzsche says, false values fall fast as fall they must in their triviality and impermanence. Consequently, Nietzsche prophesies the advent of centuries of godless nihilism which will purge the world of its false gods, replacing them by a “true alignment of forces”. By “true” Nietzsche means direct, unconcealed behind a curtain of authority or an external, transcendental order.

Just as morality falsifies truth and thereby impairs cognition, so the openness of communication falsifies communication in interpersonal relations, in which people are enmeshed in and bound by various dependencies – professional, social, sometimes political. All we need to do is look at the ever-present disparity between what we think and what we say in morally controversial matters. Most of us
are well aware of the disconnection between thought and word. In order to free ourselves from it we
must free ourselves from the entanglements of daily life. In other words, we must depersonalize
ourselves.\footnote{Of course Nietzsche himself would consider this impossible and, from the perspective of his value system, even immoral.} In some areas of our lives, of course, this is neither necessary nor possible, but certainly
indicated in areas where our dependencies bring the largest cognitive losses, in this case interpersonal
communication viewed through the prism of cognitive interaction. This sphere is especially important
owing to the difficulties we encounter in our efforts to penetrate the inner life of others by means of
direct interaction.

But is it possible to depersonalize communication, free ourselves from dependencies and progress
towards cognition that is not falsified by their effects? By all indication it is. The answer lies in
anonymity. Anonymity is relatively easy in simple and superficial surveys of human life which do not
require intensive control over interaction. It becomes more difficult in deeper qualitative research,
where interaction is more complex and needs more control. Anonymity was always attainable but
never easy on a broader scale, largely for “technical” reasons – the lack of simultaneously anonymous
and mass-scale communication tools. Also, it seems we were never too set on getting to know people
this way. The question is, will we choose to respond to an obvious (and otherwise also frequently
encountered) coupling of possibility and necessity by raising our readiness to do so in an era in which
the tools of deep anonymous communication are accessible to all? Such tools are provided today by
the internet, which is uncontrollably reshaping the universe of human communication. Of course,
anonymity of research is not the sole problem. The key issue is the feeling of being anonymous, and
the assurance of this feeling is the main challenge.

The web raises the rank of anonymous communication by enabling it to be used to break down virtual
cognizance).\footnote{Or fiction, perhaps the most direct effect of the mentioned divergence between thought and speech and one we have probably all experienced many times, although not all of us were probably able to watch it. We rarely like to admit our own part in creating fiction and falsifying thoughts by words.} For the time being, however, the web harms rather than helps anonymous
communication as it mainly exposes its “dark” sides.\footnote{“Dark” in this case (as in most cases, I think) means disquieting and potentially dangerous. This fundamental meaning of “dark” is sometimes accompanied by axiologically-tainted connotations which, I wish to stress, is not my intention in the present text. No valuation of “dark sides” is intended here – contrary to their opposites.} This gives cause for worry, as in order to realize
today’s dreams of using anonymous communication to valuable ends (actually “communications” as
only the web enables anonymous communication to influence cognition in a lasting way) it is
important know what values and convictions will become connected with the discussed segment of the
internet’s virtual world in “collective awareness”. Deep anonymous communication on the web may
be undertaken by one or more people depending on whether their stance towards anonymous
communication is positive or negative. The web’s virtual reality is associated with diverse dangers –
as are most breakthrough novelties with a revolutionary potential for change.

Among the most frequently-mentioned internet threats are extremism and terrorism. Indeed, the web
appears to exert a strong influence on the functioning of various groups of an extremist, and even
terrorist character. Although such groups appeared on the web relatively recently, their activity has
intensified at an alarming pace. Good examples are an IRA propaganda campaign which informs
about the best ways to construct Molotov cocktails, forge documents and assume false identities, and

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Scientific work financed from funds for the science in years 2010-2012 as a research project.
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instructs in counter-intelligence operation methods, the racist and neo-Nazi Redwatch website which collects and posts the names, telephone numbers and addresses of people branded as enemies of the white race (activists of leftwing, gay, feminist and anti-fascist organizations), diverse periodicals like al-Qaeda’s *Mu’skar al-Battar*, which appeared online in late 2003, the radical animalistic *Bite Back Magazine*, countless reports and instruction courses like “How to prepare RDX-explosives”, posted in 2004 on the al-Qaeda-supporting Arab website http://al3dad.jeeran.com, an independent New Zealand researcher’s detailed manual on how to build a cruise missile for 5,000 dollars (Lia 2005, p.180), or video films and online handbooks published by various radical groups, like *Anarchist’s Cookbook, Terrorist’s Handbook, Big Book on Explosion, Encyclopedia of Preparation for Jihad*, which among others teach about biological weapons. The number of such publications is rising steadily and they are increasingly practical and instructive in character. However, the influence of the internet and other communication technologies runs far deeper. Its most visible sign appears to be the turnaway from traditional, hierarchic and centrally-steered organizational structures towards “looser”, possibly decentralized and often outright horizontal models devoid of distinct leadership or control. Such structures are doubtless difficult to survey or oversee. In this situation the effective elimination of the threats carried by these new online operators must entail a strike at the broadcasting source. This, of course, is no easy task. In practical terms it would have to involve the permanent monitoring and even closure of websites containing extremist content. Unfortunately, the ease with which websites are created and the new operational methods employed by extremist groups make this almost impossible. Also, if monitoring (provided it was possible at all) were to be carried out by state institutions, would this not restrict our freedom on the web? This could well be the case, and all attempts at surveillance on the internet naturally evoke hefty protests from all who value freedom in its simplest understanding – as independence. These protesters are skeptical towards plans to curb web freedom and their most prominent expression today is the Anonymous group.

The Anonymous movement is a decentralized, anarchistic and leaderless resistance group, its name “Anonymous” a reference to the anonymity characteristic of internet users and the discriminant “Anonymous” automatically ascribed to unidentified internet forum participants. The Anonymous movement stands opposed to the way the contemporary world works, especially such negative (in their opinion) phenomena as consumerism, corruption, civic rights infringements, or censorship. Its protests are not always legal and frequently boil down to online sabotage. Among the best-known Anonymous attacks are „YouTube porn day”, when Youtube’s servers were congested with pornographic films in

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4 According to Bruce Hoffman the most distinctive feature of contemporary terrorism is its shift from “professional” to “amateur”: “The members of many of today’s terrorist groups, sects and cults may be branded as amateurs compared to the relatively sparse population of ‘professionals’ who dominated the scene in the past. In the earlier terrorist era will and motivation alone weren’t enough to become a terrorist – you needed training, access to weaponry and operational know-how. As these were not easily accessible, candidates were taught in special camps sponsored by other terrorist organizations or the governments of sympathizing countries. Today, however, information about terrorist techniques is easily available from bookshops, mail order manuals, CD-ROMs and the internet. (...) With the help of legally-marketed (or otherwise easily accessible) handbooks on bomb construction, poisoning, assassination and the construction of chemical and biological weaponry (...) contemporary “amateur” terrorists are able to spread death and destruction as effectively their ‘professional’ counterparts.”. (Hoffman 2001, pp. 189-195)

5 Anonymous are by no means the most avid defenders of online anonymity and are doubtless outdone in this respect by the 1980s-founded Cypherpunk movement, which advocates rigorous cryptography as a tool of social and political change. The movement’s aims are best described in a fragment of its manifesto, published online by its author Eric Hughes: “Our security is not a secret which we must hide out of fear of the world. Nor is it a secret that is harmful and evil. You have the right to reveal information about yourself selectively to whom and when you desire, and to reveal only that what you desire to reveal. The freedom of speech, even more than privacy, is fundamental to an open society.” (Hughes, n.d.)
protest against the portal’s removal of movie and music clips, the Playback operation involving DDoS (Distributed Denial of Service) attacks on copyright agencies and firms (including the Spanish SGAE copyright protection society and culture ministry, the British ACS:Law law firm and the US musical publishers’ association RIAA). Following pressure on Wikileaks founder Julian Assange Anonymous also homed in on the website of a Swedish prosecutor as well as Amazon, PayPal, MasterCard, Visa and the Swiss bank PostFinance, who froze Wikileaks’ accounts. In the opinion of many, over the past few years Anonymous have evolved into a major revolutionary force which is difficult to fight against. The movement’s members are also aware of this, an Anonymous-connected channel on Twitter stating laconically: “We are Anonymous, We are legion, We never forgive, We never forget, Expect us.” (Twitter, n.d.)

As can be seen, there are big differences in the approach to web freedom. Some see the web as a place of unhampered liberty, others fear the internet may infringe on their material, spiritual, and even physical safety. Doubtless much speaks for the latter, nonetheless the security demanded by the web’s fear-filled “darkness hunters” is a grave threat to its function as a cognitive tool. The more endangerments we associate with the web in its users’ minds, the harder it will be to make avail of its cognitive functions.

Let it be said, however, that there is no cause for despair. Instead, the web’s “dark” sides must be tamed, ordered and rationally employed to reveal their “bright” aspects. If the humanities want to battle fiction, they cannot afford to ignore the cognitive challenge posed by the internet. Probably for the first time in history researchers of human inner life have at their disposal tools which are capable of standing up to fiction – which has meanwhile become so familiar to us that we hardly notice it at all. Indeed, not many want to notice it as firmly embedded in it are many of our values. Consequently, the blow to fiction dealt by the expansion of anonymous communication will certainly evoke hefty protests. An attack on values (including the most socially poignant ones which form moral systems) must produce resistance. Anonymous communication will be fought against in the name of combating anarchy and in defense of security (security in the general sense - who knows what the web can yet endanger?). In fact, such resistance is already visible in attempts to eliminate diverse “e-threats” by curbing freedom. Who will protect these newborn anti-fiction tools and develop in them the potential needed to break down the domination of fictitious cognition? Who will be able to make them into something that will withstand the criticism that will fall when they begin to reveal the clay feet on which various axiological systems actually stand? It is worth noting that researchers into the implicit life of humans have frequently pointed to the disparity between that what we desire and think and that of these private desires and thoughts – our private reality – which we transfer to public reality and the various spheres of human interaction. (Kuran, 1997) „Clay feet” is merely a way to describe this incongruity – although it is hard to deny that the term carries hope for a new, more realistic value system.

In our opinion the task can be dealt with by those institutions which we will name first when asked about that in our culture which displays the deepest sensitivity to the dark sides of axiological involvement. Universities – often neutral and equally often prepared to defend the neutrality of axiological cognition – ought to stand up in defense of the values represented by deep anonymous communication as among them is the value from which they once sprouted: the value of truth, simply understood as the antonym of falsehood, fiction, fabrication (also subconscious, hence unintentional). Such truth is usually absent when there is no freedom. And freedom is usually absent when there is involvement. Freedom and truth appear only when there is anonymity. If the humanities regard freedom and truth a key values, they ought to desire anonymity, which today can not only be successfully fostered but also used in professional studies on the implicit life of human beings. Today
the heretofore rarely revealed disparity between thought and speech can perhaps be unveiled on a broad scale thanks to the universally accessible tools of anonymous communication. The humanities, which proclaim to strive for in-depth knowledge about the inner life of human beings, need only to employ for this task the new tools provided by the contemporary revolution in information and communication.

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THE QUESTION OF TEACHING TECHNICAL FOREIGN LANGUAGES AT POLISH NON-PHILOLOGICAL UNIVERSITIES

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Abstract

Teaching foreign languages at Polish technical universities encounters a lot of crucial problems connected with teaching specialized vocabulary (LSP - language for special purposes). Since the main objective for the students of technical universities is to acquire a good command of a foreign language in the scope indispensable for solving professional communicative challenges thus the teaching process should comprise the following aspects: a close cooperation between language teachers and lectures of a given specialization, choice of topics connected with a future job, preparation of scientific materials. The role of the language teacher should focus on supplying students with high quality materials and monitoring their process of language acquisition. However, good language skills (at least the B1 level) and the proper length of the language courses are necessary prerequisites for acquiring a satisfactory command of the specialized vocabulary.

Key words: LSP – language for special purposes, language culture, authentic and original texts, technical terminology, learning and teaching styles

Teaching foreign languages at Polish non-philological universities is associated with a number of unresolved issues that need to be further analyzed. One major problem is connected with the fact that foreign language teachers are not familiar with the professional range of knowledge of their students in engineering education. Foreign language teaching methodology is consistently moving in one direction: to prepare philologists for their future profession. As a result, a teacher-philologist tries to teach in a way he was taught at university. However, for students of engineering-profile the main goal is to master a foreign language to the extent necessary to solve professional communication tasks. It should be noted that the effective development of professional competence can be acquired by the students provided they master the general language on the B1 level. And although it is a difficult task to achieve in the period assigned for language learning in higher education, let us assume that this condition is met and a foreign language teacher can proceed to the objectives of teaching students who are non-philologists, and more specifically, students of engineering. We consciously differentiate engineering specialties from non-philological ones. To our knowledge, some non-philological specialties, such as economics or medicine are quite extensively developed in terms of teaching and learning a foreign language. However, engineering and technical specialties are in a much worse situation. In this area, there is still a lack of good books designed for topics related to students’ future jobs. To create such materials, a close cooperation of foreign language teachers with teachers of specialized subjects is necessary, which would allow for the accurate identification of specific issues and the right choice of topics suitable for students’ future professions. Lately, our university has attempted to establish a cooperation between teachers of foreign languages and teachers of specialized subjects. From 1 April, 2009, our cathedral has been implementing a project "Linguistic competence of teaching staff the key to scientific development and European labor market", financed by the
European Union. This project enables teachers of foreign languages to get closer to the sphere of activity of specialist teachers. It is a great opportunity for an exchange of experience in the theoretical and practical aspects of teaching foreign languages in non-philological studies as well as an attempt to identify techniques to raise the effectiveness of teaching foreign languages in higher education: implementing the strategy developed in the Bologna process to increase the mobility and number of international exchanges of both students and academic teachers.

I.B. Avdeeva, a famous Russian linguist, seems right when claiming that "although it may sound paradoxical, an ordinary philologist can easily explain what a physician, economist, chemist or geographer does, but a philologist does not have a clue about the essence of an engineer’s job" (author’s translation) (Avdeeva I.B.,2005). Within the project, the specialist teachers receive language assistance from the philologists in the development of professional classes and lectures in English and Russian. Throughout the project, academic teachers of our university take exams for international language certificates at levels B1 and B2 according to the European Framework of Certification. It should be noted that the relation between the foreign language teachers and the teachers of the faculty of engineering requires both a close cooperation, as well as a clear distinction between their specific objectives and content and methodology tasks. The teachers of specialized branches should be responsible for defining the subject matter and the choice of topics directly related to the specialty, whereas foreign language teachers should take care of creating, on this basis, a glossary of terms which would take into account students’ future professions. The joint efforts of these two groups of teachers may result in the creation of appropriate scientific materials for the needs of the students (Dosjko S.I, Levina G.M., Vasiljeva T.V., 2005).

Another problem that needs to be sketched out here, is the issue of so-called "language culture", namely its lack at higher engineering-technical schools. In this respect, a positive example was set by the introduction of a subject "Russian language and culture of speech" in the State Standards for Higher Vocational Schools in Russia, which made it possible to define the content and language tasks to prepare specialists in non-philological schools. Polish technical universities do not practically pay attention to the overall language culture of their students and their level of knowledge of the Polish language, which in turn affects learning a foreign language. It is often perceived that students of engineering cannot express their thoughts in a logical manner and they are not able to build not only a scientific text in a foreign language, but also in their mother tongue, which in turn hinders the process of communication at all levels. The reason for this is that in Poland most of the technical colleges do not pay attention to mother tongue skills of their students. Even the preliminary exams have never tested the level of the Polish language as one of the prerequisites of becoming a student at technical universities. It is not without impact on the overall culture of speech of Polish students of engineering while the ability to express thoughts in the mother tongue is directly connected with similar ability in a foreign language. In 1976 in Wroclaw, the technical university introduced a mandatory subject called “language and culture” for the first time. During these classes, non-philological students learned the standards of the scientific and technical language criteria for the use of terminology, forms of spoken and written statements in the chosen professional field. A part of the course was devoted to editing and presenting scientific and technical texts. The course also dealt with the issues of linguistic correctness, which is particularly difficult in the development of communication skills, the most common types of errors, problems of correct spelling and correct expression, syntax, construction of complex sentences, the effect of punctuation on the meaning of speech, lexical forms such as borrowings, neologisms, ambiguous terms, etc. The emphasis was laid on scientific and technical text design, text analysis, preparation of plans, outlines and summaries (Ostankowicz-Bazanowa H., 1981). All this had undoubtedly a positive effect on the overall culture of the language of technical college students.
after more than 30 years, the situation has dramatically changed as a vast amount of technical universities gave up the subject “language culture”, and with it apparently deteriorated the culture of students of engineering who quite often have a deep knowledge in the professional sphere, but on the other hand, they have huge problems with the correct presentation of their skills both in oral form, as well as in writing. And although all these issues can undoubtedly complicate the process of learning a foreign language, they can increase the level of language culture of students of technical universities at the same time. Another problem is connected with the general system of assessing students' knowledge by testing almost all subjects in a written form. Virtually, there are no oral examinations in high technical schools, which leads to the retardation of speech, often littered with such incessant interjections like, *yeah, ain’t* and others. The process of higher education is conducted in such a way that the majority of students, within five years of learning, practically do not participate in oral communication in professional subjects. All this certainly affects the overall level of language culture. The lack of oral examinations deprives the student of the direct contact with the lecturer, learning how to defend their point of view, presenting individual qualities of their personality. Foreign language classes are almost the only opportunity at technical universities for students to practice verbal or written communication with the help of scientific and authentic texts.

Here again there is a problem of the selection of scientific materials and authentic texts to teach LSP. It is well known that the Polish market lacks modern textbooks to teach the Russian language to students of engineering. As for the English language, the range of textbooks is much bigger in this area, although there are not enough scientific materials for some engineering specialities. What’s more, all existing textbooks for students of technical universities do not correspond to actual needs of students of engineering. Such books are usually a set of appropriately adapted or written texts on selected technical subjects by a teacher-philologist who, without the aid of specialist teachers, quite often changes the meaning of technical texts. Examples of such distortions are cited by I.B. Avdeeva, T.V. Vasilyeva, G.M. Levina. In order to avoid such mistakes, the authors propose to develop textual materials for classes in Russian (and the same should be done for classes in English) with the help of specialist teachers. It can be done in the following way: a teacher writes a simplified variant of an authentic text, which is called the original. (The text designed for non-professionals is called original and it deals with scientific and popular and scientific-journalistic style of a scientific kind, whereas the authentic text is written by a specialist and for a specialist and is directed to people belonging to the same social group, having a base of knowledge in a given scientific field). Then, on the basis of such an original text, a language teacher asks questions about its contents until all the information in the text is clear. In this way, thanks to the questions of the language teacher and the answers of the specialist subject teacher, the original dialogue for the specialty can be formed. This is the first phase of work with the scientific text on a specialist subject. In the second stage, students can take advantage of the full original text, which has been developed on the basis of the dialogue. The text contains the basic terminology and the content in question already known to students, is expressed this time in a more difficult form. In the third stage, students receive a piece of an authentic monologue taken from the classic textbook in question (Avdeeva I.B., Vasiljeva T.V., Levina G.M., 2003). This form of working with students of engineering is very interesting, but will it be possible within the time frame allocated for learning? The problem is that the methodological difficulties in teaching students of engineering rely on the contradiction: most of today's scientific specialties are very narrow, inaccessible to the non-specialist, which makes the actual choice of materials difficult, as well as the methods of its presentation, the principles of its organization and its mastery by students. However, our duty is to familiarize students with authentic texts. They can and should choose texts related to the chosen specialty and in accordance with their interests. Currently, there are many opportunities for such a choice. There are popular-scientific and specialized magazines, available in the university
library or on the Internet, where you can find texts in virtually every area of technical sphere. The role of the teacher in this situation is to monitor the students’ individual work, which amounts to the wider process of translating authentic texts. At this final stage of language learning in higher schools, teachers must return to a long forgotten, perhaps quite wrongly, grammar-translation method. While translating a text from a foreign language into mother tongue, the following tasks can be successfully solved: 1) developing linguistic knowledge by comparing a foreign language and the native language, 2) learning specialized terminology in a foreign language, 3) learning how to work with a dictionary, 4) raising the level of lexical preparation of students both in the area of the foreign as well as native language, 5) getting acquainted with the principles of editing and formatting written translations, 6) preparing summaries of the translated text; 7) presenting the text (Cisowska G., 2009). Teaching how to translate technical texts in foreign language classes is extremely important for students of engineering. In Poland there is no such a university, which would train strictly technical translators. Undoubtedly, this is quite a difficult task. A teacher-philologist with no special preparation often endures problems with translating technical texts which may result in some slips in the translation so it has to be done again. This is particularly evident in translations from Polish into a foreign language. The following translation from Polish into Russian may serve as an example of the problems mentioned above. The expression *current value* instead of being translated as *величина тока* значение was translated as *стоимость тока*, which completely changed the meaning of the text. From our own experience in the profession, we can say that the best translators of technical texts are engineers with the appropriate linguistic preparation. It seems that the basis for such preparation can be given to students in foreign language classes at universities. Obviously, our goal is not to train future technical translators, but to teach students the use of professional literature and foreign scientific and technical dictionaries for a good mastery of LSP. Every year, as a result of rapid progress in science and technology, there are dozens of new terms that are not found in dictionaries available on the market. The ambiguity of technical terms also does not make the "translator’s" task easy. Nowadays, this problem can be, to some extent, solved thanks to the Internet, but not according to the rules of the dictionary but by entering into the search engine expressions, word combinations, when we want to find or verify the translation. And if in the course of such exploration we will come across the texts translated in line with the theme of the original, we can assume that we have chosen the appropriate meaning. Unquestionably, the twenty-first century student should have mastered the technique of such a translation without the need for on-line translators, often forming an absurd translation of technical texts.

Last but not least, we should also take into account a very important issues of learning and teaching styles in engineering education as students of engineering are our main objective. Richard M. Felder and Linda K. Silverman present a very thorough study of this issue in their paper entitled “Learning and Teaching Styles in Engineering Education”, published in June 2002. They discuss various aspects of this complex process stating:”Students learn in many ways— by seeing and hearing; reflecting and acting; reasoning logically and intuitively; memorizing and visualizing and drawing analogies and building mathematical models; steadily and in fits and starts. Teaching methods also vary. Some instructors lecture, others demonstrate or discuss; some focus on principles and others on applications; some emphasize memory and others understanding. How much a given student learns in a class is governed in part by that student’s native ability and prior preparation but also by the compatibility of his or her learning style and the instructor’s teaching style”(Felder R.M., Silverman L.K., 1988). What follows is a very detailed presentation of learning and teaching styles in reference to engineering education, which might be of great help to us, teachers of foreign languages. To paraphrase the
authors’ concluding remarks, we could say that a teaching style should be both effective for students and comfortable for the professor, with a potentially dramatic effect on the quality of learning.

This article has attempted to present the most current problems in the process of teaching a foreign language, especially LSP, to engineering students. Some issues require more thorough research. It is important that every philologist who teaches at technical college or university should understand the specificity of engineering education, the mentality of an engineer, cognitive engineering features, discourse of the engineering text, and the principles of selection and organization of scientific materials for foreign language classes.

As an example of such materials we would like to present a list of basic verbs introduced to the teaching of engineering students at the beginners’ level. The list was created as a result of cooperation between foreign language teachers and engineering teachers taking part in our European project, which was already mentioned in the article. The list is very useful for the students and teachers and it can be extended into more advanced verb lists. It also gave us an opportunity to work hand in hand with engineering teachers and meet their expectations and the needs of their students. Here is the list:

<table>
<thead>
<tr>
<th>VERBS</th>
<th>TRANSLATION</th>
<th>POLISH LANGUAGE</th>
<th>RUSSIAN LANGUAGE</th>
<th>ENGLISH LANGUAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>badać</td>
<td>исследовать</td>
<td>1</td>
<td>2</td>
<td>examine, research</td>
</tr>
<tr>
<td>budować</td>
<td>zbudować</td>
<td>budowa</td>
<td>zbudowa</td>
<td>build up, construct</td>
</tr>
<tr>
<td>charakteryzować</td>
<td>характеризовать</td>
<td>charakteryzowa</td>
<td>charakteryzowa</td>
<td>characterize, define, specify</td>
</tr>
<tr>
<td>charakteryzować</td>
<td>się</td>
<td>charakteryzować</td>
<td>charakteryzować</td>
<td>be characterized</td>
</tr>
<tr>
<td>doskonalić</td>
<td>совершенствовать</td>
<td>doskonalić</td>
<td>doskonalić</td>
<td>perfect, improve, develop</td>
</tr>
<tr>
<td>dowodzić</td>
<td>dowieść</td>
<td>dowodzić</td>
<td>dowodzić</td>
<td>prove</td>
</tr>
<tr>
<td>działać</td>
<td>действовать</td>
<td>działać</td>
<td>działać</td>
<td>act, operate</td>
</tr>
<tr>
<td>dzielić</td>
<td>делить</td>
<td>dzielić</td>
<td>podzielić</td>
<td>divide, share</td>
</tr>
<tr>
<td>dzielić się</td>
<td>делиться</td>
<td>dzielić się</td>
<td>dzielić się</td>
<td>divide, be divisible</td>
</tr>
<tr>
<td>kontrolować</td>
<td>контролировать</td>
<td>kontrolować</td>
<td>kontrolować</td>
<td>control, check, monitor</td>
</tr>
<tr>
<td>kształtować</td>
<td>ukształtować</td>
<td>kształtować</td>
<td>ukształtować</td>
<td>form, shape</td>
</tr>
<tr>
<td>liczyć</td>
<td>policzyć</td>
<td>liczyć</td>
<td>policzyć</td>
<td>consider</td>
</tr>
<tr>
<td>mnożyć</td>
<td>помножить</td>
<td>mnożyć</td>
<td>pomnożyć</td>
<td>multiply</td>
</tr>
<tr>
<td>negować</td>
<td>отрицать</td>
<td>negować</td>
<td>negować</td>
<td>negate</td>
</tr>
<tr>
<td>obliczać</td>
<td>obliczyć</td>
<td>рассчитывать</td>
<td>рассчитать</td>
<td>calculate, compute</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>obniżać</td>
<td>obniżyć</td>
<td>понижать, снижать</td>
<td>понизить, снизить</td>
<td>lower, reduce, decrease</td>
</tr>
<tr>
<td>obniżać się</td>
<td>obniżyć się</td>
<td>понижаться, снижаться</td>
<td>понизиться, снизиться</td>
<td>be reduced, decrease</td>
</tr>
<tr>
<td>obrabiać</td>
<td>obrobić</td>
<td>обрабатывать</td>
<td>обработать</td>
<td>process, treat, work</td>
</tr>
<tr>
<td>obracać</td>
<td></td>
<td>вращать</td>
<td></td>
<td>rotate, turn</td>
</tr>
<tr>
<td>oceniać</td>
<td>ocenić</td>
<td>оценивать</td>
<td>оценить</td>
<td>estimate, evaluate, rate</td>
</tr>
<tr>
<td>oddziaływać</td>
<td></td>
<td>воздействовать</td>
<td></td>
<td>Act</td>
</tr>
<tr>
<td>odejmować¹</td>
<td>odjąć</td>
<td>вычитать</td>
<td>вычесть</td>
<td>deduct, subtract</td>
</tr>
<tr>
<td>odejmować²</td>
<td>odjąć</td>
<td>отнимать</td>
<td>отнять</td>
<td>subtract from, take away from</td>
</tr>
<tr>
<td>odpowiadać</td>
<td>odpowiedzieć</td>
<td>отвечать</td>
<td>ответить</td>
<td>answer, reply, respond</td>
</tr>
</tbody>
</table>

Table 1. List of basic verbs (part 1)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>określić</td>
<td>określić</td>
<td>определять</td>
<td>определить</td>
<td>define, determine</td>
</tr>
<tr>
<td>określić się</td>
<td>określić się</td>
<td>определяться</td>
<td>определиться</td>
<td>be determined</td>
</tr>
<tr>
<td>opisywać</td>
<td>opisać</td>
<td>описывать</td>
<td>описать</td>
<td>describe, scribe</td>
</tr>
<tr>
<td>opóźnić</td>
<td>opóźnić</td>
<td>замедлять</td>
<td>замедлить</td>
<td>decelerate, slow down</td>
</tr>
<tr>
<td>opóźnić się</td>
<td>opóźnić się</td>
<td>замедляться</td>
<td>замедлиться</td>
<td>become decelerated</td>
</tr>
<tr>
<td>opracowywać</td>
<td>opracować</td>
<td>разрабатывать</td>
<td>разработать</td>
<td>design, develop, work out/up</td>
</tr>
<tr>
<td>przedłużać</td>
<td>przedłużyć</td>
<td>удлинять</td>
<td>удлинить</td>
<td>lengthen, extend</td>
</tr>
<tr>
<td>przedstawiać</td>
<td>przedstawić</td>
<td>представлять, изображать</td>
<td>представить, изобразить</td>
<td>present, imagine</td>
</tr>
<tr>
<td>przekształcać</td>
<td>przekształcić</td>
<td>преобразовывать</td>
<td>преобразить</td>
<td>convert, transform, change</td>
</tr>
<tr>
<td>przeliczać</td>
<td>przeliczyć</td>
<td>пересчитывать</td>
<td>пересчитать</td>
<td>recalculate, (re)count</td>
</tr>
<tr>
<td>rozprzestrzeniać się</td>
<td>rozprzestrzenić się</td>
<td>распространяться</td>
<td>распространиться</td>
<td>spread, propagate</td>
</tr>
<tr>
<td>rozpuszczać</td>
<td>rozpyścić</td>
<td>rozwiązać</td>
<td>rozwiązywać¹</td>
<td>rozwiązywać²</td>
</tr>
<tr>
<td>-------------</td>
<td>-----------</td>
<td>-----------</td>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>rozpyścić</td>
<td>rozwiązywać¹</td>
<td>rozwiązywać²</td>
<td>rozwiązać</td>
<td>rozpyścić</td>
</tr>
<tr>
<td>rozwiązać</td>
<td>rozwiązywać¹</td>
<td>rozwiązywać²</td>
<td>rozwiązać</td>
<td>rozpyścić</td>
</tr>
<tr>
<td>rozwiązywać¹</td>
<td>rozwiązywać¹</td>
<td>rozwiązywać²</td>
<td>rozwiązać</td>
<td>rozpyścić</td>
</tr>
<tr>
<td>rozwiązywać²</td>
<td>rozwiązywać¹</td>
<td>rozwiązywać²</td>
<td>rozwiązać</td>
<td>rozpyścić</td>
</tr>
</tbody>
</table>

Table 1. List of basic verbs (part 2)
Table 1. List of basic verbs (part 3)

<table>
<thead>
<tr>
<th>Polish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>wdrażać</td>
<td>introduce</td>
</tr>
<tr>
<td>wdrożyć</td>
<td></td>
</tr>
<tr>
<td>wdrożenie</td>
<td></td>
</tr>
<tr>
<td>wdrożyć</td>
<td></td>
</tr>
</tbody>
</table>

REFERENCES


HARD AND SOFT SKILLS DEVELOPMENT IN PRACTICAL BUSINESS ENGLISH/GERMAN CLASSES

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Abstract
The aim of this research was to find such methods of classroom activities that would provide a common ground for success in effective teaching and learning of Business English (BE) and Business German (BG) as well as the development of soft skills necessary for graduates’ job acquisition and job sustainability. In order to achieve this purpose both active non-imitative and imitative methods were closely related to the confluent teaching, i.e. the rational and emotional powers of the student, his feelings and imagination were joined to serve one end – to gain knowledge and ensure its durability. Team work was widely applied because it mutually benefits all participants by creating favourable conditions for soft skills that can be meaningful for graduates’ futures.

Key words: active imitative methods, active non-imitative methods, Business English, Business German, confluent teaching, hard skills, soft skills, skill development, team work.

1. INTRODUCTION

If a graduate wants to get a job and then to compete for a promotion, not only his/her academic knowledge (hard skills) but also his/her personality matters a lot. Unfortunately, training on personality development is not a common practice in higher education establishments of Lithuania. A typical bachelor or master business degree program focuses on what are considered hard skills. Students acquire knowledge of strategic business planning, financial analysis, people management, product development, etc.

No doubts, these are important things to know, but employees are also interested in the so called soft skills, that is, if a young specialist communicates well with other people, if s/he succeeds in coping with team-building situations, if s/he possesses leadership qualities and organizational skills as well as eagerness to learn and willingness to communicate ideas. Chaturvedi (2011) calls these skills people’s skills.

Undoubtedly, these skills are necessary for everyday life as much as for work because being good at communicating, cooperating, solving problems, handling conflicts, making decisions, planning, delegating, motivating, contributing in meetings and negotiations help graduates meet labour market needs. Therefore, to incorporate soft skills development into subject teaching, BE/BG included, is necessary for graduates’ further professional life, because pure possession of knowledge does not guarantee the effectiveness of its application and does not make it “a habit of mind” (Costa, Kallick, 2000).

For this reason the authors of this paper decided to continue classroom research which was carried out in the autumn term of 2010 at Lithuanian University of Agriculture (at present Aleksandras Stulginskis
University) (Klimovienė, Urbonienė, Statkevičienė, 2011) with the aim to define language performance areas that will help diminish the mismatch between soft skills required in a job and possessed by students as well as to identify appropriate teaching-learning methods that will help acquire BE/BG language competence as well as decrease the biggest disproportion between possessed and required soft skills.

The research aim is to examine how active imitative and non-imitative methods based on the confluent teaching and team work activities can enhance BE/BG language competence as well as the development of soft skills, formulated as learning outcomes of practical BE/BG classes.

The current research addresses the following objectives:

- to answer the question what exactly soft and hard skills are;
- to agree on soft skills which are to be developed till the end of practical BE/BG classes;
- identify the preferred language performance areas and motivation strategies that might be helpful in developing hard and soft skills;
- to define what active methods based on teamwork and related to the confluent teaching can create favourable conditions for hard and soft skills development.

The research methodology refers to the active educational theory developed by J. Piaget (cited in Butkienė, Kepalaitė, 1996), the basic principles of which are the following:

- The student is the subject of the learning process.
- The student gains experience through active communication and cooperation and develops, thus, his/her personal style of experience accumulation.

The active educational theory was closely related to the confluent teaching (Grendstad, 1996), i.e., the rational and emotional powers of the student, his/her feelings and imagination were joined to serve one end – to gain knowledge and ensure its durability.

The research methods: the analysis of related scientific literature, questionnaire, observation, statistical and comparative analysis of the obtained data.

2. THEORETICAL BACKGROUND

Before going further in debating the importance of soft skills for increasing a graduate’s employability, we have to clarify the question “What exactly are soft and hard skills?” In educational research literature the term “generic skills” is frequently used for soft skills. However, in today’s business context the terms “soft and hard skills” become quite acceptable.

When drawing a detailed description of generic skills, it is worth noting that various terms are used in educational literature to name them: key skills, transferable skills, underpinning skills, employability/work related skills, soft skills, as well as core skills (Bridgstock, 2009; Wats, Wats 2009; Holmes, Hooper, 2000; Bennett, Dune, Carre, 1999).

Generic or soft skills are defined as those that are adjustable to various situations: they determine the quality of personal development, the efficiency of professional activity as well as success of societal life (Bridgstock, 2009; Holmes, Hooper, 2000).
Jovaiša and Shaw (1998) describe generic skills through eight categories: basic skills, life skills, key skills, employment skills, social and citizenship skills, entrepreneurial skills, management skills and broad scope skills.

Allen and van der Velden (2005) point out that university graduates should be competent in at least the following fields:

**Professional expertise.** Graduates should use knowledge in solving problems of professional issues.

**Functional flexibility.** It shows graduates’ skills in taking up challenges and acquiring new knowledge in order to be able to cope with changes in the job content.

**Innovation and knowledge management** which is related to graduates’ creativity. It means that graduates must recognize new opportunities and be able to develop them.

**Mobilization of human resources** includes skills necessary for a higher education graduate to work independently and cooperate successfully with others to achieve the best result with the resources available.

**International orientation** is a must for graduates because of worldwide globalization processes. Therefore, graduates should have a command of at least one widely spread foreign language, understand other cultures, and constantly raise their cultural awareness.

Laužackas (2005) emphasizes the subjective element of soft skills pointing out that wider knowledge and abilities ensure person’s professional flexibility and mobility as well as social security and self-realization.

Nigam and Chaturvedi (2010) advocate that soft skills are closely related to person’s “EIO” (Emotional Intelligence Quatient). According to them, soft skills are the cluster of personality traits, social graces, communication, language, personal habits, friendliness and optimism that characterize relationships with other people.

Chaturvedi, Yadov and Bajpai (2011) maintain that behavioral training experts acknowledge the importance of the below mentioned skills that lead to professional excellence.

They include:

1. Interpersonal skills
2. Team spirit
3. Social grace
4. Business etiquette
5. Negotiation skills
6. Behavioral traits such as attitude, motivation and time management.

Nieragden (2000) presents the following list of soft skills:

- Interaction (*attitude awareness, conflict handling, co-operation, diversity tolerance, business etiquette, interlocutor orientation, teamwork willingness, stress resistance*).
- Communication (*delegating skills, listening skills, presentation skills*).
• Self management (compensation strategies, decision taking, self-assessment, learning willingness, self-discipline, self-marketing).

• Organization (problem solving, system thinking).

Summarizing the various concepts of soft skills Bridgstock (2009) presents the main attributes of these skills that are closely connected with an individual’s capacity for:

• citizenship (including involvement in democratic processes, human rights and ecological sustainability)

• contribution to economic productivity.

According to Wats and Wats (2009) the term “hard skills” primarily refers to the academic skills that indicate the knowledge of concepts, principles, methods, procedures and techniques needed for performing jobs.

Chaturvedi, Yadov and Bajpai (2011) regard hard skills as technical and administrative procedures related to an organization’s core business. They are the occupational requirements of a job and other social activities.

The divergent ways of conceptualizing soft and hard skills can be attributed to the fact that a vast number of definitions of soft and hard skills have appeared in the educational research literature. The variety of ways in which hard and soft skills are conceptualized gives rise to different interpretations as far as their key elements (abilities, knowledge, skills, processes, values, attitudes) are concerned. Although skills and processes are somewhat dependent upon specific subject matter, the same values and attitudes are required in all subjects for their execution. Therefore, it is very important to evaluate the above mentioned elements while incorporating hard and soft skills development into the teaching.

As regards the present research definition of hard skills, it is closely related to the person’s ability to use BE/BG suitably in a work-oriented context that is to have competence in four language skills – listening, speaking, reading, writing. This helps a graduate to meet the expectations of the job, whereas, soft skills (communication, teamwork, critical and creative thinking, problem solving, conflict handling, decision taking, planning and organization, presentation making) help to succeed and exceed his/her expectations. We firmly believe that both hard and soft skills compliment each other and the balance between them is what makes a graduate a complete professional.

3. CLASSROOM RESEARCH: EVALUATION OF PREFERRED SOFT SKILLS AND LANGUAGE PERFORMANCE AREAS

In the autumn of 2010 the self-adapted questionnaire (Klimovienė, Urbonienė, Statkevičienė 2011, Appendix 1) was administered to 200 students and 30 employers to identify the employer priorities in soft skills as well as those that are possessed by the future graduates.

The analysis of the data revealed that the employer expectations for soft skills a prospective applicant should possess significantly differ from the skills that the students think they have developed. The employer expectations are much higher (See Figure 1).

According to the research top skills from the employer perspective are: Creativity and Innovations 340, Team Work 333, Critical Thinking 313, Planning and Organization 307, Problem Solving 303, Leadership 300 and Foreign Language Skills 297. Surprisingly, the views are fairly similar, but
student skill level was rated lower. For example, the employers’ score for graduate creativity and innovation is 340, whereas students’ score for the same skill is 244.

![Figure 1. The Comparison of Top 5 Employability Skills](image)

Having assessed what soft skills are required for students by employers as well as the recent experiences and the objectives of the BE/BG curriculum content it was decided that the below mentioned soft skills should be developed in the current BE/BG course (See Figure 2).

In order to design an efficient course syllabus, content selection becomes extremely important, because “content rather than that language drives the curriculum” (Chamot, O’ Malley, 1994). For this reason 51 second year Bachelor students of Economics and Management faculty who attended the BE/BG course in the autumn of 2011 were asked to set prioritizing needs by pointing out the most challenging language performance areas which might enable them develop the necessary hard and soft skills and, in that way, help them fit in today’s global market. The analysis of the students’ responses has revealed five broad performance fields for the BE/BG: meetings and discussions, negotiations, presentations, socializing, and business correspondence (See Figure 3).

4. CLASSROOM RESEARCH: STRATEGIES FOR SUCCESSFUL CLASSROOM

The key to successful classroom activities lies in using effective motivation strategies. Students should find academic activities intrinsically rewarding. “Students are intrinsically motivated, however, the academic-learning benefits that they derive from classroom activities may be minimal if the basis for their intrinsic motivation is primarily affective or emotional (they enjoy the activity) rather than cognitive or intellectual (they find it interesting, meaningful or worthwhile to develop the knowledge and skills that the activity is designed to teach)” (Good and Brophy, 1987, p.308). Consequently, it is
important that teachers use strategies designed to motivate their students to learn from academic activities.

Figure 2. Checklist of Soft Skills to Be Developed

Figure 3. Distribution of Answers to the Preferred Language Performance Areas (percentage rating)
Good and Brophy (1987) has noted that the effectiveness of the motivation strategies depends on the following preconditions:

- **Supportive environment.** Students need both ample opportunities to learn and steady encouragement and support of their learning efforts. They should feel comfortable taking intellectual risks because they know that they will not be embarrassed or criticized if they make a mistake.

- **Appropriate difficulty level of activities.** Activities are of an appropriate level of difficulty when the students are clear enough about what to do and how to do it so that they can achieve high levels of success if they apply reasonable efforts.

- **Meaningful learning objectives.** Activities should be selected with worthwhile academic objectives in mind. That is, they should teach some knowledge or skill that is worth learning, either in its own right or as a step towards some higher objective.

- **Moderation and variation in strategy use.** The need for the strategies should vary with the situation. When content is unfamiliar and its value or meaningfulness is not obvious to the students, significant motivation effort involving several of the strategies may be needed (for example, while practising business correspondence or telephoning skills). Little or no special motivation effort may be needed when the activity involves things that students are eager to learn (for example, while teaching them to participate in meetings and negotiations).

With these four preconditions in mind the content of the present BE/BG course was determined along five broad performance areas:

1. Meetings and discussions;
2. Negotiations;
3. Presentations;
4. Socializing;
5. Business correspondence.

5. **CLASSROOM RESEARCH: THE DEVELOPMENT OF HARD AND SOFT SKILLS**

The research was aimed to reveal how teamwork activities related to confluent teaching and based on meetings, discussions, negotiations, presentations, socializing can influence the development of hard and soft skills during the BE/BG classes.

The investigation was conducted in autumn of 2011. The research involved 51 second-year student of the faculty of Economics and Management who had BE/BG as compulsory subject and one German and 2 English language instructors. The students had 3 hours a week and stayed together as groups for 4 months.

In order to maintain a steady progress in the development of necessary hard and soft skills we have taken into consideration the fact that the majority of target students have never or seldom experienced teamwork activities. Besides, they differed in personal and social traits such as self-confidence, sociability, patience, responsibility as well as in their ability and achievement. Therefore, the following actions were applied to eliminate the problem quickly and with minimal distraction of other students:
The students were engaged in warm-up activities. They helped them know each other and discouraged “territoriality.

Team membership was determined.

Roles were assigned and responsibilities were explained.

Social interaction, communication, problem solving skills teaching was provided.

Team behaviour was monitored.

Feedback and assistance were given.

Team performance was assessed both by the teacher and the students who observed the activity.

The members of the audience were informed what notes they should take, what suggestions they should provide for the activity that was presented. The students were explained that their task was not to criticize the skills and precision with which the roles were performed. They were asked to pay significant attention to skills and applications as well as to the analysis and evaluation of the content.

The progress was evaluated and another assignment submitted. The assessment of the performed activity took one of the following formats: large groups, small groups or even pair of students.

It’s worth mentioning that the chosen problem for discussion / negotiation / presentation had to cover real-life business situations and be linked to a syllabus requirements. Some of the themes – “What sort of analysis can you do to assess a company’s situation and prepare the strategy for successful survival in the market?”, “What should be done to open subsidiary abroad?”, “How to win customers’ loyalty?”, “How to launch a successful advertising campaign?”, “How to run a franchise successfully?” But the learners themselves had to decide on content, time, frames, and final product.

The research has proved that the determinant influence on the hard and soft skills development is exercised by the following factors:

1. The use of both left and right cerebral hemispheres because they determine different actions of the learners. The left hemisphere fulfils the requirements of logical laws, controls verbal information, analyses it, while the right hemisphere deals with generalizations, provides for visual thinking, employs special centres enabling memorization of the whole instead of separate episodes. Therefore, general understanding of the whole can be achieved only by their mutual operation.

2. Structural approach to subject matter. With this purpose in mind, grammar structures were expressed by means of generalized tables and figures related to illustrative languages exercises. The exercises included recognition of grammatical phenomena, filling in gaps, structure formations, etc. Such a system allowed to consciously apprehend language laws.

3. Connecting of the subject matter with young man’s feelings and imagination, because the only way to make knowledge personally important is to relate it to real life, i.e. to the rational and emotional powers of the student. (The confluent teaching).

4. Information transmission from the short duration memory to that of long duration. This is partly determined by the learners’ personal interests, abilities, views, values and previous experience. On the other hand man’s ability to receive information as well as hold attention is
limited: adults can hold attention for 20-30 minutes. This was the main reason why in the whole course of the learning process learning methods were being varied every 30 minutes.

5. Assurance of the feedback.

6. Favourable relations between educators and students.

7. Creative implementation of active teaching methods based on various teamwork activities.

The latter factor received utmost attention, for only active methods containing numerous professional game elements can encourage analysis, synthesis, evaluation and implementation of the knowledge acquired as well as soft skills attained.

In practical BE/BG classes we employed such active methods based on teamwork as:

- Creation and analysis of problem situations while participating in meetings and negotiations.
- Discussion and its evaluation.
- Conference and its evaluation.
- Role play – to imagine that you and your teammates are somebody else in the offered situation and consciously copy the behaviour and views of that “somebody”.
- Improvisation – to create and play a situation employing your team members’ ideas.
- Portrayal – to focus on a particular aspect of a theme.
- Theatre forum – it is part of spontaneous improvisation with a few team members playing a conflict while the rest are watching. Both performers and spectators can stop the activity asking for advice, questioning, offering other ways to solve a problem.

The above mentioned classroom activities were related to the soft skills development with special focus on developing imagination. No doubts, imagination is a great power – it adds meaning to presented material. By employing imagination consciously and purposefully students can apprehend the subject matter more profoundly. More than that, imagination sharpens man’s perception and, consequently, allows better concentration. Thus, it becomes a motivating factor – the student’s wish to learn the subject matter gets increased.

This fact let us claim that introduction of active teaching methods based on teamwork activities and closely related to the confluent teaching can create favourable surroundings for hard and soft skills development. For this reason it was essential to receive the students’ evaluation of the effectiveness of the above mentioned activities on hard and soft skills development.

Therefore, at the end of the third semester of 2011/2012 academic year a questionnaire “Estimate of Active Teaching Methods Based on Teamwork Activities for Hard and Soft Skills Development” was worked out by the authors and filled by 51 respondent. The students’ answers concerning both hard and soft skills acquisition are presented in Table 1 and Figure 3 (% rating).

The analysis of the results obtained in percent allows to conclude that all respondents (100) considered that active teaching methods based on teamwork helped them improve BE/BG skills in speaking, listening, reading, and writing (hard skills). They also fostered communication and interaction skills (94,1), allowed to feel oneself as a part of the whole group. It means that expected synergy effect occurred, better students helped weaker teammates, the majority of them became more tolerant to each
other. Besides, “synergy effect served as a stimulus to spontaneous creativity” (Putnina, 2006, p. 75). Learners became deeply involved into the activities and it led to the development of creative imagination (70.6). 82.4 of learners acknowledged that they became better at analyzing, backing arguments, making decisions and summaries. It shows that they developed problem solving skills. Besides, they improved questioning skills (78.4).

### Table 1. The Results of Questionnaire “Estimate of Active Teaching Methods Based on Teamwork Activities for Hard and Soft Skills Development”

<table>
<thead>
<tr>
<th>No.</th>
<th>Questions according to the questionnaire</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Did active teaching methods based on teamwork activities help you form competence in BE/BG?</td>
<td>51</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Did it help you develop communication and interaction skills, feel as a part of a whole group?</td>
<td>48</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Did it help you increase imagination and become more creative?</td>
<td></td>
<td></td>
<td>36</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Did it help you become better at analyzing, backing arguments, making decisions and summaries?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>42</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Did it help you strengthen your questioning skills?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>40</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Did it help you improve presentation making skills?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>50</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Did it help you get better at planning and organizing your time?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>37</td>
<td>14</td>
</tr>
<tr>
<td>8</td>
<td>Was teamwork a creative process in which you participated with pleasure and found this activities meaningful?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>45</td>
</tr>
</tbody>
</table>

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Respondents’ answers to the questions on hard and soft skills development in % to the total number of participants involved in this research are presented in Figure 4.

**Figure 4.** The Results of Questionnaire “Estimate of Active Teaching Methods Based on Teamwork Activities for Hard and Soft Skills Development” in % rating.

This fact is very promising, because questions are the force that powers critical thinking. The majority of students (98) improved presentation making skills. Only 72.5 of learners noted that they had no problems in organizing and planning their time efficiently. Therefore, the development of this particular skill has to be taken into consideration while organizing teamwork activities. The bigger part of students (88.2) found teamwork activities meaningful and pleasant, because they found freedom to express themselves, freedom to develop their abilities, ample opportunities to show initiative and, if it is necessary, to get a support and encouragement both from the colleagues and the teacher.

Active teaching methods based on teamwork activities have also positively resulted in the proficiency level of BE/BG acquired within the term. 8 students out of 51 demonstrated language skills that were evaluated as 10, 13 received 9, and 18 learners got 8. It means that 39 students (76.5) are able to communicate effectively. This fact confirms positive influence of active teaching methods based on teamwork on soft skills development as well as on BE/BG fluency and accuracy.

**CONCLUSIONS**

The lack of soft skills could seriously impede upon getting the job. Unfortunately, the existing number of credits for the respective programs is a constraint for students to sign up for additional courses on soft skills development. Therefore, the lecturers, BE/BG included, have to embed the development of soft skills in the teaching and learning activities across the curriculum of their subject matter.
doubts, it will require the expertise of the lecturers to use various teaching strategies and methods that are entirely student-centered and therefore give them practical experience.

The present research demonstrates that active teaching methods based on teamwork activities and related to the confluent teaching appear to be an effective and efficient method of achieving BE/BG fluency and accuracy as well as soft skills development if:

- the learner’s needs are taken into consideration. For this reason it is necessary to offer task and activities that practise the target skills areas (meetings, negotiations, presentations, telephoning, and business correspondence) and provide insights into typical business situations, behaviours, and procedures,
- lecturers succeed in unlocking motivation and learning potential of each individual. This can be achieved if various team-oriented activities start with the techniques of drill patterning, a list of relevant business terms, strategies, model cases or with the session of brainstorming. And only then students can be asked to prepare and simulate negotiation or participate in meetings or conferences taking into account the other viewpoint, recognizing contradictions, presenting their logical arguments, choosing and implementing the best solutions.

Teamwork proves to be very efficient for reserved students who usually try to separate themselves from others and are reluctant to accept personal responsibility. As teamwork ensures everybody’s full engagement, shy students become more involved into classroom activities and for this reason their classroom participation begins to grow gradually. They start displaying new knowledge in the classroom and place themselves in the position of being able to communicate their knowledge to others. It means that they accept their roles in the teaching/learning process and allow the process to shape them in positive ways. This is a proof that teamwork helps overcome psychological, personality, and motivational differences in the process of language acquisition and soft skills development.

REFERENCES


LANGUAGE OF THE COLOURS IN THE SECOND FOREIGN LANGUAGE TEACHING:
FRENCH, RUSSIAN AS THE SECOND FOREIGN LANGUAGE IN THE CZECH SCHOOL.
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Abstract

The aim of this analysis is to demonstrate the possibility of using colour symbolism in the second foreign language teaching in the Czech middle and high school. In our study, we analyse and compare the meaning of the words of the colours in Czech, French, and Russian phrasemes and idioms. We used such basic colours as white, black, red, yellow, green, and blue (light blue). In the final part of the paper we will give a few sample tasks to demonstrate the possible usage of the colours in the teaching process.

Key words: colours, Czech, French, Russian, second foreign language, socio-cultural competences, teaching.

In our article, we are looking at the socio-cultural competences as part of the communicative competence, which is a goal of the foreign language learning. The term communicative competence was coined by a U.S. linguist D. Hymes. He understood the communicative competence as both knowledge of grammatical rules, and knowledge of the rules of language use. Hymes emphasizes the need to link communication resources with the social environment and with the goals of the participants of the communication. For Hymes the frame of reference is the society itself and its life (Hymes, 1984).

From the perspective of linguistic didactics, the term ‘communicative competence’ refers to the ability of effective communication using all means of the adopted language. It means that the communicative competence is a set of skills. Different authors may name different skills, however, when speaking of communicative competence they speak about a linguistic, communicative, and socio-cultural competence. The balance of these three main components in the process of the foreign language learning is a prerequisite for a qualitative language use (Шукун, 2004).

The choice of the teaching materials is as important as the balance mentioned above. The collection of linguistic and communication material and its processing for the purpose of teaching have a longer history than the socio-cultural studies. It has been the subject of a few fields of the social science and humanities such as cultural studies, ethno-linguistics, or the anthropological linguistics. A special research field called ethnography of communication was even created within this field of studies. Z. Salzmann characterized its scientific and practical meaning as follows (Salzmann, 1997, pp. 138-139):

“... Ethnography of communication is an important contribution to the studies of cultures conducted by the anthropologists and studies of language carried out by the linguists. The aim of this new research field is to provide a complete picture, if possible, of the use of language in different societies and make historical and comparative studies of it. The increasing findings of this field can contribute
to the solution of several social problems especially those of the multiethnic and multilingual societies...

The socio-cultural competence includes knowledge of the lifestyle of the users of the target language (CEFR, 2002). The effective communication is impossible without such knowledge and therefore the requirements of communicative competence are not met. The meaning of the term ‘lifestyle’ is very vague and may include many components, the study of which is a subject of the lifelong learning.

The socio-cultural competence has a significant influence to the formation of the cultural and linguistic identity. It enriches the view of the surrounding world and decreases the possibility of the conflict in the intercultural communication. In this article we are going to demonstrate the use of the colours as an expression of the cultural identity. Comparative usage of colours may be advantageous in the language teaching. Colours are the basis of the world perception and their meanings and symbolism differs in different cultures. In this article, we will make a comparative analysis of the differences of the meanings of colours and their usages in Czech, French and Russian. The aim of this analysis is to demonstrate the possibility of using colour symbolism in the second foreign language teaching in the Czech middle and high school. A student who learns the second foreign language already has a learning experience of the first foreign language. A comparison of his or her experience makes it easier and faster to master the next foreign language (БиМ, 1997). It also helps students to reach a more profound understanding of the cultural and national context of the target language.

In our study, we used phrasemes and idioms in the Czech, French, and Russian language that include colours. We used such basic colours as white, black, red, yellow, green, and blue (light blue).

The sources we used were the Czech, French and Russian monolingual and phraseological dictionaries. We also based our study on the existing publications that offer a comparative analysis of the phrasemes and idioms.

We used the following methods of analysis:

(a) semantic analysis methodology for dictionary entries;
(b) methods of comparative analysis of words and idioms; and
(c) methods of contextual analysis of the word meanings.

We focused mainly on the phrasemes that contain colour codes in a metaphorical sense, since it is metaphors that create a basis of the teaching materials contributing to the formation of the worldview in the multicultural environment (De Carlo, 1998).

As a result of our study we found that the visual perception of primary colours and their connection with objects in the languages in question were very similar. The study also confirmed our didactic proposal of the possibility of the usage of the colour codes in a metaphorical sense (idiomatic expressions) and their comparison in the studied languages Czech, French and Russian. We consider the sociocultural findings to be especially important premises for development of the educational material for the second foreign language learning.

We also created a list of the expressions that carry important socio-cultural information but do not have an equivalent in other languages used in this study.

The order of the colour meanings and their symbolism is as follows: white, black, red, yellow, green, and blue (light blue).
In the final part of the paper we will give a few sample tasks to demonstrate the possible usage of the colors in the teaching process.

**The white colour.**

In the Czech language, white is the colour of the clean snow and is the opposite of black: *bílý papír, bílá křída* (white paper, white chalk). White also has a meaning of light, bright or pale: *bílé vino, bílé světlo, pracovat do bílého rána přes celou noc, bílá tvář, bílý jako křída* (= pail). This meaning also exists in French and Russian: белый как мел / стена; белый день; *être blanc comme un linge, un cachet d’aspirine.*

White also has a metaphorical meaning typically meaning ‘pure’: *bílá stránka, bile oblečená dívka; белая горница, белая изба, баня; la page blanche, le linge blanc, être vêtu de blanc.*

It can also mean ‘empty, unsolved’: *bílá místa na mapě, белые места, белые пятна (= understudied and not well known regions or questions), l’espace blanc, la carte blanche, le chèque blanc.*

The meaning ‘pure’ has a further metaphorical meaning of ‘innocent, good, morally impeccable’. For example, *bílá duše, bílé pastýřky (Jsou-li pastýřky bílé, máš pátele. Jsou-li pastýřky šedé, nemáš žádné), I černá kráva bílé mléko dává; être blanc comme neige.*

These meanings of white generally include the notion of ‘positive or affirmative’. For example, *dělat z bílého černé (= twist the truth); neříci ani bílé, ani černé (= not saying either yes or no); l’un dit blanc et l’autre noir (= one says one thing, another one says the opposite).*

The further additional connotation appears in the Russian language – ‘nobel, gentel’, though, often with sarcasm: *белая кость (= of the nobel origin), боится белые ручки запятить (= is afraid of hard work).*

In addition, the white may mean something very obvious and prominent: *bílá vrána (in French: mouton noir = black sheep), ишто белыми нетками.*

The most interesting expressions are those that have a stable connection with the cultural realities. We can’t use a direct translation to another language but an equivalent that may have an entirely different vocabulary and use a different grammatical structure. The equivalent may not exist at all in the target language, because of the different environment in which the language developed. We are giving a few examples of such expressions.

**The specific idioms:**

**The Czech expressions**

*bílá káva* = white coffee.

*bílá pani* = a spirit/ghost of a kin

*Bílá sobota* = Holy Saturday (Великая суббота, Samedi saint).

*bílá tma* = a heavy snowstorm or a thick fog (Russian: белым бело).

*bílé zlato* = sugar or a sugar beet-root. See Russian expression белое золото.
**The French expressions**

*cartouche blanche* = blanks (*slepá střela, холостой выстрел*).

*examen blanc* = a test where the grade is passed or not passed.

*saigner à blanc* = to empty completely.

*test à blanc* = a routine test that does not affect the final grade.

**The Russian expressions**

*белая горячка* = Delirium tremens.

*белая нефть* = gas condensate.

*белое духовенство* = in the Orthodox Church, secular not monastic clergy.

*белое золото* = cotton.

*белые ночи* = polar summer nights, when it never gets dark.

*белые стихи* = free verse.

*белый билет* = a certificate of the release from the army service. A similar expression exists in the Czech language *modrá knížka* (= uvolnění z branné povinnosti), see the section the blue colour.

*белый танец* = a dance when a woman asks a man to dance.

*белый уголь* = water power.

**The black colour.**

Black has an opposite meaning to white. Some dictionaries explain it as ‘that has the colour of soot’. In the Russian language: “самый тёмный из всех цветов, имеющий цвет сажи, углей” (Большой толковый словарь русского языка, 1998); in French: “noir comme du jais, de l’encre, du trage, du charbon” (Le Robert, 2007).

The next meaning is opposite to white – the meaning of ‘dark’. In Czech: *zbarvený do černá, černá komora, černé pivo, černý les*. In Russian: кастрировать совсем чёрная, чёрная от загара спина, чёрный чай. In French: *cheveux noirs, teint noir, être tout noir = être bronzé*. This meaning can be used in the situations, when one speaks about food of a dark colour, skin, night, and so on. It also has a meaning of ‘dirty or unclean’ in all the three languages.

It also has a meaning of ‘sad, sorrow, unhappy or bad, evil, and mean’ . For example, *ličit něco černými barvami, dělat z černého bílé, zapsat černým písmem, mit černé myšlenky; чёрная полоса жизни, на чёрный день; чёрное время; чёрные мысли; noire ingratitude, âme noire, idées noires*. In every of these three cultures black is also the symbol of the evil powers, witchcraft, etc. These
examples can be found in all three languages. As we can see from different examples, negative feelings, jealousy, anger, or sorrow are often associated with the black colour for a Russian native speaker: чёрная зависть, чёрная злоба. The same meaning is expressed by the idioms with the word 'pale' in Czech and French: бledá zavist, jalousie au teint pâle (=pale).

However, there is also a notion of white sorrow meaning redemption. In the French court this concept found an expression in a phrase: “The King is dead. Long life to the King!”

In Czech and French black also has a meaning of prohibited or illegal: černý obchod, černá listina / seznam, práce načerno, černý fond; marché noir, liste noire, travail noir, caisse noire. This meaning also exists in Russian: с чёрного хода (= illegal way), чёрное дело (= a crime) (Большой толковый словарь русского языка, 1998).

In Russian and Czech black may also mean common, slavish, unqualified, or hard: černá práce, чёрная работа, чёрный труд. It can be found in such Russian expressions as чёрный люд, люди чёрной породы, чёрная кость (opposite to ’белая кость’ – of the noble origin or belonging to nobility), чёрная служанка, чёрная кухарка. These expressions demonstrate the meaning of black as the one who belongs to the lower social strata or not privileged.

The meaning of black also includes the meaning of the secondary, rear or hidden in the Russian language: чёрная лестница, чёрный двор, чёрный ход. Similar to the Czech word zadní and the French word arrière.

The black may also mean a lot: bylo tam lidí až černo, черно от обилия народа, c’est noir de monde.

The specific idioms:

The Czech expressions

černé divadlo = The Black Theater, a theatrical performance where the black back apparel is used against the black background in order to create visual illusions.

držet černou hodinku = to chat late at night.

trefit se do černého = aim at the center of the target or, metaphorically, reveal the essence of something, the truth.

zajíc na černo = to eat with a sweet black sauce.

The French expressions

bête noir = that I can’t bear.

beurre noir = burnt butter

chocolat noir = dark chocolate.

être noir = drunk.

film noir = horror movie.

froid noir = strong/bad winter.

il fait noir comme dans le four = very dark.
The Russian expressions
чёрное духовенство = in the Orthodox Church, monastic clergy.

The red colour.
Red often symbolizes life. It is the colour of blood or fire. In Czech and French red, first of all, means the colour. In the Russian language, red has a positive meaning: of a high quality, beauty, honor or happiness. For example: красная дичь, красный лес; красна девица, не красная изба углами, а красна пирогами; красное крыльо, сидеть в красном углу; на миру и смерть красна, красные дни. This meaning has a connotation of the highest level or measure, ‘at best’: красная цена (= the best price). This meaning has an etymological origin of the couple of the words “красный-красивый” (= red-beautiful). The earliest meaning of the word “красный” was ‘beautiful’ (Фасмер, 1986).

The colour red calls for an action (for example, the red buttons of some devices), for attention, symbolizes prohibition or a stop. We can see that in different idioms. For example, červená kniha, красная книга, liste rouge are the lists of the endangered species. Červená nit, проходить красной нитью means to be the main or the key idea of a text.

It is also the colour of revolution in Russia (and for many countries of the former socialist bloc), the colour of the flag of the workers, the symbol of the Soviet Union: красные, красная звезда, Красная армия.

The specific idioms:

The Czech expressions
být v červených číslech = to be in debt (in the account books). See the French idiom être dans le rouge.
červená knihovna = romantic novels mostly for women, normally of the low quality.
Červená sedma = famous Prague cabaret popular in the beginning of the 20th century.

The French expressions
être dans le rouge = to be in debt (in the account books). See the Czech idiom být v červených číslech.
là liste rouge = phone number list not available to general public.

The Russian expressions
красная строка = the beginning of the new paragraph.

The green colour.
The meaning of the word green first of all is associated with vegetation and as in many other cultures, with nature in general and the spring. The expressions that demonstrate this meaning of the colour are: под зеленой природе (= in the open air); зелёная зона, зелёный театр (= an outdoor theater), зелёный шум; se mettre au vert.
The next meaning of the green is pail: *být zelený jako sedma* (= very pail), člověk zelený závistí, zlostí, strachem; ponzelení o zlosti, zeléný vývor. Quite often it has a negative connotation and is connected with the unpleasant emotions or feelings – sickness, fear, or jealousy. For example: zelená závist, točka zeléná, être vert de peur.

It also means to be immature: zelené ovoce, яблочки ещё зелёные, *fruit vert*, - both directly and metaphorically: young and unexperienced. For example: *mit zelený vínek* (= to be a virgin), zelenáč, молодость зелёна. It is important to mention that the colour blue bleu has this meaning in the French language. An example: *un bleu est un débutant*.

**The specific idioms:**

**The Czech expressions**

*zelené zlato* = hops.


*zelený mozek* = a way of thinking typical for the military organizations: following the order without questioning it.

*zelený mužík* = a male spirit of a lake, river or a stream.

**The Russian expressions**

*zelёное вино* = vodka (*Большой толковый словарь русского языка*, 1998). *Veltlínské zelené* is a type of the white wine in Czech. The French expression *vin vert* means light Portuguese fruit wine of a low level of alcohol.

*zelёный змий* = alcohol.

**The French expressions**

*avoir la main verte* = to have green thumb.

*billet vert* = dollar.

*carte verte* = 1. A certificate of an obligatory car insurance; 2. Qualification of a golf player.

*petits homes verts* = martians, aliens. In Russian also зелёные человечки. See also the Czech idiom *zelený mužík*.

The Czech expression containing the reference to the green colour is *zelený jako brčál* (=green as vinca, periwinkle) has an equivalent in French *bleu comme pervanche*. However, the French language makes a reference to the blue colour, the colour of the flowers, while the Czech language refers to the colour of leaves.

**The yellow colour.**

The yellow colour has a mostly positive meaning, when referring to the colour itself as the colour of sun and summer. The yellow colour of an object is normally compared to the colour of cheese (*sír*), a
dandelion (pampeliška) or a buttercup (blatouch) in the Czech language. It is the colour of gold, honey or a lemon in the French language and the colour of gold or yolk in the Russian language.

The metaphorical usage of the colour is rare in these languages. It can be used as the colour of race (žluta rasa, люди с жёлтой кожей, race jaune), a sickness whose symptom is the change of the skin colour (žluta horečka, жёлтая лихорадка, fièvre jaune), or the WWII time expression of the colour of the star of David: žlutá Davidova hvězda, étoile jaune de Davide.

The specific idioms:

**The French expressions**

*le jaune* = a blackleg.

*le petit jaune* = a colloquial expression for a glass of the liquor pastis.

*rire jaune* = an unpleasant laughter.

*sindicats jaunes* - a social and political movement of the beginning of the XX century in France, that deliberately chose yellow colour as its symbol in opposition to the red colour of socialism. A Czech political movement of the same type also had the yellow colour as its symbol.

**The Russian expressions**

жёлтые страницы = yellow pages. In Czech: zlaté stránky (‘gold pages’). In French: les pages jaunes / les pages d’or (= ‘yellow pages’ / ‘gold pages’).

жёлтый дом = a madhouse.

**The blue colour.**

The blue colour is first of all the colour of the clear sky, flowers forget-me-not or the sea. Some examples: modré oči; синее небо; mer bleue. Also the word blue could be associated with the negative feelings, body condition: modrý zimou; пальцы посинели от холода; modrý vzteky; être bleu de froid, être bleu de colère.

Metaphorically all three languages have an expression modrá punčocha, синий чулок, bas-bleu (= a nerd woman of the literally and intellectual interests, often with no sense of fashion). However, this term is obviously borrowed from another language, possible English (Фасмер, 1986). Another borrowed word combination that has similar forms in all three languages is an expression for the noble origin: modrá krev, голубая кровь, sang bleu. In Russian, however, the blue in this expression is used in the form of the light blue (голубой).

Blue may also have the meaning of immature similar to such meaning of the green colour in Russian and Czech: un bleu est un débutant.

French bleu also carries a sacral meaning. In the Middle Ages bleu was a synonym of the word Dieu (= God). It remained in the language in the form of the idioms: sacrebleu parbleu, parsembleu (= hell! my god!).

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The specific idioms:

The Czech expressions

modrá armáda = the railway workers.
modrá knižka = a certificate of release from the army service. In Russian: белый билет (see the White colour).
modré pondělí = Bank holiday (Monday).
ryba na modro = fish cooked in a light acid broth, so that its skin turns slightly blue.
zavřít někoho až bude modrý = to close smb. up for a long time.

The French expressions:

carte bleue = credit card.
cordon blue = a cook of the highest class.
grand bleu = ocean, sea.
heure bleue = dawn, daybreak.
livret bleu = deposit book.

Meanings of the light blue in the Russian language.

There two different words in the Russian language to symbolize dark and light blue: синий and голубой respectively. Besides the meaning of the colour (голубое небо, голубой вагон) it carries metaphorical meanings that do not exist in Czech or French. According to the dictionaries, голубой means ideal, free of any negative characteristics. Examples: голубый мечты, голубые сны.

Light blue also means homosexual, gay: голубое движение, голубые отношения.

The specific idioms:

Голубой огонёк = a popular New Year TV show.
голубой уголь = natural gas.
голубой экран = TV set (screen of the TV).

Exercises.

In this part of the article we suggest sample exercises that can help students to reach the more profound understanding of the expressions with the colour meaning and their usage in the languages.

Exercise 1.

A. Please, match the idiom with the explanation.
Russian:
1. Лишенная женственности пединстан, которая занимается только работой и учебой, трудоголик.
2. Дамы (женщины) приглашают кавалеров (мужчин) танцевать.
3. Легко догадаться, что они скрывают.
4. etc.

Idioms:
бёлый танец, синий чулок, шито белыми нитками, etc.

French:
1. Une munition de petit calibre ne comportant pas de projectile.
2. Un moment juste avant le lever du soleil
3. Un pastis
4. etc.

Idioms:
un petit jaune, cartouche blanche, heure bleue, etc.

B. Please, explain idioms and make sentences with these expressions.

Russian:
бело золото, голубой уголь, зелёный театр, красная строка, представить всё в чёрном свете, etc.

French:
carte bleue, rire jaune, haricot vert, cordon blue, le petit jaune, mouton noir, etc.

Exercise 2.
Please, add a comparison to the colour or a colour to the word of comparison.

Make sentences with these expressions.

Russian:

<table>
<thead>
<tr>
<th>белый</th>
<th>как</th>
<th>1. мел</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>2.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. рак</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. солнце</td>
</tr>
</tbody>
</table>

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Exercise 3.
You know what the colours of the Czech flag mean. Please, try to explain the symbolism of the Russian / French flag.

**The Czech flag:**

____________ and __________ symbolize the Czech Kingdom. __________ wedge is a symbol of Moravia, which under this colour featured in battles (the text should be in Russian or French language).

На государственном флаге России тоже три цвета. Он тоже триколор. Цвета флага трактуются по-разному. Например, __________ связывают с миром, чистотой, совершенством. Считается,
C'est la Révolution Française qui a institué le drapeau tricolore ou drapeau français. La couleur _______ rapelle le roi français. _______ et _______ sont les couleurs de la ville de Paris et aussi de la révolution en 1789.

REFERENCES
PROSPECTS OF THE SWAHILI LANGUAGE IN THE EAST AFRICAN COMMUNITY

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Abstract
The paper examines the role and functions of Swahili language in East Africa in colonial and postcolonial periods. One of challenges facing today the East African Community is that of a common language for African population. Swahili is promoted as an integration catalyst of this Community including five countries which the number of their people is estimated at 130-150 million.

Key words: Swahili language, East African Community, retrospective and prospective aspects, functions, common language, catalyst of integration.

The area of distribution of the Swahili language covers a vast territory in eastern and sub-Saharan Africa, the number of his speakers is estimated at 130-150 million. It is the largest language in Africa, one of a group of Bantu languages family of Niger-Congo macrofamily. According to M. Guthrie’ classification of “Narrow Bantu” languages, who had provided a geographical classification into zones labelled A-T, subdivided into numbered groups, the position of the Swahili language is G.42 (Guthrie, 1967-71).

The linguistic situation in Tanzania, one of East African countries, was analysed by H.M. Batibo, but his opinion is relevant for all countries of this region which has been described as a zone of linguistic convergence, in that all the four language families of Africa (Khoesan, Cushitic, Nilotic and Bantu) are represented. The Bantu languages prevailed in most of these regions. In general, the language situation in East Africa is trifocal in that English (or French), the ex-colonial language, is the language of international and technical communication. Swahili is the national language as well as lingua franca; while the other indigenous languages are only used within the confines of village and family communication and cultural expression (Batibo, 2000, 6-9).

PRE-COLONIAL PERIOD. A large spreading of the Swahili language in Africa is due primarily to historical circumstances. The expansion of Swahili inland from the coast falls into two phases: in the first, from 1800 to 1850, the East African territories was gradually opened up by trading caravans, who took language with them in the form of a Swahili-speaking “managerial” core (Whiteley, 1969, 42). Arabic merchants and slave traders who settled along the coast of East Africa in the 7-8 centuries, sent their caravans with Swahili speaking interpreters, guides and porters in the interior of Africa. At the same time, many of Swahili people settled in the interior, forming Swahili speaking diaspora. The Swahili language is easily digested by Bantu local population. From his ancestral territories (coastal areas of present Tanzania and Kenya and the adjacent islands of Zanzibar, Pemba, Comoros, an archipelago of Lamu and others) Swahili penetrated to Uganda, Rwanda, Burundi and Congo and other neighboring regions.

The Christian missionaries from the mid-19th century also played an important role in the spread of the Swahili language. It had already an extensive Islamic theological vocabulary, which allowed to do...
translations of the Bible and other religious materials into the Swahili language, to create training materials for missionary schools. During this pre-colonial period the effective expansion of the Swahili language took place in eastern and central Africa.

PERIOD OF COLONIAL RULE. The countries of the East African region in colonial times were under the control of Germany and the United Kingdom. The administration of both the parent countries encouraged the use of Swahili as the language of communication with the colonial authorities and as the language of interethnic communication.

During this second phase, from 1850 until the advent of the colonial powers, the first systematic studies of the Swahili language were made and used as a basis for teaching others (Whiteley, 1969, 42). The German colonial administration, managed by the late 19th-century imperial colony of “German East Africa”, by 1914 was in communication with the chiefs and village headmen in Swahili. Reports or letters not written to the administration in either German or Swahili are simply not taken into account. Swahili is used also in mission and official primary schools, which helped to raise its prestige and the desire of other ethnic groups to seize it. As Swahili was to be the language of the administration, great efforts were made to document it, and German scholars provided the teaching materials.

After the First World War, the British colonial administration replaced the Germans and continued to use of the Swahili language in primary education and lower levels of local administrative structures. The choice of the Swahili language, not labelled in ethnic terms (it is native only to a narrow coastal strip of the population of East Africa and some neighboring islands, and the number of Swahili speakers as their native/first language is not more than 1 million people). Due to this fact, Swahili has been recognized safely by other ethnic groups in East Africa. Belgian authorities in Congo is also largely preferred the Swahili language, especially soldiers, recruited in Zanzibar, which were the backbone of the army of Leopold II, and until the 20th century Swahili remained the language of military training, especially in the eastern provinces of the Congo. The opening of copper mines in the south of the region contributed to attracting workers from neighboring countries, and in a multiethnic environment, the Swahili language was used as a lingua franca.

FIRST STEPS OF STANDARDIZATION OF SWAHILI. Economic and political ties between the three colonies of the British Crown demanded the coordination of the administrative apparatus, the first bodies which have been created in the early 1930s (Postal Union, the Council Tax, the common currency, Common economic council, etc.). At the same time a lot of attention has been paid to Swahili as a language of interethnic communication throughout the whole territory of East Africa.

Since the activities of managers was conducted in the local Swahili versions, colonial administration, missionaries and teachers were in need of uniform standard norms of Swahili. In 1930 Inter-Territorial Language (Swahili) Committee was created, whose central aim was to promote the development and standardization of the Swahili language. Using a standard language in primary schools have been successfully implemented in Tanganyika, more or less successfully - in Kenya, and much weaker in Uganda, where the dominant language was Luganda. In colonial period “the most illuminating and successful cases of language standardization in Africa” was Swahili (Wolf, 2000, 333).

POST-COLONIAL PERIOD. During the struggle for independence, Swahili has become a symbol of national unity, identity and consolidation of the nation, it conducted anti-colonial propaganda on the whole of British East Africa, where Swahili was the important official language. Julius Nyerere, the future first president of Tanzania, and Jomo Kenyatta, the future first president of Kenya, widely used Kiswahili in the fight against the British colonial authorities and in the election campaigns in their
newly independent countries. According to E. Wolf, “the explanation of the dynamic spread of Swahili in Tanzania and adjacent countries (in post-colonial time) is often related to the observation that Swahili was not associated with a powerful speech community which would be feared to exert political, economic or cultural dominance” (Wolf, 2000, 335).

CREATION OF EAST AFRICAN COMMUNITY. After independence of East African countries, the question arose about the possible political federation, and in 1967 was created the East African Community (EAC), which included Kenya, Tanzania and Uganda. Among the main aims and objectives of EAC was the development and implementation of education plans. Because of the different political and ideological attitudes of the independent states, the idea of a common language had not been implemented. In 1973, the Coordinating Commission for East African universities encouraged Inter-territorial Swahili Committee to bring together all the three East African universities in the study, research and dissemination of Swahili. Tanzania and Kenya declared Swahili as the official language (along with English), Uganda’s official language was English. The high political status and prestige of Swahili as the language of freedom and unity led to its widespread use in different communication areas in Tanzania and Kenya. Swahili became the language of primary education in Tanzania; in Kenya it had to receive the benefits to the English; in Uganda 57% of the population could be explained in Swahili.

After ten years the EAC collapsed due to difficulties in developing common solutions, served as the impetus of the output of Tanzania after the rejection of the regime of Idi Amin and closing the border with Uganda.

SWAHILI IN PERIOD OF RENEWAL OF EAC. In the 1990s independent states of East Africa have been taken a number of steps to revive the EAC, and the main result was the signing of the Arusha (Tanzania) agreement on the formation of the East African Community, which currently consists of five countries - Burundi, Kenya, Rwanda, Tanzania and Uganda. Apart from this compact region of East Africa, Swahili speakers can be found in other African countries. During the struggle for independence since the 1960s, Tanzania has received on its territory and has assisted many participants in the national liberation struggle from many organizations such as FRELIMO (Mozambique), ANC (South Africa), SWAPO (Namibia), MPLA (Angola) and etc. For those fighters for independence, the special camps were organized in Tanzania where they passed the necessary training and thus learned the Swahili language.

At the end of the 20th century, many refugees from Rwanda, Burundi and Congo have taken refuge in Tanzania, where the special camps also set up for them. After returning to their original places of residence, these people brought with them the lessons of Swahili, which contributed to its further advancement and retention of large areas of Africa.

In a number of countries, mainly in Tanzania and Kenya, much attention is payed to the Swahili language prestige and strengthen its position in the cultural, scientific, social and economic spheres: there is the mass of published dictionaries, including the terminology for the various branches of knowledge; there is a significant fiction, journalistic and scientific literature; Swahili sounds on the radio, in television and movies, etc. The computer programs and websites on the Internet created in Swahili. Many of the campaign against illiteracy, educational and economic projects, the promotion of technical and medical knowledge, advertising, miscellaneous goods services and much more is in Swahili. Swahili, in addition to primary education, is the language of everyday communication, the language of the lower and higher authorities, i.e its scope is virtually unlimited. This is a dynamic language with the necessary terminology for use in higher education, high technology, etc. Swahili so successfully competes with the English language at all levels, that in Tanzania there were proposals to
consider English as not official language of Tanzania, but as foreign, and to study it in school in that capacity.

In Tanzania and Kenya there is a kind of struggle between Swahili and English for supremacy at all levels of communication as media of instruction, especially in education. This is precisely the area that determines the future of the country. Historically, it turned out that, despite the fact that in these countries Swahili has the status of official/national language, and it communicates the majority of population (90%), teaching in Swahili is only in elementary school. Children of other (non-Swahili) ethnic groups, coming in first class, do not experience a lot of difficulties in learning the Swahili language, because it is a second language and is widely used in family and society. In middle schools and high schools teaching is in English, except for certain items (grammar and Swahili literature, civics, etc.). In this case, all the experts in education, local and foreign, recommended using the Swahili language at all levels of education, citing the need to preserve national identity and assimilation of ethnic cultural traditions. The practical rationale is that, according to surveys, 94% of pupils and students, particularly in Tanzania, can not read and understand the lessons and literature in English. A quite similar situation exists in Kenya.

On the other hand, the use or non-use of African languages (including Swahili) as media of instruction depended largely on historical antecedents (Ohly, 2004, 107). In Uganda, the position of Swahili is currently not as strong. In the colonial period the Luganda language was rather prefer, though, for example, in 1927 the governor of Uganda F. Gowers has published a memorandum entitled “Development of Ki-Swahili as an educational and administrative language in the Uganda protectorate”, but serious practical results not followed. In general, at present days in Uganda the Swahili language is used in the army, police and retailers. The inscriptions in Swahili on street billboards, on cars, signs, etc. also found, some ads are duplicated in three languages. There are also broadcast and one TV program in Swahili and the ability to listen to broadcasts in Swahili from neighboring Rwanda and Congo, not to mention a BBC radio and Deutsche Welle. But in connection with the re-creation of the East African Community, the upcoming new primary school curricula, which make Swahili obligatory subject through primary education, should ultimately help to reach a greater degree of Swahili knowledge (Reh, 2004, 176). It’ ll lead to the rising of Swahili prestige.

It is also being broadcast in the Swahili language in Rwanda and Burundi, where Swahili speaking population lives mainly in large cities. These two countries have chosen the path of multilingualism - in addition to French and the Kinyarwanda-Rundi language also used Swahili and English.

SWAHILI AS A COMMON LANGUAGE. However, many times there were calls for the use of Swahili as a Pan-African language. Not only in Africa but around the world now you can see the desire of peoples to revive their native languages and national cultures. As well-known swahilist supposed in 1970s, “with increasing mobility, increasing literacy, and increasing sophistication of teaching methods with reference to Swahili, this tendency is likely to be reinforced” (Whiteley, 1969, 115).The linguistic situation in the region of East Africa Community is diverse by parameters of functioning, varying of degrees of knowledge of the Swahili language and its use in school practice, the volumes of literature and publications in Swahili, etc.

Swahili, with its rich history and literature is identified as a symbol of the consolidation, the symbol of African unity. For example, a call to turn in the Pan-African Swahili lingua franca was spoken by Nobel laureate Wole Shoinka. The Council of Ministers of the Organization of African Unity in 1986 adopted a resolution (though not done until now) on the use of Swahili as the language spoken on the whole African continent.

At present, Swahili is the working language of the African Union. At the summit of the African Union (AU) in 2004 the heads of a number of AU member countries (Tanzania, Kenya, Mozambique,
Rwanda, Burundi, DRC, Uganda and Comoros), uttered their statements in the Swahili language. At conferences on Swahili (for example, in Dar es Salaam in 2000 and 2005), adopted a call to governments of member countries of the East African Community and other African states on the feasibility of the use of Swahili as a common language throughout the whole Africa and proposed solutions to this challenge. In particular, the Swahili language is already fulfilling a certain extent function of inter-regional language of the East African Community (EAC), re-created in 2000 (after the fall in 1976) as part of Tanzania, Kenya and Uganda joined Rwanda and Burundi. The purpose of this Community is the single currency, the full political federation and the use of the Swahili language at all levels of communication. The article titled “Challenges facing the East Africa political federation”, published in a leading Ugandan newspaper “New vision”, says that one of the challenges facing the EAC is that of a common language for the population of the East African Community: “A further challenge is adopting a common language for the East Africans. Kenya and Tanzania have Swahili as the common language, while Uganda, Rwanda and Burundi have a mix English, French and Swahili. There is a push for Kiswahili to be promoted as an integration catalyst” (New Vision, 2012, 28).

Despite prestige of Swahili, it has not developed a unified literary norm. The functioning of Swahili in such a vast territory, of course, is accompanied by certain structural variability at all levels of language. Such a goal as the development of a single standardized norm of common Swahili is not achievable at present, because it requires considerable expenses and strong political will. The important role in development of Swahili as nation wide communication’ language, is played by scientists, teachers and friends of Swahili in East Africa and beyond its borders. Such appeal is done by many supporters and defenders of Swahili as a common language of EAC (Mohochi 2011, 24-36).

All interested parties, i.e EAC member states, hope that the political federation and a common language (Swahili) will not remain an illusion or a pipe dream. The question of the status and future of Swahili as a language of Africa-wide is now once again raise. In October 2012 in Dar es Salaam University, to be held an international conference devoted to 50th anniversary of Swahili as a language of African liberation, unification and renaissance.

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Abstract

Language has creative nature. This thesis is generated by W.von Humbold and his followers in various linguistic and philosophic theories. The main sort of communication – language – constantly produces concepts. So called “conseptum” is crystallization of senses, realization of archetypes, formulating cognitive forms. The ideas of linguistic creativity were supported by philosophic researches of cognition in sensitive pluralism and philosophy of symbolic forms. Neo-Kantian philosopher of XX century E.Cassirer named human activity as creating symbols. The main notion of philosophic anthropology was appeared as notion of symbolic forms, language among them. The author of article researches the links between creative nature of language and theory of symbols.

Key words: language, communication, symbol, philosophy, concept, mentality.

INTRODUCTION

The problem of language and mentality has new position in modern cognitive sciences. Lingvo picture of the world has priority over cultural and mental forms. Language system of signs exists in cultural contexts and in its turn gives birth them. Language is not only entrance into mentality but it construct it. Just as G.W.Leibniz told: Nobody should be frightened that signs take away us from essence of things – vice versa– signs would bring us to essences.

Cultural communication is firstly communication of signs. Great German philosopher meant not only math’s formulas but any human activity in art, science, religion, etc., and general communication – language. The main element of any mental system is concept (conceptum), that in old Latin meant grain or seed. Just as grain contains future life of plant- the word is supplied with energy of future senses, contains archetypes of conscious.

CONCEPT AND SYMBOL

“Concept” is relative to “notion” in logics and in psychology. Really one can make analogue between Plato’ “ideas”, “categories” of Aristotle, “cogito” of Descartes, Kantian apriorism . Such great picture becomes more understandable if we realize that “concept” accumulate sensitive and rational points. Antique philosophers imagine “idea” is simultaneously “thinking” and “feeling”. Russian and Soviet philosopher A.Losev told that the “idea” of Plato is not separately abstract thought, but lively existence of an object, being penetrated with senses. Senses are appeared in constant dialectical transforming. This state was associated with symbol.
“Symbol” as notion penetrated into social and humanitarian disciplines from literature especially from poetry, where it was one of expressive means. It diffused in ethnography, sociology, linguistics, being convenient, heuristic in researching. Symbol fixes the ability of material things, events and sensitive images to express the ideal content, which is different from its immediate feeling. Symbol latently consists possible revealness of thing and gives perspective of further comprehension. It is not a sign of an object but it concludes general principle of revealing senses wrapped there.

It is curious to look into etymology and history of word “symbol”. The noun “Symbolon” was generated from the verb “symbolein” which means “to link”. The particles “sym”, “syn” produced a lot of notions in European culture: sympathy, symphony, synthesis, syncretism, synonym, symposium. This fact has roots. Firstly antique expression “symbolon” mean crock (ceramics). Friends, lovers, relatives broke this crock before separation. Since many years they could recognize each other, or received message about friend, joining parts of crock together. ‘Symbol” is certificate of personality.

In antique mysteries and initiations “symbols” appeared in paroles, secret signs or gestures for recognizing in sacred ceremonies. The document of money guarantee or property’s security also named symbol. Everybody knows romantic expression for faithful couple – they are two half of one whole. Plato in one of his dialogues reproduces wonderful legend that discovers deep essence of love. Long ago people were ball-shaped, spherical and ambitious, willing to be like gods. Gods punished them, cut their bodies in two parts and spread round the world. Anyone when alone is really misfortune. We find our happiness only in joint with another half.

Origin of different languages and names (nouns) was one of the first problem of ancient science. Zeno, Plato, Aristotle reflected on correlation between language and conscious. According to Bible Adam was entrusted to give names to all animals, it was the first step in cognition of life on Earth, where everything existed for the benefit of Homo. First language was universal, even after the Fall people should comprehend the will of God. Plural languages was punishment for mankind after Babel. But man had been gift the ability to understand unity of Spirit in plurality of languages.

Clearest idea: word reflects thought, firstly think – than speak. But it was obvious only for rational science, that analyzed world as object for cognition. Another situation took place while concerning human being, phenomena of culture. Here the task of explorer is interpretation of text (texts of cultural being), its semiotic context, searching senses. (J. Stepanov, 1997). Operation with category “symbol” appeared to be inevitable.

**PHILOSOPHY AS LIVING FORSE IN CREATING PICTURE OF WORLD**

Really, scientists who transformed system of Universe and created heliocentric system – were neoplatoniques in their philosophic outlook. (Nicolas of Cusa, Kepler) Neo-Platonism supposed symbolical redoubling: everything in our life is reflection of Highest Idea. The notion “sphere” invented by Aristotle, became the basic of Ptolemeus cosmology (now we meet this word in poetic expressions: heaven or sky sphere). In Middle Ages it was one of definitions of God: God is Sphere, where Centre is everywhere, but periphery is nowhere. (Nicolas of Cuza). This neo-platonic idea prepared future vision of world without center on Earth.

Besides cosmology this idea reconstructed vertical hierarchy in theological and social senses into horizontal perspective, open to new inventions and human researches.
Philosophy, in spite of its abstract nature, could help to maintain and to flourish living culture. Just in 9-th century took place struggle between iconophils and iconoclasts in Byzantium. Iconoclasts fired icons and decorations, destroyed universities and libraries together with professors. This violence was caused with thesis that mortals can not see image of God or saints, and painters must not depict sacred topics.

The struggle was long and bloody. Christian Byzantium has lost great part of its sacred and artistic treasures, a lot of Greek heritage, books and sculptures. Constantinople was called the second Rome and the golden bridge between East and West.

Theoretically this dispute was solved through arguments of neo-Platonism, which was rather popular in Byzantium. Sacred beauty emanate from High Idea into material world. *Artist is medium* perceived this emanation. So icons embody God wisdom and beauty in symbols. Man cognize symbols as coordination of natural phenomena and its ideal essence. The aim of philosopher and artist is to reveal project of Creator through decoding symbols. If eliminate the mystical element of this theory, it appeared poetic and humanistic content.

Bulgarian, Russian and other Slavonic cultures generated from Byzantium, so features of painting, architecture and culture in general are filled with spirit of neo-Platonism. This direction of philosophy showed itself not as scholastic discipline but as basic and stimulation of living culture.

Concepts, growing inside any cultural tradition is accompanied with specific processes in language. Remarkable Russian philosopher and philologist Nickolay Trubetskoy connected character of Russian culture with linguistic forms. So the main link verb in Russian language is “to be” (быть), not “to have” or “to get”. Russian predicate is based on “being”, but not on “having” or “willing”. This fact predetermined ontological character of our culture.

Ontology is philosophic science searching existence, being, essence (without gnosiological or epistemological aspect). "Sum ergo cogito", “I think because I exist” – this is expression of Sergey Bulgakov, russian philosopher of XX century. He transformed famous Descartes’s formula “cogito ergo sum” and evaluated this slogan in context of ambitions of that epoch. Scientific rationalism of New Age together with primary accumulation of capital – looks like presumptuous teenager, confident in itself. S.Bulgakov proposed to change this young ambition into wisdom of mature age, *wisdom of being*.

Relations of language and mentality were the subject of philosophic and semiotic discussions even since middle ages in the *problem of universalia*. The key intrigue of this discussion, if you look under the theological terms, is the possibility of cognizing the essence. What is – universalia? On one hand, nominalism considered that it is only names, invented by people. *Universalia post res*, so called, notions after things. If notions are only names, so the essence of things is not knowable. Everybody used to have own opinion according to individual experience, just as antique sophists, who assumed only doxa (“opinions”).

Nominalism was transformed into empirism after two centuries and was implanted in cultures that had different articles: definite and indefinite - in languages, for example, in England. Language produced specifics in mentality, that received empirical attitude to nature and general in life. (V.V.Kolesov, p.69)

“No realists” prepared another variant of decision of the *problem of universalia*. These scholars consider that universalia exist before things: *universalia ante res* (lat). They were created from thoughts of God.
and exists independently from things. God created “essenses” of nature, things, human being – everything has sparks of Mind, that is why “essenses” are knowable. Philosophy penetrates into mentality without key. Thousands of people do not suspect, that they are living according Descartes or Hegel. Language helped to receive “realism” and to repulse nominalism if there are no firm border between notion and thing. “Realism” with its believe in sparks of God in souls and assurance of cognition appeared to be relative Russian culture. It appeared the same philosophical spirit as neo-platonism. This tradition penetrates all Russian spiritual life from icon-painting to political programs. Great aim – common wealth and social justice - looks like emanation of idea in systems of antique and Christian neo-platonics.

**LANGUAGE AND MENTALITY**

Theory of language and its influence on mentality has got strong foundation in lingvophilosophy of Wilhelm von Humboldt, great philologist and remarkable reformer of university education. He worked out the theory that organically grown into linguistics and philosophical anthropology. Humboldt develops philosophical idea of I.Kant on productive imagination and applies it to languages activity. Kant was a person of Enlightenment and founder of German classical philosophy. Paradox of his ideas consists that his rational and severe epistemology leads to living values, to romantic symbolism. School of romantics, who told that the beauty would save the world, considered themselves as his successors.

According to Humboldt, language has creative nature. It is not only result of human mental activity, but it is the activity itself, the constant creative process. Language grows analogously organic world, with the same harmonic laws. Opposing traditional view, conscious does not influence on language. Generations unconsciously created language, and this process is not connected with process of knowledge.

Language is result of constant creating ability of human spirit. The energy of language (energeia) give birth to thought. Words are necessary for the process of thinking, just as figures are necessary for the process of counting. “The transforming of sensitive material of words (material of real world) into reprinting of thought – is nature of language. Languages are not performance of already cognized reality, but unknowable reality should be discovered by means of languages. General vision, kind of “optics”, is the source of difference between national languages, but not sounds and signs.” Language is organ where thought is constructing, asserts Humboldt. (Humboldt, 1984) Language put on hoop round mentality, limits sphere of activity. Concepts pass through crystallization in language, define the program of its following life. Future cultural paradigma will include this concept, and form national mentality.

The quintessence of Humboldt’s theory is his conception of “inner form” in language. Morphological system, phonetic image consist “outer form” – everything, what is evidence for participator of communication.(Humboldt, 1985) “Inner form” is the mode of organization of mental substance, reflexes complex latent psychic processes, that connects notion and sound, thought and word. So it programs and constructs national ideology and culture.

The science after Humboldt researched actively the phenomena of inner form.(A.A.Potebnya, G.Shpet, L.Weisgerber. etc.) The sensitive appreciation of inner form accompanies not only perception of any speech but found new constructions. Cognitive theories in philosophy and psychology, just as traditional logics, assert the necessity to make agreement in notions, which are also
constructs, supporting any creative theoretical activity. So researches tends to reconstruct concepts, related this notions. Reconstruction of inner form of the word stimulated new decisions in humanitarian disciplines. (Chubukova, p.76)

Remarkable Humboldt’s successor A.Potebnya elaborated the theory of inner form as it is perceived by native speakers. The root of word has motivation in itself. Word passes through semantic development comes to forgetting of original sense. The following movement of notion leads to searching new forms. A.Potebnya gives examples of generating Russian words чернила from adjective черный, белё from белый. The noun стоз stored inner relationship with verb стпать. In his book “Thought and Language” Potebnya shows how the word makes new direction of the thought, culture accepts impulse of development. (Potebnya, 1999).

The word, according to Potebnya, is method of producing ideas, it realizes relationship of substance to attribute, comprehend its position in the whole system of culture. Languages reproduce deep national traditions and paint unique picture of world. English word “salary” related to “sale”, to “commerce”, it produces pragmatic attitude to labor. We may see another expressions with identical meanings: “annuum”- payment on year-stress temporal rhythms of getting money. “Pensio”, “пенсия”- was generated from units of measures and access probably to natural change. Russian word “жалованье” does not relate to any changes or measures, it means action of attachment, gift, but sometimes it accompanies despotism.

In conception of Potebnya inner form of words makes direction of thought. Recovery of inner form leads to creating senses in culture, especially in poetry. Languages have different potential of inner forms. The word transforms psychological impression for constructing a new thought, just as pearl growing in shell with new tinges and nuances of colours.

Epistemology of culture confirms appearance of new notions due to senses of word being acquired from absolutely another field. The notion “humour” as understanding and perception funny, comical sides of life was received from medieval medicine. Ancient and medieval science appreciated human mood from the point of liquids, dominating in his physical constitution. Blood, phlegm, bile, black bile – determine mood and character of any person.

German romantics of the beginning of XIX century who really transformed western artistic culture, researched human being as subject of artistic process, including the sphere of comedies, vaudevilles, comic sketch etc. Latin word “gumors” directed imagination and intuitions into awareness of thin irony, area of “witz”, so called playing of senses – which was in contradiction to serious, pompous ambitions. New concept “humour’ was born in theoretical searches of romantics, linking lively forces of soul and body.

**HOMO-SYMBOLICUM. CULTURE AS SYMBOLIC ACTIVITY**

Humboldtian conception has got support in XX century in different philosophic schools. Modern philosophy received new characteristics, usually it is called linguistic turning. Reasons of this process are numerous, the most important among them is that the problems of communications becomes the key in humanitarian knowledge and in culture in general. Among numerous definitions of culture the priority assumes that points on communication. Not only philosophy is touched with this transformation. Such synthetic problem as generating of homo-sapience, that is placed on the border of anthropology, biology, history, linguistics has various decisions. The position that communication was
the main stimuli for transformation – is the strongest now. Moreover further genesis of mankind exactly depended on means of communications, so called kind of message. (M. McLuhan).

Communication transforms individual experience into social one, accumulating and transmitting its content due to symbolic nature. Theory of *language as symbolic form* was created in XX century by famous German philosopher *Ernst Cassirer* (1874-1945). He began his scientific way firstly in epistemology in philosophic school of Marburg’s neo-kantians. Later Cassirer changed his interests and turn to philosophic anthropology and theory of culture. The main Kantian questions: how the science is possible and what is the knowledge itself – has been spread by neo-kantian Cassirer to question: *what is the culture itself*. Kantian transcendental method should be used not only in exact natural science but also in treating human subjectivity.

Philosophic anthropology, created by Cassirer, needs more universal tool of investigation. Such kind of tool was founded in the concept of *symbolic form*. Symbol in neokantian philosophy means modification of a priori forms appeared formal synthesis of sensitive plurality. The aim of searching should be not the content concealed in phenomena (Kant), but the principle of its constructing. Human mind construct notions not as the result of reflection but as product of symbolic activity. Symbol is the key to human nature, which has supplementary link system, between receptors and effectors (signs of animal nature). This new system that transforms animal into homo is symbolic sphere. (Cassirer,1988,p.28)

Human reality received another dimension in comparison with animal reality in nature. The mentality of man organized a priori symbolic notions that became its basic ontological characteristic. Any person lives not only in physical reality but in symbolic one. Moreover he does not connect physical reality immediately. Social anthropology asserts that human physical nature cannot be changed, but man should change the environment and all the history concludes this changes. Cassirer maintains that this human activity has mainly symbolic character and the environment around us is *symbolic universe*. (Cassirer, Essay.)

German philosopher creates investigation of the main mental activities that construct human culture: language, myth, religion, art and science – are equitable components of symbolic universe. Human historical experience is permanent mosaic of symbolic life. Homo is absolutely plunged into linguistic forms, artistic images, mythological subjects, religious rituals, so he can’t live without interference of symbolic environment created by himself. Cassirer suggests to substitute traditional definition of man as homo-sapience into another, more adequate – *homo-symbolicum*. This conception does not lower the cognitive function of human activity. Cassirer widen the field of cognition, he consider the art and the myth as another kind of knowledge with its own tools and not only in ancient times but in mentality and behavior of modern people. (Cassirer, Philosophy of Symbolic Forms, 2011)

Cassirer constantly underlines the *creative features* of human nature. In permanent discussion between determinism and the freedom of will, he not only maintain the last, but anxiously convince the reader in immanent creativity of the essence of homo. The life itself depends on these abilities. Unfortunately the most anthropological theories in Modern age attempt to link human nature with exclusively one factor. It may be economical determinants (Marxism), when person appeared to be reflection of social influences, he execute demands of society. On the other hand, according to theories of psychoanalysis he must fulfils the demands of his instinct and realizes suppressed desires. In both variants personal will, conscience, activity is determined with accessory stimulus. Culture as result of human activity is related only with consumptions without concerning his inner free will.
In *Philosophy of symbolic forms* human activity is directed on searching the world and the soul, the possibility of choice and creating, the ability for changing and saving – is much more important than following ordinary consumptions and instincts. Cassirer asserts the conclusion: the source of human culture is not satisfaction of growing consumptions, but striving for creative communication (Cassirer, Ph.S.F., 2011).

**LANGUAGE AS SYMBOLIC FORM**

Rise of symbolic theories in culture accompanied movements in ethnology and social anthropology with researches of origin of language and conscious. Numerous data shown the constant links between mythological assimilating of primitive life and genesis of language. Certainly first language was shouts and imitation to animals and forces of nature, later sounds became expressions of emotions. In the process of naming immediate sensitive impressions acquire order and stability. Language transforms into instrument for formulating signs and for delivering symbolic information.

The common root for language and for myth, according for symbolic theory, is metaphor. “The real source of metaphoric thinking is placed in constructions of language, in speech that gives birth myth”. (Cassirer, Language and Myth, p.84) The most primitive mumbling is really transforming of emotion into sound, while impression gets symbolic sacred sense. Cassirer titled this emotional process as “momentary gods”. Just as dancer in magic ritual concentrate his energy in movement, so the blow of emotion fire vocal construction – the word. Metaphor shows the link of various presentations, feelings, movements, it discover deep mechanism of myth. One of main features of mythological conscious is participation: the whole reflects its part and vice versa. “The part not only represents the whole, but it is the whole itself… It is identical wholeness, that possess it not only as medium for reflection, but as real presences, containing force and meaning of the whole”. Obviously, real principle of word’s and myth’s metaphor is “pars pro toto” (Ibid. p.92). Metaphor, being participation in lingo mythmaking connects language with culture.

Cassirer requires metaphoric features of language as attribute of speech in general, so it is important to understand “the essential condition of word’s conceiving”. This process took place just as concentration, “compression” of experienced data, that produce notions. Deep entities, that are different in sensitive perception, on the stage of cognition may be treated as identical in language, so mythical participation appeared in mental mechanism of language. Any feeling or impression, fixated in language, can create new myth with its metaphoric and symbolic nature.(ibid.p.97) Mythological origin of language can be explained with unique mental principle both (myth and language) generated.

In another work “Language and Art” Cassirer proceed idea of metaphorical nature of language, everyday speech is full with images and symbols, really our phrases looks like poetry or tale, we speak by metaphors, not by logic notions. (Cassirer, 1979, p.177) In history of language the key moment is when name or title acquired new function, that was already called symbolic. The demands of communications have dominated over emotions. Language produce images for communication – this is producing life due to spiritual energy of symbols.

According symbolic theory crystallization of concept took place not at logic stage of mentality but on poetic stage. Poetic language is predecessor to logic and the concept is fixated being embody to symbol. The art as symbolic form also was generated from myth. “Poetry is native language of mankind”, exclaim Cassirer together with romantics.
E. Cassirer placed language into the system of symbolic forms and discovered its creative nature in constructing concepts. Humboldt’s theory of “inner forms” received widened basic of applyment, and the notion “picture of world”, which previously had literary character, acquired heuristic status. The world where we live is not identical to world that we think and speak about. It was new conception of conscious where intersubject phenomena-language form individual conscious. Not subjectiveness is the source of senses but world of signs around it. (Soboleva, p.65).

Symbolic theory prepared soil to semiotic researches in XX century. Having origins in traditional linguistics, semiotic methods penetrated into cognitive and anthropological sciences. Semiotic approach represents culture as method of transmission of information through not biological manner; culture as super complete system, as not genetic memory of mankind. Language is semiotic system among another systems. Cassirer and his disciples assert that process of cognition is based on signs, spiritual life can be expressed only through signs. According with Leibniz thesis mentioned above, sign not only accompany thinking but is absolutely necessary element of knowledge. Logic of notions can not be separate from logic of signs in epistemology and just the same in anthropology.

This sentences keep consonant with epistemology of science as it was diffused in last century. Modern conceptions of scientific truth assume the moments of coherence and corresponding. Essential characteristic of postnonclassical science, that exists since the fall of XX century, is constant inclusion of subjective activity into the knowledge itself. New situation in science correlate character of acquired knowledge not only with tools, means, specific of experimental activity of subject (scientist) but with his values, aims, motives, general mood. New data, scientific assertions should be organized into harmonic unit and be coherent with previous position. Area of knowledge now is not cabinet of scholar but the spiritual universe where language obtain specific status. Transformation in science demands changing in language. The science can develop in communications according to modern epistemological paradigm. Such situation compel to remember the initial thesis of Humboldt and his successors in modern time, that language is premise, subject and tool of such spiritual form as science; notion are generating only in language. Language filters knowledge through its structure (L. Weisgerber). Nowadays when the science shown its great influence on life, we should search not autonomous rising of notion but use holistic mode of vision that science treat the object.

Symbolic character of any sphere of human activity receive proof in last decades in accordance with computarisation of all our life. Virtual communications realize themselves in fields of culture just as systems of symbolic forms. Person being drown into virtual space reveal himself in symbolic reality similar ancient man living inside myth. Language of this new reality also appears its creative force, stimulating new conscious, new vision of world and new forms of culture which demands new investigation in future.

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CULTURAL ASPECTS OF MODERN SMALL AND MEDIUM-SIZED ENTERPRISES

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Abstract

The article focuses on factors, connected with organizational culture at small and medium-sized enterprises, the quality of production processes, workplaces’ conditions, interaction of workers of modern companies during working process, business and personal communication, the requirements, which an applicant meets when wants to get highly-paid job. Characteristics of modern enterprises’ owners and the influence of factors, connected with culture on both employers and employees are also pointed out.

Key words: culture, organizational culture, small and medium-sized enterprise, employer, employee, workers.

It is necessary to note, that the importance of small and medium-sized enterprises in the modern world is hard to overestimate. This sector is at the heart of sustainable economic and political development. At the same time the culture of small and medium-sized enterprises is studied not enough.

Any social group is the carrier of a peculiar subculture. Some can say, that the triangle «working», «economy», «culture» is not some kind of parallel development courses. This is a very hard synthesis and self-determination. Culture, as one of the most important scientific preconditions, that the absolute dominant in the process of evolution, should be taken as the basis of the research. In a large variety of Russian society, in the framework of the social-class structure, it is the people, who are representatives of the working class. It is rather difficult to develop spirituality and also, to cultivate culture in the formation of the personality.

The word «culture» has different meanings and senses. M. Weber says, that «culture – is the final fragment of the meaningless world of infinity, which from the point of view of human being, has a meaning and value» [2, c.379] Based on this logic and bringing it to the present day, we can state, that great importance in the sphere of production receive traditions and rituals, which contribute to the improvement of teamwork and open communication networks. On the sign-symbolic level essential elements of organizational culture of small and medium economy center are faith management of the company in their actions, the promotion of the leadership of the employees’ manifestations, independence in decision-making and satisfaction with working conditions.

Organizational culture is a new field of knowledge. It has been selected to science from organizational behavior, which studies common approaches, principles, laws and regularities at the organization. The main purpose of organizational behavior is to help people to do their duties during the working day and receive more profit from it. When we describe the groups and organizations, it is almost always difficult to determine their definition. The most spread conceptions, associated with organizational culture are:

1. Behaviour stereotypes between people: language, traditions (Goffman, 1959,1967; Trice and Beyer, 1984);
2. Group norms: definite norm of working day's length.(Kilmann and Saxton, 1983);
3. Values: such values, as "quality of production", "leadership in prices" (Deal and Kennedy, 1982);
4. Group experience: methods and technical reception of group's members, which they use to achieve definite aims.(Cook and Yanov,1990);
5. Well-known meanings: instant understanding, when members of the group connect between each other.(Geerts,1973; Smircich, 1983);
6. The way of thinking, linguistic paradigms: well-known cognitive systems, which determine impact, thinking and language. Members of the group use them and give to the new members of the group at the first level of socialization.(Douglas, 1986; Hofstede, 1980);

All these concepts are connected with culture, but are not culture of organization and group. Culture has two important additional elements. When we speak about the first element, it is necessary to underline the fact, that the group has its own structure stability level. The other element is integration of elements, which latter becomes the prototypes of more general paradigms and states. Culture is, more often, experience of the group, including behaviour, emotional and cognitive elements of members' psychological functioning. Understanding the organizational culture as a social system can help to understand what people can do and what cannot do to assess their human resources and capacity in general. This makes it possible to predict the effectiveness of management activities better.

There are some factors, which form culture at modern enterprises. The first factor in the formation of culture at the enterprises is history of organization and ownership. New business structures must be either aggressive and independent, or flexible and adapting to the market changes. Changes in management mostly affect the organizational culture. The second factor influencing the organizational culture is the size of the organization. It is the only important reason, which influence on the choice of structure and culture. The next factor is technology.[12] There are three base forms of technology: piece and small-scale production, large series production and mass production. The next factor is connected with aims and tasks of an enterprise. The last factor is the staff of an organization.

The main characteristics of organizational culture are: the degree of responsibility, independence and possibilities of expression initiatives in the organization; the interaction of persons, the direct management and control; the degree of organization perspectives formation; the extent to which managers are relatively provide clear communication links, help and support to their subordinates; the level of assistance provided by the heads to their subordinates; the degree of identification of workers' as a whole; the degree of conflict avoiding; reward dependence of the labor results [13].

The structure of any enterprise should be organized by the head of the company according to the following components:

1. Appointment matters of any level and questions, connected with the decisions, which are made by the head of organization him/herself and those which are made by managers;
2. The number of position levels: which department manages the other one;
3. The level of dependency and interaction of organization’s parts: vertical and horizontal links, reflecting the relationship of its structural units (branches);
4. Standardization’s degree – the base form of making decisions.

Modern owners of companies have to solve the problems of sufficient importance to each member of the team, connected with work. A person, working from morning till night, expects to earn a regular,
decent wages, to meet their material and moral needs. Unfortunately, there are some employers at modern small and medium-sized enterprises, who are seeking to satisfy all their needs, often using other people's earned money for their own purposes.

Owners of medium and small-sized enterprises generally consider culture as a link, which forms the whole organization and doesn’t let it to collapse into pieces, and it also serves as a tool for recruitment, which provides communication between staff and necessary for the joint of the atmosphere.

At every modern enterprise it is important for the owner of the production to organize successful mechanism of labor, the most important for the success of which is the division of labor. The aim of the head of the enterprise is to assign responsibilities, functions and tasks between the employees.

Entrepreneurship as a special sphere of social activity with their norms, values, rules, traditions, etc., forms and reproduces its particular subculture – entrepreneurship’s culture. At present business culture has it’s ethics it’s etiquette, it’s own manner of speaking, it’s own principles of identification, inclusion and exclusion. Business ethics is a set of moral criteria, norms, moral characteristics in behavior of the director. It demands cultural norms of the style of his or her work, the norms of communicating with people, social appearance.

It should be noted that the entrepreneurial culture should be based on such an important principle as equity. Entrepreneurial activities have to be not only effective but also fair. In this case, the entrepreneurial activity contributes to the maintenance of life for those who can not produce wealth, and those who do not have to produce the values of the nature of their activities, important for society and the state no less than the work, connected with the production of material goods.

Effective management requires a clear understanding of the organization functions in relation to its parts and the system, as well as for their own purposes. It is necessary for effective work of all the company to work as one team. The management style can vary widely, depending on the culture of the organization. In other words, the effectiveness of the organizational culture is connected with the effectiveness of the controlled subsystem organization: the higher the level of organizational culture, the higher the efficiency of the controlled subsystem and system as a whole.

Some small and medium-sized enterprises have their own culture, which leads them to achieve positive results. Culture distinguishes one organization from another, creating the atmosphere to identify members of the organization, strengthen social stability and form attitudes and behavior of employees. It should be also noted, that organizational culture can essentially impact on the effectiveness of the company. The strategy of the organization, based on market requirements, suggests a culture, based on individual initiative, risk, high integration and the broad horizontal communications. Strategy dictated by the prospects of production development, focuses on efficiency, a better job with a stable staff. It is more successful when the culture of the organization provides executive control, and minimizes the risk of conflicts. [14]

It should be mentioned, that the arrangement of working places at different kinds of small and medium-sized enterprises is the base for the working day beginning. A modern head of an enterprise realizes the fact that is necessary to create a qualitatively new, highly organized company. In the middle of the XX century, employers introduced the concept of work organization, which «takes into account the achievements of modern science, technology, and the conquest of human culture and serves the interests of the workers themselves» [15, p. 129]. Modern employer who seeks to recruit a qualified team of specialists, offering technically advanced workplaces, where on the one hand, the quality of production depends on the quality of organization of the workplace, and on the other hand it depends on the skilled worker. Coming to work, a young employee as well as a specialist with
experience evaluates the conditions of work, where he will do his or her everyday duties. Workplace safety at the company of any kind is the first condition, which must give the employer to the employee to provide a full, successful workflow. Temperature and humidity in the room corresponding to the standards, good lighting, proper roofing, wiring directly affect human health. The owner of the enterprise must pay attention to the frequent incidence of employees and to analyze whether there is a causal link with working conditions at the workplace. In areas with low temperature climatic conditions the temperature of heating of industrial premises should be raised. It is necessary to provide sufficient water at the enterprises, which are in the areas with high temperatures.

Professions at small and medium-sized enterprise may vary according to the degree of specialization, the number of people involved in the same workplace, time performance, as well as the degree of automatization level. There are several requirements for certain jobs that are regularly checked by the service control over the correctness of the equipment of the workplace and occupational safety. In the case where the owner violates the rules of organization of the workplace for reasons of economy and to their own benefit, the employee is to refuse even from highly-paid job.

It is obvious, that such measures as monitoring with aims of labor protection, the sanitary measures about the enterprise are essential. Employers pay special attention to safety in the workplace, there are special departments for the systematic inspection, detection and elimination of defects. From the point of view of comfort at the enterprise, which is also important for the modern man, and for the company’s culture, aesthetic factor can both to rise and to low the level of culture. Many directors of enterprises today pay attention to different kinds of wall colour, which have psychological influence on the working people and general look of the interior, facades and territory near the buildings.

One of the most important elements of culture at the enterprise is workers’ interaction between each other, which influence on productivity increasing. Stability of organizational culture may cause a number of problems. Problems and conflicts are treated by the owner of the enterprise as personal problems and conflicts with individuals whose behavior and reactions do not match his or her expectations. But in fact he is facing in this case with the phenomenon of group behavior. [16] The interaction of employees within the same working group as daily communication, and the general mood has a direct impact on the cohesion of the group, which contributes to increasing or decreasing of the goods’ quantity and quality. Special measures for the consolidation of the companies’ labor collectives, such as corporate events, aimed at improving the overall culture of the organization, as well as interest and a sense of responsibility an individual employee for all departments of a company.

It is common knowledge communication in the work process affects the aims and tasks of the staff. Today's employers take into account the various principles of business communication, promoting unity of the labor collective. On the principle of cooperation, G.P. Grice notes that: «Your contribution to the communication at some stage of dialogue, should require co-adopted goal (direction) of the dialogue»[17, p. 222] There are such subtleties in this principle, which improve the communication process, as the amount of transmitted information, accuracy and clarity of utterance, definition and value of the context, as well as the lack of superfluous, meaningless words, which make it difficult to understand the speech. The principle of comity involves knowledge of such important foundations of speech etiquette, as avoiding unpleasant for the interlocutor themes, as well as eliminating the possibility of escalating conflict in the conversation. Inobservance of equal security principle can break the working process. Undoubtedly, during both friendly and business conversation, each participant has the right to express his or her conclusions, but such breaches of etiquette, as insults, ambiguous hints that may initially cause moral, psychological harm to humans should be avoided. In compliance with the dicentric focus principle during the discussion of business problems, every
employee does not pursue his or her personal objects, but the whole organization’ goals, even if the goals differ from employee’s own opinion.

During the administrative procedures inter-level communication between departments, between the manager and subordinates, as well as between the manager and working group are used. Daily five-minute meetings before the working day, serves as an example of inter-level communication. These meetings are attended by the head of organization and the workers. During the dialogue between managers and technical workers all the problems can be solved. It is worth noting that good manager has to pay attention to the conversation related to the dismissal of an employee. Layoffs are different, but the stress, which an employee feels is the same. In such cases, connected with dismissals, it is necessary for the owner of the enterprise to speak easily, without using such words and phrases, which can cause moral and psychological harm to the worker.

Culture of modern enterprise can not do without discipline. In the case of neglecting by the employees about the organization's work, the employer has to think about the punishment: reprimand, deduction from wages and other penalties depending on the severity of the violation. The conversation should take place without raising the pitch of the voice; the employer should explain the choice of penalty. Problematic situations at the enterprise must also be resolved according to business etiquette and culture. The opportunity to express their point of view should be given to all the participants of the conflict, despite the status of his or her position.

Disciplinary and penal sanctions are often considered by management of enterprises and organizations as a way to earn additional income. Unprotected or poorly protected by law, the workers, especially in the absence of an employment contract or a trade union organization, without explaining the reasons may be left unemployed at any time, and do not get the earned money. Another example of careless attitude to the workers is lengthening of working hours, tight deadlines manufacture of goods in hope to increase productivity and survive among competing companies.

Speaking about the skills and knowledge of the modern worker, it should be noted that in fact, an educated man is better and faster can deal with different tasks at the workplace. In the process of learning develop intuition, logic, ability to analyze difficult moments, and their permissions. Today people are interested in well-paid job. The purpose of employees’ selection is to identify and to take to the work those people with knowledge and skills. The final choice of candidate is determined by the person who decides how the candidate will meet the requirements of the organization. This subjective assessment is often predetermined by the culture that exists within the organization. Actions of senior managers have a significant impact on organizational culture. Their behavior and proclaimed strategy set certain standards, which are then perceived by the whole organization.

Modern applicant is not just a qualified candidate with specialized secondary education. Competition among modern workers, dictate new skills and requirements for candidates, who wants to get vacant positions. The employer is looking for responsible, capable to learn new skills without difficulties, having good properties of the nervous system, fast-reacting and adapting to the possible problems at the enterprise, professionals. «Adaptability» is a quality of a person to perceive changes during the work and to acquire the necessary skills without difficulties, [18, p. 105] is one of the most important. Endurance, diligence, discipline are also the qualities, which characterize a modern specialist. Ability to work «in one team», to help each other in difficult situations, to have a sense of responsibility for the whole team - it is important for a successful workflow. No doubt, these personality traits have a big impact on the character and quality of labor and production.
In practice, the worker sometimes does his or her work not as good as the owner of the enterprise wants. The reasons for this may be the following: lack of motivation, low skills, the lack of control over the working process. There are also the reasons, connected with the fact of too much praise to an employee, which can be the result of loss of motivation. The style of interaction should be based on the readiness of the worker to perform a specific task. The level of skill depends on experience, training, understanding the problem and the perception of the role.

The basis of any person’s behavior is his or her motivation, a combination of intellectual, physical and psychological processes which make a person behave in specific situations. There are four kinds of motives.[19] The first group is the organic motives. These include hunger, thirst, a feeling of pain, feeling cold (self-preservation), feeling hot, the breath and others. The second group is the emotional motives. These include fear and the desire for security, aggressiveness or fighting qualities. The third group is the social motives. These include the desire for contact, the thirst for power, the thirst for action. The fourth group is activity motives. The main of them is the need for experience, physical activity, curiosity (intellectual activity), the need to initiate (emotional activity), the thirst for creativity. In order to make certain actions all the components are important of motivational system. Therefore, an employee, employers of the enterprise where he works and society are interested in his or her successful work. Interest is a powerful driving force, which represents essentially a motivational system in itself.

Social conditions, in which an employee works, influence both on his or her mood during the day and quality and quantity of the work. There are some kinds of social conditions: high salary, bonus, insurance for employees, payment of mobile phone, short-and long-term training, study tours abroad, opportunity to take the credit and others.

At present, the studying of relationship between culture at the enterprise and the company’s success increases. The aim of many employers is to study the influence of culture at the enterprise on business success. Being interested in a highly professional level of their staff, employers take those workers, who don’t have a proper specialized education and provide an opportunity to get the necessary training before the process. It is necessary for the workers to have such training, because, first, they get a profession, and second, they have a good chance that after the training at the enterprise, they can be taken to the workplace. This system was extended for a long time, and many companies at present use it in hiring new workers.

Despite of some progress in the development of the theory, there is no definite and single statement of the effective categories and methods of its determination at different levels of production and in management, especially in the field of production management and in particular corporate culture. The practical application of a number of quantitative indicators in relation to the individual elements of the control system (which is an integral part of organizational culture) and qualitative characteristics in most cases due to the great challenge of identifying interdependent parameters and indicators to ensure their correlation.

Essential elements of organizational culture in small business are: faith of company’s leader in his or her actions, the opportunity for the workers to receive bonuses for good work and decision-making, satisfaction with working conditions. Traditions and rituals that enhance teamwork are rather important in small and medium-sized enterprises. The head of the enterprise should pay attention to the degree of initiative and freedom of employees, the desire to take responsibility, a willingness to improve something in working process. At level of behaviour, it is necessary to develop responsibility of employees, interchangeability, mutual assistance. Moral and psychological climate in the
organization is of great importance, as considered one of the main factor in increasing productivity and efficiency.

The main purpose of the corporate culture is to increase the effectiveness of all employees and business in general. To achieve these aims the company should not only integrates the efforts of all the workers, but also tries to adapt itself to an environment in which it functions, creating an attractive image among other organizations and society as a whole.

REFERENCES

INTEGRATIVE FUNCTIONS OF THE HOLIDAY IN THE EDUCATIONAL PROCESS
IN KINDERGARTEN

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Abstract

The research emphasizes the integrative functions of the holiday in terms of the environmental compliance of their content. The integration is analyzed as a pedagogic phenomenon and as interdependences and as a complementarity of the different sides of the educational work in the kindergartens. The prospects before the pedagogic researches have been considered which are directed to diagnosing and pedagogic determination of the environmental relations of the children of the preschool age.

Key words: preschool pedagogy, kindergartens, holiday educational space, environmental relations, integrative functions in the educational process

The integration as a concrete pedagogic concept occurred at the beginning of the 20th century. This was the time of comprehensive education involving the integration of knowledge in the process of solution of problems of vital significance. The integrative approach provides an opportunity of giving a new meaning to the general structure of the educational process in the kindergarten where the child learns how to study phenomena from different points of view, to apply knowledge of various fields for the solution of a particular task and to express him/herself creatively.

The concept of integration (from Lat. Integratio – aggregation, restoration) means unification of various parts and elements of the system into a united integrity based on the interdependencies and mutual complement.[11, p.181] The philosophic understanding of “integration” is studied from two different positions: first, its significance is shown by the word “interrelation”, and second – by the word “integrity” (integration means unification of the separate differentiated parts and function of the system into an integrity). In general the integration is studied from the second position by B. Akhibinskiy, B. Kedrov, N. Kondakov, S. Strashnyuk, who examine the whole as a completed type of integration, but not as equivalent concepts.

Unification of the elements into a whole is only the beginning of the process of establishment of connections between them. It is also considered integration when the connections between heterogeneous and independent elements are essential and which is most important, they are interdependent. Thus integration is studied as a qualitatively new aggregate of properties, which are shown as a result form the essential interrelations formed between the elements. It is also studied as a process at which in the course of development of relations between the elements such dependence is established that they cannot exist outside the whole at all, but only in the system of relations in it and “every component performs a particular function”. [1, p.59]

The concept of integration is related to the presence of the systematic beginning grounded on the fact that each whole is built up on systematic connections. And it is not accidental that the Greek word „sistema” means a whole comprised of parts that are united, and the already clarified word
“integration” (unification of the whole) shows the deep relationship of their essential unity and the way in which the meaning of one is revealed through the other. The holiday has internal and external systematic connections: for example, the internal ones are between its individual components, and the external ones are its connections with the everyday life of kindergarten.

Children’s holiday is among the most efficient forms of education through self-manifestation and communication between adults and children. Holiday is defined as an aesthetic-social integrated and complex phenomenon and its mass scale, emotional intensity, glamour, combination with folklore and modernity, inherent festive situation – studied as the other reality, other phenomena of life, are object of analysis by the part of many sciences. Philosophy, ethnography, history of culture, psychology and pedagogy study the holiday from their own points of view to particular aspects. Therefore the definitions and classification of holiday vary a lot. Different sciences define the holiday from the positions of their subject of research. There is no unified position in regard to its functions, too. In kindergarten the focus is on the educative, developing and forming functions of its, and often holidays are celebrated in the form of concerts with a view to the manifestation of the children’s knowledge and capabilities.

It is necessary to re-consider the conceptions of holiday, clarifying its integrative functions in the educative process in kindergarten.

The object of this research is the educational space of holiday in kindergarten where children’s understanding of the concept of “holiday” is sought and the manner in which holidays developing children’s environmental friendliness affects this understanding.

The objective of research is to establish pedagogic conditions for the implementation of the educational space of holiday, like organizing the environmentally friendly relations of 6-7-year-old children, and developing and testing a model of implementation.

The holiday functions are not sufficiently studied. According to E. Yanakieva “children’s holiday is an important aspect of environmentally friendly attitude to child giving him/her the chance to “escape” from daily round, to experience bright emotions and noble impulses, to creatively self-express his/her freedom.”[19, p.143]

Using that idea the children’s holiday becomes a phenomenon that stores the human culture having a marked personal character, it makes this time rich of other values of human existence, among which is the value of importance of this research – the environmental friendliness.

Holiday occurs owing to events, i.e. to common life, to the equal participation of the subject. The adults’ aspiration is to be intermediaries between the children and the inherited environment-friendly relations, to make the children learn and apply the environment-friendly attitude through knowledge, experiences and activities.

**Structural-functional approach as a methodological basis**

The application of the systematic-structural approach to the integrative functions of holiday requires studying the elements of holiday from the position of their structure, where each element is connected to the others. These connections provide functioning of the system as a whole.

In the conception of the systematic-structural approach the decisive part is played by the concept of “structure”, where the cognitive objects are studied as a system from the position of their structure, which reflects the internal arrangement, the individual location of the interrelated system components, and the concept of “system” reflects the integrity of the interconnecting components.
The holiday is related to these systems, the organization of which assumes creative and value-oriented participation of man. Holiday exists in culture as a whole – “systematic-event image”, i.e. as integrity of the system elements and its harmonic functioning is determined more by human attitude to its contents than by the external conditions and organization assigned. [4, p.5]

The application of the systematic-structural approach reveals the integrative functions of holiday which form a system with its own structure, components and functional ties. S.Zhirmtnsky defines the holiday space as a multi-factor and multi-dimensional system, a specific phenomenon of culture that is a particular social form of behaviour. Holiday space (he adds) is a transforming space determined by the essence of the holiday and the participants in the holiday celebration activity. [9, p.87]

Understanding of children’s holiday as a complex system of different types of activities allows the manifestation of the basic elements of holiday and of the structural interrelations between them. Holiday is comprised of various characteristics, cognitive reflection of reality and its assessment, the types of play and aesthetic activities, means of educative influence. These characteristics are mutually related and appear to be different aspects combined in the complete pedagogic process of child-adult interaction in the space of holiday.

Integration in the pedagogical process

In pre-school pedagogy the integration of components of the pedagogical process is performed through the activities. Educational contents integration into the educative work programmes of kindergarten is performed within a system where through “themes that cover a complex of regular connections and serve as a base for acquiring specialized though elementary systems of knowledge, skills and properties of objects and phenomena of various nature.” [10, p.9] Holiday is studied as a component of the pedagogical process, which integrates the means and places them in unity with the other components of the process. Holiday integrative functions provide for the development of other activities, develop children’s capabilities and establish conditions for the development of its talents.

The philosophy conception of integration allows to study the children’s holiday functions united in a system of holiday educative space, where they affect qualitatively children’s overall development and in particular, their environmental-friendly attitudes. In order to clarify the role of the holiday educative space and its integrative functions the issue of integration into the pedagogical process should be investigated.

The integration in upbringing-educational process offers a solution of the pedagogical tasks for the development of children in two or more directions, where the selected contents of the integrated meaning is not placed within particular frames, but didactical and development tasks are involved from two or more directions.

The issue of integration in the upbringing-educational process at the pre-school age is studied in different aspects. In the theory and methodology of pre-school education this idea is reflected by the research works devoted to the interaction of the various types of arts and the children’s artistic activities (N. Vetlugina, T. Komarova, N.P. Sakulina, R. Tchumitchova).

The work of N.P. Sakulina reflects and provides the theoretical grounding of the first attempt of integration of artistic activities into the contents of the cognitive activity in kindergarten.

T.S. Komarova and her students study from the positions of the integral approach the contents of the activities in kindergarten and their interrelations with the pictorial art activities and fine arts; with the
other types of arts; with the notions of the surrounding world. They study also individual elements of
the integrated education – the issues of the objects and tasks of the integrated classes.

The complex classes in the pre-school age are studied by N. Vetlugina who develops a complete
methodology. In it a “complex” means a whole formed by individual parts (music, song, picture
reproductions, illustrations, pieces of fiction, art, various children’s artistic activities) and within the
system the whole loses its relative independence. The meaning of word “complex” is interpreted by
her as “relationship”, “combination”, hence the elements and parts of the complex are relatively
independent.

The works of R. Tchumitchova are significant as an attempt is made to study the integration of arts
and the identification of the mechanisms and their interaction within the contents of classes
acquainting the children with the pieces of art.

E. Petrova reveals the integrative functions of play within the pedagogical process. She draws the
attention to the “integration of the programme contents and its differentiation” „starting from the
individual to the common and from the common to the special depending on the specificity of the
phenomena studied... as in the process of integration and differentiation the available perceptions and
notions are transformed qualitatively, the common is differentiated as compared to the different.” [10,
p.35]

Through the interactive approach a new meaning is given to the structure of organization of educative
work in kindergarten, the special preparation of children for the process of perception, the
understanding and rationalizing of information from the surrounding reality and its interaction as a
whole. The pedagogical sense of integration lies in the fact that it assumes planning of classes as per
theme that is common for several activities which can be carried out at different time. The integrated
classes are combination of several types of activities. They are interesting and ease tension,
overloading and fatigue through switching between various types of activities united in a harmonious
whole based on integrating factors.

In contrast to the integrated classes, “the integration of the cultural knowledge of world reflected by
the holiday provides children with the opportunity to shape out in their minds a complete picture of
world, where all the elements are pierced by invisible ties.” [13,p.172] Holiday is relieved of the
stiffness of pedagogical process, there is a freedom for the implementation of a different organization
of interaction between the participants, of the different methods and means, of the organization of
environment within the holiday space.

Holiday functions serve as an instrument with the help of which the integrity of its educative space is
provided, as well as its internal coordination of the individual layers and their dynamics. The single
and concrete are implemented separately within one activity of the pedagogical process in
kindergarten, but their integration with other activities provides grounds for the summarization of
children’s knowledge and experience if acquired analogically and profoundly. Thus through the
interactive functions the different activities of the pedagogical process are implemented in the holiday.

Through the educative holiday space children gladly gain positive educational experience that can
provide an independent training later in life. What is different with holiday is that the children perform
festive activities not under compulsion, but out of interest and desire.

A. Tcherdantseva defines holiday in the following way: „Holiday not only removes pressure but it
brings into harmony the emotional and mental state of people making them reconciled with the every-
day routine, with its uniformity and monotony.” [13,p.173] The author emphasizes that many of the
problems occurring in children’s interrelations can be solved in the common festive activity where the objects and phenomena are in unpredictable relations and provide the children with a new approach to the known things. A. Tcherdantseva reveals also the holiday relation to plays. This connection is frequently ignored by the pedagogues in kindergarten. „Holiday is no play, but the play aspect it has determines some important elements of its functional meaning. These are the folk plays, game elements of holiday, carnivals and parades.” [13,p.173]

J. Huizinga also analyzes the play contents of holiday in his book „Homo Ludens” studying the play element of culture. „In fact there is a close relationship between holiday and play. Some of the main common features of play and holiday are the detachment from the every-day routine, the prevailing, but not compulsory joyful mood of action, restriction in time and space, the combination of strict order and real freedom.” [12, p.46] When comparing holiday and play the author searches for what is common and different between them and defines holiday with the words of Karl Kerényi (Hungarian scientist) „festiveness is one of its kind that cannot be replaced by anything in the world”. [12, p.45]

Play as an activity is characterized by: „its self-valued character; mainly procedural motivation making it a self-satisfying activity; by the possible Other meaning and structural-time detachment from the actual situation, and particularly: the freedom as the deepest essence of its” [7, p.46], but in holiday it is subordinated to the festive life. The same is valid for the play of the children of pre-school age. And at the same time the holiday gets nearer the higher form of play development – plot-role play, as the role is what determines the child’s behaviour both in plot-role play and in holiday, and it attaches sense to the children’s activities (Christmas carol-singers and St. Lazar’s day dancers walk round people’s houses and bless them for health and happiness).

Every play element has a cultural sense and imports something new and bright into the technology of conduct of holiday. Play is rich of time-proven efficient approaches and they define the holiday as one of the essential beginnings of playing activities – play community. The establishment of a play community contributes to the attainment of the major goal of festive activity – implementation of the super-tasks, updated in the drama play activity for the achievement of a value orientation and emotional response.

Holiday and play are unique as the main subject of their organization and self-development is the team of artists uniting the players. According to E. Yanakieva “the holiday has a collective form, in it there is a common mood and common experience, common play and artistic-aesthetic creativity, there are chances to experience a positive emotional effort and to reach self-recognition.” [19, p.145]

One of the key issues within this aspect is the issue of mutual understanding between children and adults, where the free will choice and participation are sustained. The peculiar pedagogic value of children’s holidays is about the fact that they can contribute to children’s best performance, because the process of celebration itself is what is personally significant for the children and this process is accompanied by positive emotional experiences and creates a unique system of children–adults creative interaction.

Holiday and play always reflect the social-economic changes in society. According to V. Grigoriev „Both play and holiday are now encountering a series of contradictions, even a dramatic period in their development. On the one hand if a comparison is made to the many years of insufficient attention currently there is a boom of holidays and plays. And on the other hand, this boom is the basis for a rapid development of a relatively small number of play and holiday forms that often are dubious in moral and pedagogical respect: games of chance, machine games, PC games, „encouraged” advertising toys, endless pretentious anniversaries, presentations, etc.” [6, p.13] Nowadays many
holidays are celebrated in kindergarten, but the pedagogues overburden the every-day life with holidays and often are not aware of what is being celebrated and how it is celebrated.

The growth of utilitarianism and pragmatism in society, mixing of the interests with the values of good, truth, beauty, values of holiday celebration and entertainment raises the issue of meaningful side of holiday and play, of their functions for the education and development of children’s personality.

On the one hand, holiday and play are completely independent activities in the pedagogic process in kindergarten, but on the other, they are mutually complementing elements of pedagogical interaction (play activities provide the holiday with the chance of qualitative self-realization).

It is the structuring of educational space of holiday involving all the children in active-creative-transforming activity, which is not knowledge-obtaining and study activity that proves to be specific for the use of the holiday with the purpose to develop the environmental-friendly attitude of children of pre-school age.

*Holiday functions and components in the pedagogic process in kindergarten*

It is necessary to differentiate the holiday functions in order to determine at every level such contents that can provide the required succession in the achievement of its major goal. To that regard I. Guzhova defines holiday functions in two aspects: „holiday as a poly-functional system and as a mono-functional system.” [5, p.93] The author refers the following functions to the poly-functionality of holiday: compensatory (adjusting), communicative, consolidating, value-orientated, life-asserting and the function of temporalization of culture. The holiday exists as a contrast of man’s every-day routine. It is a „form of social memory where information is stored and transferred through symbolism and ritual, through the cyclic recurrence of holiday in the people’s culture. The holiday unites people around some idea and updates the value-notional horizon of culture. Important stages of human existence, significant events of society and nature cycles are linked by the means of the holiday.” [5, p.93]

If we study holiday as an aggregate of „communications expanded in holiday space and time” [8, p.112], then according to K. Zhigulsky’s words the following components can be differentiated: first – time-spatial (involving the holiday space and time); second – content-structural (involving sets, acts, participants’ costumes, festive food, presents), and third – ideological component that is determined by the ideology of holiday and festive event (it is related to real or sacral, often religious events that are to be perceived in a meaningful and positive sense). [8, p.112]

Similarly but in a more extended form I. Shangin differentiates the following components: holiday time; holiday space; subjective-personal component (participants); ceremonial and ideological. [14, p.111]

The organization of the children’s holiday is studied as an independent form of spare time that can be characterized as a complete structure where all the components are in a close interrelation and interaction. This form has its own typical features: defined time framework, presence of festive atmosphere and emotional intensity, children audience.

Holiday components possess the quality of variativity, too, and there of great significance is the selection of notional contents that has to correspond to several peculiarities: to be accessible in volume and form, as well as in emotional influence corresponding to the area of close development of the child; to possess dynamics of actions; to be in compliance with the thematic side of the holiday.
The different activities of the educative process in kindergarten are a form of mutual complementation and interdependence of holiday educative space that implements it. Holiday integrative functions use various means that are reproduced by the activities in kindergarten. For example: from the vocal activity – speech (epithets, similes, rhythm); dramatized activity – motions, gestures, play of features, voice, intonation, posture; pictorial – drawing (shape, magnitude, colour, composition, rhythm); musical – melody, rhythm, dynamics, intonation. In the basis of every activity within the holiday educative space there lie motives, desires, needs, interests of children directly related to the holiday contents. The activities within the holiday contribute to the development of some capabilities or other, as well as to the development of environmentally-friendly attitude of children of pre-school age that is important for our research work.

One of the holiday goals implemented through its integrative function in its educational space is the goal of ecological education of children of the pre-school age – „development of the child as a subject of environmental-friendly relations with his/her internal space (physical and spiritual), with his/her own surrounding environment, with nature as environment of habitation of all the living creatures.” [16, p.218]

Upon specification of educational tasks of the pedagogic process every task is implemented differently within the holiday and within the pedagogic process, and they complement each other upon the complete implementation of the goal. The tasks are used together, they do not substitute each other, and at the same time every particular task relates to (complements) the general one which is prepared by it.

For example:

**Ecological education tasks:**
- Establishment of cognitive-information determinants of the child’s environment-friendly attitude to surrounding world (acquaintance with facts, formation of notions);
- Development of the child’s attitude to him/herself as a bearer of realized, active and leading start within the interactions with the surrounding environment;
- Establishment and development of skills for applying an environmentally-friendly approach at self-observance, observance of one’s own surrounding environment, of other people and their surrounding environment, and of nature (objects, processes and phenomena and their surrounding environment);

**Holiday integrative task:**
- In the course of the holiday situations the child sub-consciously acquires cognitive information through implications of value relationships and knowledge;
- Holiday is a specific from of implementation of the subject’s interaction with the surrounding environment where the child is a subject of environment-friendly relationships;
- By the means of the holiday children learn new knowledge of their surrounding environment: **Of animals and plants**: for example with the holiday “Palm Sunday” and “Midsummer day” children extend and assimilate their knowledge of spring flowers and herbs (their names, locations, appearances; uses). By the means of the holidays throughout the different seasons (spring holidays, autumn holidays, summer and winter holidays) children extend their notions of world of flora (trees, shrubs and grass) and fauna (mammals, reptiles, amphibians, birds, fish and insects), assimilate knowledge of their address and
peculiarities of their habitats.

Of inanimate nature: With the help of the holidays seasonal changes of nature are observed, as well as the peculiarities of its outer appearance, whose habitat it is and who lives in it.

Of nature as a value of culture: By the means of the holidays of “Easter”, “St. George’s day”, “Christmas Eve”, “Christmas” an attitude to the holiday is built up that is related to the change of nature and conditions of work of farmers, through acquaintance with the local traditions and habits as a part of Bulgarian ethno-culture.

-By the means of the holiday of “New year tide” children are involved into a practice situation making cornel twigs decorated with popcorn and dried fruit.

In preparation of the respective holiday children participate and get the festive table ready and decorate it.

-Forming skills to forecast the ecological consequences of their own activity and of the activities of others (people and natural processes and phenomena) and developing an initial orientation to nature preservation and protection”.[17, p.220]

-for preservation and protection of environment: By the means of the holiday will and skills are formed of environmentally-friendly behaviour and a safe behaviour is learnt.

A typical feature of holidays is the natural co-existence of knowledge and emotion. The emotion of holiday brings to child’s involvement in the world of nature and to his/her pursuit to preserve and protect nature.

Holiday integrative functions enable the ecological education “as a branch of science studying the pedagogic ways for formation of subjective environment-friendly attitude not only to nature and surrounding environment (housing and working), but also to the internal environment of man himself with its physical and spiritual contents to develop the child as a subject of environmental-friendly relationships”, aiming: „at its own internal space (physical and spiritual); at its own immediate surrounding environment – natural, housing, social; to other people and their surrounding environment – natural, housing and social, and to nature as a habitat of all the living creatures.” [17, p.13]

Through its interactive functions holiday realizes the development of children’s environmentally-friendly relationships, their involvement with signs, symbols, values in the attitude to nature, whereby in holiday the child shall have direct interrelations with him/herself and the human group.
E. Yanakieva notes that “children’s holiday should not have a character of educative activity, of labour or of other serious commitment; the child needs to experience the freedom of holiday cutting loose from the ordinary conventionalities of every-day routine.” [19, p.144]

In kindergarten the holiday is being used as a chance for gaining different knowledge by the part of the children – through its rich cultural contents (folklore traditions, songs, dances, folklore). Many pedagogues put the emphasis on the holiday cognitive potential considering it a means for the children to make a sense of the historical heritage from the past, of the moral behaviour of nowadays orientated to values and establishment of hierarchy of educative values, development of qualities of the subject for building an ethno-cultural identity.

The pedagogic process has a complementary character in regard to the holiday, it can complement it relatively, as far as not destroying it, but according to the regulated requirements stated in the programme documents in their contents the holidays are related to:

- “cultivating in children a positive emotional attitude to interesting for the child phenomena in natural environment, domestic life and social life;
- stimulating inventive spirit, mastering means to provoke common joy and interaction;
- building a sense of satisfaction with one’s own achievements and with the others’ success;
- forming the foundations of the moral consciousness, openness to world and expression of one’s own attitude to it;
- stimulating aesthetical experiences.” [2, p.18]

Within this sense apart from its entertaining function the holiday has also developing and educating functions. But in its use as an educative instrument there is a series of contradictions between:

- the growing necessity for satisfaction of children’s needs to celebrate and the failure of pre-school pedagogy to develop and ground in its programmes precise borderlines of the educational space of holiday as culturally organized time, not turning holiday into an instructing pedagogical situation;
- between the holiday designation where the child takes an active part in its capacity of a subject and not with a passive attitude, and the purpose with which it is being used, turning it into a teaching aid;
- the theoretical researches and practice needs as a result from insufficiently developed themes by the part of the kindergarten pedagogues related to the holiday educative space, through nature where the child is a developing subject of environmentally-friendly relationships.

In practice in kindergarten the holiday is implemented based on the emotional reproduction of traditions without looking for a relationship between the child’s need to gain experience and the development of his/her emotional-sensitive sphere. Holiday is becoming its opposite – a routine day in kindergarten that brings to obliteration of holiday uniqueness. It is important that the holiday remains a holiday and not be turned into an ordinary activity. Pedagogues’ mistake in holiday preparation is the conduct of numerous rehearsals where children repeat their parts multifold times. This way the children’s interest to the holiday decreases, as the preliminary rehearsals bring to its “murder”.

It is desirable that the holiday is related to the principle of unexpected (new) activity by the part of the children. This will help preserve the holiday uniqueness. The child's improvisation of holiday contents deserves attention and only separate fragments of holiday are those that need preparation. Work with a group of children and with each of them individually will allow the avoidance of monotony and the identification of holiday with preparation.
In holiday the child’s emotions enjoy full-value expression. There the child experiences and feels as he/she needs “vents” [2, p.15] of his/her activity. Holiday is an exceptionally strong stimulus for activities and creative imagination of children. They are related to numerous emotions, joy and experiences of children. Often the personal meaning is not taken into consideration in holiday organization. The child needs to understand not only why people are celebrating, but why he/she him/herself has to celebrate, too.

The occurrence and conduct of holiday like any other human activity is related also to the satisfaction of human needs. It appears to be an internally motivated form of activity through emotions. „The emotions are the curtain behind which the motives are hidden” [17, p.20], and the goal of the holiday is to make children experience only positive emotions.

Here occurs the question how the holiday affects the complete development of children in order to provoke experiences that will stay in children’s memories forever, and not to become an imposed obligation. Holiday turns into a performance of a play before an audience of adults with the purpose to demonstrate children’s potentialities. Thus it brings joy not to children but to their parents.

In children’s world the holiday forms a unique pedagogic phenomenon. Children’s holiday “is based on the child’s natural aspiration to pleasure, experience of happiness and catharsis” [19, p.144] and therefore it has an educative value. It is characterized by its absolute free will where children have a free choice of plots, roles and behaviour in holiday activity.

Children’s holiday establishes a united cultural-educational space that contributes to forming a new generation integrated in the modern social society, to forming personal priorities of environment. And there the establishment of the children’s environment-friendly attitude can take place. E. Yanakieva emphasizes „Why do we talk of environmentally-friendly and not of ecological? Yes, because every pedagogic phenomenon or process is subject to ecological assessment, but not every ecological assessment is positive from a pedagogic point of view.” [15, p.13]

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PERSONALIZED MULTIMEDIA CONTENT FROM THE STANDPOINT OF PHILOLOGY,
AND OTHER INTERDISCIPLINARY SCIENCES

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Abstract

The most urgent problems of modern media environment cannot be solved without adequate content modelling and managing technologies applied in mass multimedia and without revealing the specifics of content synergy impact on the audience.

Key words: content, modern culture of language, digital culture, multimedia technologies, media convergence, new media

The culture of the modern information society can be analyzed through the concept of complex-organized content having a hierarchical structure of media-text and technological media elements (audio-visual elements). Being in fact the form of postmodern text, content is focused not on the reflection of reality, but its modeling.

In our opinion the occurrence of the concept of content is the so-called textual inter-action (psychological reaction to the appearance of the text in the text) of the modern man on the dynamic process of information society, reaction to the socio-psychological need to belong to the category of the "intellectual leader", promptly and flexibly owning personal information - personalized multimedia content.

Content can be simultaneously limited in subject, scope, communication channels and means, and at the same time, differ textually, i.e. be perceived as a meaningful unity which is not limited either in scope or in the initial properties and characteristics, that is fit into concepts and technologies of multimedia, multi screen, the editorial policy of the sovereign (so-called niche) TV channels.

The evolutionary development of information and telecommunication technologies significantly increases the quality of contemporary knowledge of the modern man.

The need for a broad, almost unlimited range of information and entertainment services with the ability promptly to select the cost, content, place, time and method of delivery promote the development of multi-format production and broadcast of personalized content for different kinds of new media: Internet, mobile communication, digital and mobile TV, HDTV, broadband access, etc. The concept of "content" has firmly entered the word usage on different social and professional levels. On the state level, under the federal program "Development of Broadcasting in the Russian Federation" the concept of "national content" has appeared.

The main problems of the modern media environment are: 1) search for the techniques of high quality content modeling and management in mass multimedia and communication, and 2) identification of the specific mechanism of content synergistic effects on the audience. Digital media technologies are becoming the main semantic means of transmission of information - content. However, at the moment the nature of content and its formation is conditionally uncertain from a scientific point of view. The
concept of the comprehensive philological analysis of content and its formation in mass multimedia is an attempt to define and formulate the social and cultural goals, objectives, principles and methods of multimedia and communication content. According to a developing theory of the text, content will be considered as an active process in sociolinguistics, psycholinguistics, informatics, functional stylistics, intertextuality, translation theory and other disciplines related to the study of the speech activity as a process, and the speech product as a result of this activity.

Production and distribution of multimedia products as a phenomenon of mass culture is a result of the computer revolution, a promising trend of society transformation. In our opinion, such a process of social and cultural shift, social changes is due to qualitatively new principles of motivational behavior of the person in the information space, which should be considered as:

1) the system having two complementary sides - mostly logical (scientific) and mostly intuitive (metaphysical);

2) the system including the source, channel and receiver of various information impacts (which allow their meaningful interpretation), as well as consciousness, meta-consciousness, semantic vacuum and the information field.

The processes occurring in the information space, medialogy and social informationology are defined as a series of reflexive acts that form the axis of reflexion: "identification - ideography - conceptography - textography – documentography", which is necessary to extend by the concept of contentography.

Thus, the conceptual model of information space will be presented not by five, but six objects: image, sign, concept, text, document and content.

Content, in its turn, can be regarded as a model of information space consisting of the image, sign, concept, text and document. (See, Block Diagram1.) The image (a unit of thinking) and sign (a form of the image existence) reflect the process of representation of subjective information in space and time. The concept as a part of the knowledge is a text in the verbal interpretation that is issued in different forms, called the documents. The success of business processes of any organization depends on the quality of work with the information, with such its kinds as a "document" and "content", as well as on the ability to use the information laid in them. 6

In the "new media“ definition of "document“ includes social, historical, legal aspects, as well as aspects of semiotic communication. In the modern financial glossary of Financial and Economic Encyclopedia the term “document” is:

1) an official written proof that displays some data on an information carrier (paper, film, magnetic disk), and is subject to use or further processing and forwarding to the addressee, and

2) a written instrument of business nature, or legally binding. The documents are main carriers of accounting information about the facts of economic life (primary records) and are one of the objects of study in the analysis, control or during audit. For example, the theoretical and methodological analysis of the characteristics of communication semiotic content (meaningful and informative one) in multimedia should be referred to as "document", since the appropriate conclusions and recommendations on goals, models, formats, methods and technologies of content, and multimedia information and psychological impact are based on the analytical method of monitoring. Reliability of the information specified in the document, depends on whether it is internal or external, as well as on record and storage technologies.
The reliability of data documenting increased tenfold when technical and technological information carrier (mobile, satellite, electronic, network) appeared. In general, the papers concentrate knowledge, experience and culture of communication, as well as methods of knowledge structure management and data control system. 5-10 years ago a leading role in the transfer of knowledge belonged to the documents. Digital culture, the main culturological phenomena of which are hypermedia system World Wide Web and multimedia technologies, forms the new terminology today, in which the concept of "document" rises to the qualitatively new content level. Initially, the term "document" referred to the information which can be represented on paper, and the term "content" meant the information accessible through the Internet. Due to these differences specialized information technologies - document management and content management - appeared.

“Content management” should be referred to a new scientific trend, and organizational system of information and communication management in connection with the media transition from linear analog forms (printed products, animation, films with a fixed linear text) to digital non-linear structures with a creative component, to the media based on hypertext, hypermedia (Internet, broadband networks, interactive digital TV, HDTV, etc.).

Content management systems don’t currently have a definite structure and are arranged on the basis of: 1) intuitive methods of empirical studies (abstract, inductive, deductive models), and 2) systems of monitoring the competitive environment (content, media industry, the advertising market, management technologies), using integrated approaches of such subjects as business intelligence-BI and knowledge management-KM.8 When arranging management systems for complex innovative objects (economic, linguistic, semiotic, engineering systems, etc.), which also include multimedia, principles and methods of the fuzzy logic theory are increasingly applied now. Multimedia is every, presented in digital form combination of two or more means of communication, sufficiently integrated so that it could be performed by means of a single interface and controlled using a single computer program. 9 The digital media technologies are becoming the main means of transmission of information - content.

As a result, arranged content management systems are placed in the area of interdisciplinary research: linguistics, semiotics, informatics, logic, sociology, intertextuality, psychology, PR, history and trends of mass communication, neurophysiology, media and blog management, as well as technologies of data processing.

The concept of "content management" has evolved from meaning of "Web-content management" to "Enterprise content management "(ECM), and considers not only the Web-content, but documents of various shapes, types, kinds, as well as digital resources (videos, audio files, scanned images, illustrations, and drawings).

The practice of content management tasks shows the necessity of the progress of traditional document management systems. That is why a new discipline, content management, appeared. Being multimedia information technology, content management is in the task field of information management that involves an analytical consideration of five main units: information, information and communication technologies, individual, organization, environment.10
Thus, in order to determine the specific content management system it is necessary to compile a list of functions, which also will be the guide to action. For example, content management can be included into the system of innovative communications become a part of activities aimed at the materialization of innovations.

The essence of innovative communication is in the following components: 1) communication as a field of activity, 2) the technological aspect of communication, and 3) implementation of ideas and actions of entrepreneurs, 4) content management system (supplemented by us. – J.K.). To assess the efficiency of innovative communications the benefits derived are primarily determined. The structured system of internal and external content management of innovative organization is one of these competitive advantages of efficiency.

An example of the innovative company with the emerging system of innovative communication and content management is new electronic media - Internet, interactive TV, broadband networks providing a package of media services as follows: Internet + TV+ ip-telephony. At the present time a new model of telecommunications is developing in Russia. It covers both the technical and technological component (digital technologies, fiber-optic networks, ip-technologies, integration of TV, Internet and telephony in a single mobile device), and the communication component - the transition from linear, monologic model of communication to dialogic one focusing on the interaction with the audience (interactivity). A distinctive feature of dialogic broadcasting (western experience) is the synthesis of television and computer technologies. Interactive means of mass communications (interactive media), have been actively developing in the U.S. and Western Europe for the past 20-25 years, and in Russia for 10 years, and include the following kinds of interaction with the consumer: interactive video, online TV, digital TV, enhanced TV, teleshopping, telebanking and others (In Russian science and practice the formation of the concept of interactivity, in particular, the scientific definition of "interactivity" is going on). In our opinion, content that is interactive by its nature is a synthesis of television, print, computer technologies on the meaningful and technical and technological components in interactive broadcasting.

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1 The term "information society" was introduced in the scientific use in the early 60s by F.Mahlupom in the U.S., and T.Umesao in Japan, at the same time. The Information Society is a new historical phase of civilization development, in which the main products are information and knowledge, and distinctive features are increase in the share of informative communications products and services in GDP, formation of the global information resources, which provides the efficient interaction of people, their access to global information resources and meeting their needs in information products and services. See: the Information Policy: Textbook / editor- V.D.Popova. - Moscow: Publishing House RAPA, 2003. p.437.

2 The author conducted a number of theoretical and practical research under the generalizing title "Organization of intellectual commercial space in multiservice networks", the main ideas and provisions of which are reflected in the following publications: E.Korotkova, Brand management of the intellectual leadership (business-technologies of intellectual organization of advertising). - M.: the magazine "Exclusive marketing", № 1, 2003; E.Korotkova, High-quality commercial content and the principle of selective information. - M.: Theses of the International Conference CSTB 2005; E.Korotkova, The intellectual organization of local commercial space in the pay television. - M.:
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Video of content-show of the international exhibition and conference CSTB 2006, p.25.


4 We accept the definition of Professor B. Golovko stating: "... a modern interpretation of the text as "intertextuality ", where all is considered as text-literature, art of visual and acoustic images." B.Golovko, Socio-linguistic modeling of modern media management. - Dissertation theses of Doctor of Philology. M., 2005, p.5. See also: Intertextuality / / Y.Kristeva, Selected Works: Destruction of poetics / Translated from French. – M.: Russian Political Encyclopaedia (ROSSPEP), 2004, p.527-564


6 Under information we mean data of persons, objects, facts, events, phenomena and processes, regardless of their presentation form.

7 New media began to declare itself in the 1970s and first, was perceived as a "continuation" of existing mass-media, as their more modern forms. The main features that distinguish the "new media" from the "old" one are decentralization, high bandwidth, and interactivity, flexibility of the form, content and use of information. See G.Bakulev, The convergence of media and journalism. -M.: IAS of Television and PBS, 2002, 1p. See .McQuail, D.Mass Communication Theory: An Introduction. L.; 1987, p.16

8 First the idea of BI was proposed by analysts of Gartner Group in the late 80s of the twentieth century. In our understanding "business intelligence" is means of providing the end user with access and subsequent analysis of structured data for forecasting and making decision. "Knowledge Management" is a discipline based on an integrated approach to the creation, accumulation, knowledge management, being stored in the form of various documents, as well as the knowledge belonging to employees of the company. The new concept is a conglomerate - KM-Enabled BI («Business Intelligence supported by Knowledge Management»).


THE SPLENDOUR OF EPISCOPAL INSIGNIA
AS A SYMBOL OF THE PERSONALITY OF THEIR OWNER
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Abstract
The nineteenth-century insignia of the Archbishop of Warsaw, St. Zygmunt Szczęsny Feliński (1822-95) have a special role in Polish sacred art due to the precious materials from which they are made, their sophisticated artistic form and interesting iconographic content. The crosier represents a group of the neo-Baroque crosiers with the figure of the Apocalyptic Lamb style. Feliński’s pallium for unknown reasons, it was not buried with him but ended up in the Wawel Cathedral treasury. Feliński’s pectoral cross was melted down and used to make a chalice and paten, and the ring was used to ornament the chalice. His ring is decorated with an exceptionally beautiful sapphire, in 1889 was mounted into the stem of the chalice, and sapphire of the second ring was mounted into the cross on the cover of the ciborium. The aim of the paper is to show how Zygmunt Feliński’s individual traits (fidelity to God and to the Church, charity and humility) are symbolically represented in his insignia. The personality of the future saint was shaped in religious and patriotic family, whose fate was closely linked with Poland’s socio-political situation.

Key words: Christianity, values, symbol, personality, patriotism, religion, exile

The external signs of episcopal dignity are the ring, crosier, pectoral cross and mitre. At the consecration ceremony, the bishop-elect receives the “fullness” of the ministerial priesthood, and at the conclusion of the ceremony he is given the insignia (apart from the pectoral cross). These insignia are part of his episcopal accoutrements (the bishop is usually in possession of some other pontificals received on other occasions, although the next set is usually given to him when he is installed as Archbishop or Cardinal). The ring and crosier are insignia in the narrow meaning of the term, and are presented during his consecration to the office of bishop. The crosier is the symbol of the bishop’s pastoral authority over the diocese which is entrusted to him by the Church (Christ), while the ring represents the close relationship between the bishop and his diocese, and is a symbol of his nuptial bond with his spouse - the Church. The cross, which is worn over the breast, is the main symbol of Christianity but in itself it is not a sign of the bishop’s authority. Its meaning (especially if it is decorated with precious stones) also makes reference to the breastplate worn by the Jewish High Priest in the Old Testament. The mitre, with its two horns (cornua), brings to mind the Law of God – the Old and New Testament, God’s love and neighbourly love, the circulus (ornamental band) around the lower edge symbolizes the bishop drawing from these sources, whereas the lappets represent the spirit and letter of the Law and also bishop’s care over his Church. (Bogacka 2008, pp. 235-8). The pallium signifies the Metropolitan archbishop’s authority, and it is the pope who confers upon a specific person the right to use it. (Czyżewski 2000, pp. 302-3)
Only a few preserved episcopal insignias have a special role in Polish sacred art due to the precious materials from which they are made, their sophisticated artistic form and interesting iconographic content. It is rarely possible to be able recreate the conditions under which such objects were made and to link them to their owners. Among nineteenth-century insignias these criteria are met by objects belonging to two prominent figures in the Polish Church – the Primate of Poland, Cardinal Mieczysław Halka-Ledóchowski (1822-1902) and the Archbishop of Warsaw, St. Zygmunt Szczęsny Feliński (1822-95). Both were renowned for their strong personalities, rich spirituality and generosity. Although historians recognize and value the role they played in the Polish Church and society, the symbolism of their insignias has yet to be analyzed in relation to the personality and activities of their owners. Below are the results of an attempt at analyzing the iconological symbols of Zygmunt Szczęsny Feliński’s power.

Although every bishop must possess a full set of the symbols of his episcopal office, there is only one known surviving example of such a set dating from the nineteenth century (although the pectoral cross is missing), which belonged to Archbishop Zygmunt Szczęsny Feliński. This is rather remarkable given the short time the Archbishop was in office and his later fate.

It is an exception among nineteenth-century Polish insignia in that almost the entire set of accoutrements has been preserved, that is: the crosier, the pallium, mitre and ring. Although the pectoral cross does not exist in its original form, it is known from photographs and portraits of the Archbishop. These insignias were made for the Archbishop’s consecration, which took place in St. Petersburg on 25 January 1862. The crosier and pallium are now housed in the treasury of Warsaw Cathedral. The Archbishop’s remaining insignia are also housed in Warsaw, in a tiny museum (chamber of memories) dedicated to him and located on the premises of the Congregation of the Franciscan Sisters of the Family of Mary, the order which he founded.

The Archbishop’s crosier represents a group (known to me) of eight crosiers made in the 1860s where the curved part is in the form of an acanthus branch adorned with the figure of the Apocalyptic Lamb resting on a sealed book. Because of their strong structural similarity, these crosiers form a coherent group. They are representative of the neo-Baroque style; most of them make reference to Baroque crosiers, where the curve is in the form of a question mark decorated with acanthus leaves, which are sometimes twisted into buds at the edge of the volute. The model for the oldest (surviving) one of these - the pastoral staff of the Suffragan Bishop of Sandomierz, Alexander Dobrzyński, dating from c 1820 - was the crosier of Dominik Lochman, the Archpriest of St. Mary's Church in Kraków (1700-23), which is housed in the church’s treasury. Crosiers of this type were designated for Polish bishops in dioceses that were within the Russian partition. Some of them were made in St. Petersburg and others in Warsaw (Bogacka 2007), K.J. Czyżewski attributed Feliński’s crosier to a goldsmith in St. Petersburg – FN - but without deciphering the initials. (K.J. Czyżewski, Pastoral Zygmunta Szczęsnego Felińskiego, in: Wawel 2000, vol I, p 302, vol III, fig. 390).

Another preserved insignia belonging to Archbishop Zygmunt Szczęsny Feliński is his pallium. For unknown reasons, it was not buried with him but ended up in the Wawel Cathedral treasury. (K.J. Czyżewski, Paliusz Zygmunta Szczęsnego Felińskiego, in: Wawel 2000, vol I, pp. 302-3, vol III, fig. 391). Like all other palliums, it was made in Rome from the wool of two white lambs, solemnly blessed on the Feast of St. Agnes the martyr (21 January) and donated to the Pope (Janicka-Krzywda 1993, p. 24).

When the Archbishop died both the crosier and pallium were kept in Kraków, in the Cathedral’s treasury, and after his canonization were transferred to the Archdiocese of Warsaw (Biskupie insygnia 2009).
The other episcopal regalia belonging to Zygmunt Szczesny Feliński is housed in Warsaw, as mentioned above, in a room dedicated to his memory in the motherhouse of the Franciscan Sisters of the Family of Mary. The chamber of memories contains one of two rings with a sapphire, which the archbishop received in St. Petersburg. The ring is completely smooth with a convex surface and is decorated with an exceptionally beautiful, richly-coloured oval sapphire, framed by twenty-eight small diamonds (or rhinestones). The total lack of any ornamentation makes it a very modern ring compared to other nineteenth-century examples. In 1889, the ring was mounted into the stem of the chalice, between the cup and the base. Feliński commissioned the chalice in Kraków from the goldsmith Antoni Lewkowicz; it was made from gold derived from the pectoral cross and chain belonging to the Archbishop, which were melted down for this very purpose. The sapphire of the second ring was mounted into the cross on the cover of the ciborium (see: Jamska 1997a; Frącek (a), fn. 37).

Feliński’s pectoral cross is known from archival photographs, a portrait of the Archbishop painted by an unknown artist just after he had taken up office (housed in the Metropolitan Higher Seminary in Warsaw), and from four portraits painted from photographs in 1997-9 by Jan Chrząszcz of Kraków. The form of Feliński’s pectoral cross is reminiscent of Baroque insignias in the shape of a Latin cross within a decorative frame and it had a massive double chain and was made entirely of gold.

The Archbishop’s mitre is preserved in Warsaw in the motherhouse of the Congregation of the Francisian Sisters of the Family of Mary. It is a tall, impressive mitra pretiosa, decorated with goldwork embroidery on cloth of gold. At first glance, it gives the impression of being neo-Gothic due to the crockets along the edges (the crosses that surmounted it were removed), and it is decorated with circular tracery work and the miniscule inscription “avemaria / gra’[ti]aplena // dominus / tecum” around the circulus. The proportions are, however, more Baroque than Gothic and the titulus is ornamented with arabesque motifs protruding from Renaissance-style amphorae motifs. It is
surmounted with a cross and the Dove symbolizing the Holy Spirit rising above it. The motifs which were of various origins were standardized using goldwork embroidery, creating an effect of grandeur rather than excessive wealth.

The *mitra pretiosa* was made in France between 1883 and 1895, therefore towards the end of the Archbishop’s life, after his return from exile. It was probably made for his preconization as Archbishop of Tarsus in 1883. It is an superb piece of art (the work of a Parisian workshop?) and is a unique example, in Polish collections, of a nineteenth-century mitre which makes reference to the Gothic tradition. It also makes reference to the splendid *mitra pretiosa* decorated with precious stones belonging to Tomasz Strzempiński, the Bishop of Kraków.

The historical background of the insignia discussed herein is the nineteenth century. In this period Poland was not an independent state due to its being partitioned among three powers: the Russian Empire, the Austro-Hungarian Empire and the Kingdom of Prussia. This occurred gradually, over three partitions which took place in 1792, 1793 and 1795. In 1795 the last Polish King, Stanisław August Poniatowski, abdicated the throne. In 1807 in the Russian partition, the Duchy of Warsaw was created under the patronage of France (by virtue of the Treaty of Tilsit signed with Russia and Prussia) – but the Duchy was not a sovereign state since it was ruled by the King of Saxony. The Duchy fell after the French lost the war against Russia (in 1812); the Poles were engaged on the side of Napoleon. At the Congress of Vienna in 1815, the Duchy of Warsaw was divided, and the eastern part was transformed into the Congress Kingdom of Poland, subordinated to Russia. As a result of the partitioning powers violating the Constitution of the Polish Kingdom, the Poles attempted to regain independence by taking part in national uprisings – The November Uprising (1830-1) and the January Insurrection (1863-4), but they were crushed by Tsarist troops. The ideology behind the insurrections was based on Romantic ideals. In the nineteenth century, the Poles also tried to “regain independence” in the Prussian partition by taking part in the Wielkopolska Uprising of 1848. The young Zygmunt Szczęsny Feliński also participated.

Zygmunt Szczęsny Feliński (1 November 1822 – 17 September 1895) was born in Wojutyń in the diocese of Luck [Lutsk] in Volhynia. He was the seventh of eleven children born of Gerard Feliński, a landowner, and Ewa (née Wendorf). He together with five of his siblings survived his father’s death in 1833. In 1839 his mother was exiled to Siberia for participating in Szymon Konarski’s conspiracy. Zenon Brzozowski, a friend of his parents, took care of the sixteen year old Zygmunt and with his help, Feliński graduated in mathematics from the University of Moscow and in literature from the University of Paris. In 1848 he took part in the Wielkopolka uprising.

In 1851 he entered the seminary in Zhitomir (in Polish: Żytomierz), and a year later was transferred to St. Petersburg, where he was ordained on 8 September 1855. He then worked as a professor in the seminary. In 1857 he founded the Congregation of the Franciscan Sisters of the Family of Mary, whose goal it was to bring up and educate orphaned children, and to help the old people and the poor.

On 6 January 1862, the Blessed Pope Pius IX preconized him as Archbishop of Warsaw; he was consecrated on 26 January in St. Petersburg, and took up office in the Archdiocese on 16 February. During the January Uprising (which broke out on 3 January 1863), he was deported for defending the rights of the Church and the Polish nation, and on 14 June 1863 he was taken to Gatchina near St. Petersburg, and then to Yaroslavl on the River Volga. As a result of negotiations between the Holy See and tsarist Russia, he was released on 15 March 1883 on the condition that he resign his office and relinquish the title of Archbishop of Warsaw and he was prohibited from entering the territory of the Archdiocese of Warsaw. Pope Leo XIII appointed him titular archbishop of Tarsus, and he travelled to Rome, via Lvov and Kraków, where he was preconized on 15 March 1883. In the words of Sister
Frącek, he was hailed a national hero everywhere he went. Towards the end of his life (1883-95) Feliński was chaplain to Countess Helena Koziębrodzka manor in Dżwiniaczka nr Zaleszczyki, where he worked as a rural priest. He died in Kraków and his funeral was held in Wawel Cathedral.

Figure 2. *Mitra pretiosa* of Zygmunt Szczęsny Feliński, France, Paris (?), 1883-95; Warsaw, The Motherhouse of the Congregation of the Franciscan Sisters of the Family of Mary; Photo K. Bogacka.

He was buried in the Rakowicki cemetery in Kraków, and two weeks later was moved to Dżwiniaczka, and then to the Holy Cross church in Warsaw. In 1921 his body was buried in the crypt of St. John’s Cathedral in Warsaw.

Archbishop Zygmunt Szczęsny Feliński’s beatification, which followed a long process lasting from 1965, was announced on 18 August 2002 in Kraków by Pope John Paul II. On 11 October 2009, Pope
Benedict XVI proclaimed Zygmunt Szczesny Feliński a saint in the Catholic Church (Frącek (b), Święty pasterz (2009); Kanonizacja (2009)).

Memoirs and letters - written both by him and others - all show his exceptional personality. And reports of people that had met him and corresponded with him all show that his saintly personality had a great influence on them. These impressions and assessments, often made by people with differing outlooks on life, create a coherent picture. They show that the Archbishop had a stable personality and strong character, traits that came to the fore in his actions despite any changes in external circumstances.

My present aim, however, is not to discuss the complexity of the Archbishop’s personality but make a modest attempt at showing how Zygmunt Feliński’s individual traits are symbolically represented in his insignia. However, the motives that determined his attitude to the symbols of his office are also important, including the unusual manner in which they were made use of towards the end of his life.

When taking into consideration the factors that shaped the future archbishop’s personality, one should first mention his family, whose fate was closely linked with Poland’s socio-political situation. They were representative of a large part of Polish society which was patriotically inclined and subject to Tsarist repressions. Their civil rights were restricted and they had no religious freedom. Landowners were deprived of their land, or condemned (often for many years or for life) to exile in Russia. Feliński’s family was the first, and most important, source of his deep religiosity, his boundless devotion to the Catholic Church, as well as his patriotism. However, the way in which he comprehended a love of one’s homeland and moral acceptance of the means leading to its independence were closely subordinated to the dictates of the Gospels and the magisterium of the Church, as proclaimed by the Holy Father. This moral hierarchy in conjunction with Feliński’s sincerity was not properly acknowledged and appreciated by his countrymen when he was made Archbishop of Warsaw. His critical attitude to the concept of an armed struggle to regain independence had a strong impact on people’s negative and critical attitude towards the new Archbishop of Warsaw (who was appointed on the eve of the January uprising).

Zygmunt Szczesny Feliński came from a noble family that attached great importance to education and patriotism, and which oscillated between forced submission to and rebelling against the partitioning powers. Due to external pressures, they had to balance out the two differing attitudes to reach a point that would be morally acceptable and would at the same time guarantee the effectiveness of any action taken.

In Feliński’s immediate family there were examples of affirming the partitioning powers as well as negating them. Adopting a particular stance does not, however, always guarantee its intended effect. For example in 1816, Zygmunt’s uncle, Alojzy Feliński, a young aide to Tadeusz Kościuszko, and later the head of the famous lyceum in Kremenets (in Polish: Krzemieniec), composed a “Hymn on the Anniversary of the Polish [Congress] Kingdom” in honour of its king, Tsar Alexander I Romanov (with the chorus “God save the King” – in Polish: “naszego króla zachowaj nam Panie”). This unpopular song in praise of the partitioning powers was, in the following year, converted into the patriotic, but unofficial, Polish national anthem “God Save Poland” (in Polish: “Boże coś Polskę”), and in 1862 it was banned by the tsarist authorities. (Łątka 1997, pp. 117-119) In this instance “Polishness”, which was forbidden, won through. And it is probably the most renowned event in Alojzy’s life and it took place even before the birth of his nephew. No one knows whether he had any influence over the young Zygmunt since there is no mention of it in his memoirs. However, it should be noted that his contemporaries often viewed his attitude as being submissive to the partitioning powers, at least until he was exiled. This view was due to his open attitude towards the partitioning
powers and his contacts with Poles who had moderate views. Feliński’s observers and critics were perhaps unable to discern the most significant factors behind his conduct in that he understood Christian faith as being the overriding factor that governed his attitude and actions.

The fact that he accepted his episcopal insignia (the ring and crosier) from Alexander II during his consecration in St. Petersburg, preceded by an audience with the Tsar, was also seen by patriotically-minded Poles as a gesture of devotion to the tsar. As far as Feliński was concerned, it was simply a consequence of his boundless faith and devotion to the orders of the Pope. During his audience with the tsar, the Archbishop-elect made a characteristic speech, which several months later became reality and led to his exile: not only as a priest, but also as a patriot, I believe that a revolution today would be a veritable disaster for the nation, so I will make all effort to prevent it. Should the nation, however, in the heat of its passion not take into consideration my pleas and bring upon itself the dangerous implications of repressions, I will first and foremost act as a shepherd and share the misery of my people.” (Feliński 2009, p. 487).

The Archbishop, however, experienced uncertainty about the fate of his ministry given the uncertain circumstances (this was a time of social turmoil in the Kingdom of Poland, before the imminent outbreak of the insurrection). In the brief description of the Archbishop’s consecration, which does not give any details, the only accurate description relates to an unsuccessful prediction of his term of office, from which the Archbishop distanced himself as a man, trusting only in God's providence: “During the ceremony, the joints of the crosier offered by the emperor split apart and nearly broke, which the superstitious considered a bad omen for the duration of my office.” (Feliński, pp. 488-9).

One incident that occurred during the consecration ceremony involved the crosier, described above, with the figure of the Apocalyptic Lamb. Some of these were made in St. Petersburg, and one can assume that they had all been handed out during the consecration ceremonies held there and, as such, were a symbol of subordination to the Tsar.

Unifying the appearance of the crosiers on such a large scale was previously unheard of in the history of such insignia in Poland. The oldest in the group, the Sandomierz crosier, was made in c 1820 and was modelled on an eighteenth-century crosier belonging not to a bishop, but to Dominic Lochman († 1742), the parish priest of the Marian church in Kraków, who was entitled to carry such insignia (Bogacka 2004, no. 41, fig. 138). It was therefore modelled on insignia belonging to a member of the clergy who did not have full sacerdotal authority. This very fact, in a symbolic way, diminishes the importance of the crosiers which were modelled on it (despite the undoubted artistic value of the original).

Since Feliński (like other bishops) received his crosier from the Tsar, he had no influence over its form or the symbolism of its decoration. The author of the iconology is unknown but he gave it an eschatological content. The figure of the Apocalyptic Lamb on a sealed book containing God’s judgments symbolizes Christ, reigning in the Heavenly Jerusalem, who has sole power to judge human actions. In the apocalyptic vision, the apocalyptic Lamb is “the Lamb that was slain” (Rev 5,6), so it is the same Lamb of God, that was sacrificed for the salvation of the world. In St. John’s Revelation, the Lamb is praised by the multitudes that have been saved, including the martyrs (7,9.14), and the culmination of Christ’s reign is His wedding with his bride, the Church, embodied by the Heavenly Jerusalem (Rev 19,7). (See Forstner 1990, pp. 257f)

While the crosier is a sign of the bishop’s pastoral, educational and royal power over his diocese, its ornamentation (particularly of the volute) points to the charisma which gives his ministry its individual character, and depicts the patterns particularly respected in the exercise of episcopal dignity. The
The crosier with the image of the Apocalyptic Lamb denotes redemption through the death of Christ, the hope of eternal salvation, which is worth any sacrifice, even martyrdom. The Apocalyptic vision of the Wedding supper of the Lamb is to be a model of the love of the bishop for his church (diocese).

The marriage of the shepherd to his diocese is symbolized above all by the bishop’s ring. Both the ring which Feliński received during his consecration, and the second one in his possession, were set with a sapphire. The stone symbolizes “all those whose mind is turned toward heavenly things, which wander in the heavens, whose stability is unbroken, whose love shines like gold. All of these qualities should to a large degree distinguish prelates and princes, which is why their rings are adorned with sapphires. They should be distinguished by their sublime spirit, perfect life, their great serenity that they might rightly be called *serenissimi* and that they might, to some extent, reflect the serenity of the heavens, while at the same time distinguish themselves by their devotion to praise the glory of God and be above all the vicissitudes of earthly life.” (Forstner 1990, p. 141)

The tradition of using sapphires in episcopal rings dates back to the beginnings of the Church in Poland. The same type of gem adorns one of the two rings that are traditionally attributed to St. Stanislaus of Szczepanów (c 1030-79), the patron of Poland (both on the reliquary of the Saint’s hand in the treasury of Kraków Cathedral). A ring set with a sapphire is given to cardinals by the pope on their elevation, as a sign of their dignity (Italian: *anello cardinalizio*) (Bogacka 2008, p. 29). The virtues which the sapphire symbolizes are fully applicable to St. Zygmunt.

Although it is known that the ring and crosier which the archbishop received during his consecration came from St. Petersburg, there is no information on the origins of the pectoral cross, which is known from the iconography of the archbishop. As already mentioned, the pectoral cross is not insignia in the strict meaning of the term. However, since it is the most powerful symbol of Christianity, it gains special importance when placed on the breast of successors of the apostles. St. Zygmunt’s pectoral cross evokes his fidelity to Christ as the basis for all his actions, and it appears as such in all his portraits. (Although there are no preserved images of the Archbishop wearing his episcopal vestments, with his mitre and crosier.)

Feliński’s fidelity to God and to the Church is also reflected in the fate of his pectoral cross and his rings. After the Archbishop had been forced to resign from the Archdiocese of Warsaw by the tsarist authorities, towards the end of his life he ordered that the insignias be disposed of in a very unusual and very significant manner. The pectoral cross and chain were melted down and used to make a chalice and paten, and the ring was used to ornament the chalice. And as already mentioned above, the sapphire from the second ring was used to adorn the cross on the lid of the pyx/ciborium, although there is no information available as to when this occurred.

Thus the *Ornamenta Episcopi*, symbolizing the “fullness” of priesthood, became liturgical vessels, in which Christ becomes present during transubstantiation. That such a vessel was thus created is a unique occurrence and shows Feliński’s charity and humility in donating his most valuable insignia to the service of the altar. It is probably because of the great significance of this act that the ring and the pectoral cross are the Archbishop’s attributes in his three portraits. He is not wearing his episcopal vestments in any of them, so there is no mitre or crosier.

Zygmunt Feliński’s fine qualities have their source in his relationship with his mother and can be seen in his attitude after being exiled to Siberia. He owed his piety to his mother, a piety marked by a profound humility vis-à-vis God’s judgements (his mother accepted her own exile and forced separation from her children in a similar manner). This trait came to the fore, particularly when he himself suffered a similar fate and was forced into exile. He too was separated from those for whom he felt responsible - the parishioners of the Archdiocese of Warsaw. His loyalty to them was not
shaken despite his twenty years of exile, and when he was released and could not return to Warsaw, he
did not take up office in another diocese.

Figure 3. Portrait Zygmunt Szczęsny Feliński, Kraków, Jan Chrząszcz, 1997-1999;
Warsaw, The Motherhouse of the Congregation of the Franciscan
Sisters of the Family of Mary; Photo K. Bogacka

Due to his humility, at the beginning of his exile in 1864, Feliński entrusted his fate to the Holy
Father, declaring that he would comply with any of his decisions (Frącek (b)). The Archbishop’s
biography shows that by distancing himself from any worries he may have had concerning his own
fate, he was able to be more open to others. Himself in captivity, he carried out his work as a pastor;
he secretly corresponded with the pope and interceded on behalf of religious congregations, and
reported on the fate of priests in exile. He designated most of his salary (which had been reduced by
half and was paid irregularly) to maintaining monastic works. He never lost his sense of fulfilling a
mission for the good of the Church throughout all the twenty years he was in exile. As the Archbishop’s biographer, Sister Frącek pointed out, despite his financial problems and accommodation problems he never lost his serenity and inner balance. To summarize, his strong motivation for social work was associated with his personality – he did not focus on his own (seemingly unsuccessful) life. He accepted the fact that he could not influence his own fate, and carried out his ministerial duties while effectively helping better the situation of others. He made no attempt to compensate for the loss of his high position in society by, for example, in difficult circumstances choosing to undertake activities appropriate to that position. Instead he sought satisfaction by working on behalf of people who needed help. Making use of his good organizational abilities, he founded the Congregation of the Franciscan Sisters of the Family of Mary (in Polish: Zgromadzenie Sióstr Franciszkanek Rodziny Maryi), and inspired and coordinated its development (Feliński 2009, pp. 448-53). By attaching great importance to the activities of the Congregation, the Archbishop showed that he considered his views (expressed before the January Uprising) that “patriotism, based on a willingness to take up the first call to arms in the fight for independence is sterile, and sometimes even harmful. [...] It is, therefore, more important to work on increasing the strength of the nation and its resources, and not only its material and intellectual ones, [...] but first and foremost that of the people; they are what give the country its distinctive character, and do not allow it to merge with its neighbours (Patriotyzm zasadzający się na gotowości powinna się na pierwsze zawalanie do oręża, by walczyć o niepodległość Ojczyzny, jest jałowy, a czasem nawet szkodliwy. [...] Najważniejsza przeto jest praca nad dążeniem sił i zasobów narodowych, ale nie tylko materialnych i intelektualnych, [...] ale przede wszystkim owych, nasiem narodowi właściwych zasobów, co odrębnny charakter jego stanowią i tym samym zła mu się z sąsiadami nie pozwalają”; quoted in: Frącek (b)).

The fact that he opted to take the long, arduous road in working for the good of the Fatherland and in accordance with his own conscience, which was shaped by his Catholic faith, resulted from his own personal experience of the value of a wise education. In his memoirs, the Archbishop talks about the influence of his mother on his education, which was based on her own knowledge of his emerging personality; he wrote of her influence being “kindly” stimulating (Feliński (cv)). It is probably thanks to his mother that Feliński was able to make accurate assessments of the motives for and effects of his and other people’s conduct, which is something he also spoke about in his memoirs.

The latter skill was particularly valuable in conjunction with his transparent honesty and openness. He was sometimes faced with hypocrisy and sometimes people tried to take advantage of what they saw as his naivety, but in such situations he adopted a principled stance. Any sort of compromise was alien to Feliński if it concerned learning or the welfare of the Church. He was able to see through the deceits of the occupying forces and thus expose them but in doing so, he did not respond with the same weapon (sometimes not any answer was possible, as in the case of Father Souillard’s visit of the Dominicans in St. Petersburg (Feliński, pp. 433f).

Entrusting the Congregation which he had founded to Our Lady, in which work for the good of the country was undertaken on a daily basis, as well as caring for its weakest children is reminiscent of the Archbishops devotion to Mary. This aspect of his spiritual life evolved in his early life – when the young Zygmunt made a vow of chastity before a painting of the Annunciation in the church in Klewan. (Feliński, Letter to his brother, Fr. Julian)

The importance of the Virgin Mary in the Archbishop’s life is symbolized by his French mitre, which is inscribed with a verse from the Annunciation and the motif of a lily in an amphora - an attribute of the Virgin receiving the Word of God. The inscription on the mitre is reminiscent of the fact that representations of the Annunciation were frequently used in the Gothic period to adorn both mitres and crosiers. This splendid mitra pretiosa gives the impression of being a cohesive work of art
inspired by the Gothic. Actually it is a combination of the Gothic style of the inscription with Renaissance ornamentation and a Baroque shape. Zygmunt Feliniński used it, as the titular Archbishop of Tarsus, after he was released from exile thus testifying to his rich spiritual life and his response to the call of God.

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THE TRANSITION OF NATIONAL IDENTITY AND NATIONAL STATE
IN THE PROCESS OF GLOBALIZATION
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Abstract
The technological innovation that caused shifts in the field of communication, provided integration of
the economic, political, cultural reality at planetary level, which, in the social sciences, it was defined
as globalization. In these last decades, the globalistic processes are one of the most important topics
of the sociological researches, mostly because of the impact they have and the consequences they
leave on social life. This article deals precisely with the impacts of the globalistic processes in the
area of the national identity and the nation states. We especially direct our attention towards analysis
of the more and more frequent indications that globalistic processes are weakening the national
identities and the nation states.

Key words: nation states, national identity, globalization

INTRODUCTORY REMARKS OF NATIONAL IDENTITY
The national identity is a feeling of belonging to a particular nation. This, by default closely relates it
with the nation it belongs to. In the social sciences, two schools prevail regarding the issue of
determination of the national identity. According to one of them, led by Gellner (2001), the national
identity relies on certain objective characteristics of the nation such as language, religion, culture,
music, symbols, ethnicity, origin, territory, economic compactness, self-sufficiency etc., while the
other, led by Anderson (1998), points to the importance of the subjective criteria as a feeling of
belonging to the nation as a key for the determination of the national identity. There are serious
misunderstandings between these two schools of thinking. However, Smith (1992: 60) trying to
reconcile them, made an attempt to synthesize the objective and the subjective features of the national
identity. So, according to him, criteria which determine the national identity are:

- The territory of residence of the ones that determine themselves as nationals of certain
  nation, (the fatherland)
- Shared myths of the origin and the historical memories of the community
- Mass standardized culture which is developed by the community
- Territorial separation of work with mobility of population within national borders
- Unified system of legal rights and obligations regulated by law and institutions

Though it attempted to surpass the divergent viewpoints regarding the national identity in the
social sciences, Smith’s determination emerges from these frames proposing the theory as a first and
probably most important criterion of the national identity, but also the legal system and the institutions
as a basis of the modern nation states. Hence, Smith’s definition of the national identity contains the
basic elements of nation states: territory, legal system and institutions which regulate social life and
nationals. Giving priority to the national identity and the nation states in the sociological theory is
recognizable as a methodological nationalism. Chernilo (2006) points Smith as one of the leading
proponents of the methodological nationalism. According to Smith, what is important for the vitality of the national identity are the shared myths and the historical recollection as a type of common collective unconsciousness of the nation through the history, which refers to nostalgia of the past, but through the nation states as a political project, the nation continues its historic way to the future through the goals, ideals, values which need to be fulfilled. In this regard, the nation itself is a type of community with collective political ambitions, and the nation state is a form (asset) used for the realization of the ambitions (the goals) of the nation, while the national identity is an emotion of affection (loyalty) towards such ambitions and eventually achievements in the form of a nation states. Although it is indisputable that the necessary difference needs to be made between the nation states and the national identity, some analysts rightly point that the attack of the nation states at the same time represents an attack on the national identity. More precisely, in the mentality of the nationals, it is associated with territory, borders, sovereignty and weakening of these elements of the nation state, which not only makes the nation state nonfunctional, but also the national identity related to it.

As many have noticed, the national identities and the nation states are a product of the modernism, especially of its motor strength embodied in the industrialization. Gutenberg’s printing technologies and the occurrence of the press had an important role here by which a public started to form, of the inhabitants who understood the language in which the print media (the national language) which began to standardize, surpassing the local variations, which usually coincided with the national frames (the national borders/territory), which with itself leaded towards connecting the economy of the national territory. All these processes naturally leaded towards creating nation states. One trend of giving priority to the national identity and suppressing all other identities can be monitored in the nation states, especially the primordial, regional and local identities. Regarding this issue, the catholic church, which protected regionalism, had many misunderstandings with the nation states in which there was a great number of believers. In the era of creation of the nations, the contacts beyond national borders were so rare that one can hardly speak of formation of some supranational identities, which even if they did exist, they could rather be considered a statistical category, than a serious social fact. The nation states characterized with strong national sovereignty, which is mostly noticeable in the monopoly of regulating the inner relations within the borders of the nation states. In the area of the economy, the relations were regulated in such a manner which guaranteed strongly integrated and centralized national economy which protects the national market with customs and regulation that disabled more serious external influence. As time went by, especially in the period after World War II, the nation states more and more emphatically started taking over certain social functions. The more and more emphatic influence of the nation states in the economic and the social area with the intention of helping the most jeopardized layers of population and to provide and guarantee the existential minimum of every citizen of the given state, in the social sciences, was determined as a welfare state. In the area of the public opinion, there were mass media which act within the national borders without more serious external influences. These media initiated national issues, spoke of the common past, of the national heroes, historians and contemporary ones in the visage of the sportsman which represent the nation states, the national media formed the national consciousness.

Since the time of creation of the nation states in a longer time period, we note transformation of the possibilities for communication which the technical innovations provided. These changes occurred in two segments: the interpersonal communications starting from telegraph, telephone, mobile telephony, Internet and the social networks and also in the area of mass communication, starting from electronic media, radio, television, cable television, satellite television which provided development of the contemporary global televisions. All these changes were followed by deregulation in the area of economy, which was provided by the political authorities who made the decisions on behalf of the
nation states. These changes in the last few decades were so thorough that words started circulating about a radically new reality which was conceptualized in two very influential theoretical paradigms: the postmodern and the globalization.

The modern industrial society underwent through changes up to the extent that it was transformed into a postmodern society of services and those changes also represented an important challenge for the transformation of the modern collectivities and their creations which are serious to the extent that in certain circumstances they could jeopardize the existence of the given collectivities. One could at least say that the territorial political creation (the national States) and the identity creations closely related to them (the national identities) in the period of the postmodernism and globalization are in transition. Hence, serious research of the dynamics of the formation, development, decline of certain identities is necessary, as well as research of the relations of complementing, competition, sparking, conflicts which occur between them. Though there are different determinations of globalization, as an empiric phenomenon and sociological concept of the manner and in the form in which we know it today, it is a relatively new occurrence, unlike the modern nation which includes it, and which is for a long time known at an empiric, as well as at a theoretical level.

THE PROCESS OF GLOBALIZATION AND THE NATIONAL IDENTITIES

Globalization is one of the most important contemporary social-historical processes, which inter alia includes the occurrence and the structuring of consciousness about the relatedness and the interdependence of the world as a whole. Globalization is a complex and comprehensive process which takes place in all pores of social life, commencing from the economy through the formation of the global marker, for the already pre-standardized products which pass borders easier than ever, through the sphere of politics with the weakening of the national sovereignty for the account of the strengthening of the executive power of the supranational institutions, up to the sphere of culture and the human consciousness which is reflected in the transformation of the collective, but also of the individual identities and their social acting.

Many people seek the reasons for occurrence of globalization in the transformation in the field of communication which became faster, more simple, easier to the extent that it shortens time and tightens space, which leads towards completely different conception of human life. The availability of multitude of information presupposed its diversity which in itself means that there is diversification of ideas, forms and identities. But the possibility for exclusivity, even control of the channels of communication, as well as the domination in that process may lead to obtrusion of certain identities in favor of the remaining identities or unification of given identities who may have the exclusive right to spread at global level. Precisely this dilemma unification against diversification was an issue of long and rich debates in the scientific circles. In sociology this dilemma was solved under the pall of another maybe professionally more challenging dilemma which tries to answer whether globalization is a modernistic process formerly known as imperialism which is only intensified in the contemporary society or it is a matter of a completely new postmodern occurrence. The ones who claimed that globalization is only an intensified modernistic process, at the same time considered that this process includes unification which has economic basis and also includes the national identities inclusively with their political creations. Here, the authors importantly relied on the theory of the world economic system, such as Wallenstein (1974) who claimed that globalization is a linear process that begins ever since the 16th century and after all leads towards unification. Later on, this theory was expanded with the theories which through the prism of the economic relations, first of all, concentrated on westernization of the world in the field of economy, culture and identity. Giddens (2006) accepts this
viewpoint, arguing that globalization may be observed as a part of the modernism i.e. last stage of industrialization, which means that it is a matter of a stable linear process that includes all areas of life. On the other hand, the ones who claimed that globalization a completely new unique previously unknown process, at the same time considered that it carries diversification of the identities, which for its own reasons destabilizes the nation states. Thus, for an example Martin Albrow (1996) claimed that globalization not only leads towards homogenization of a common global identity, but on the contrary, it is a process of diversification, fragmentation of forms and identities, i.e. that globalization only opens the possibilities for expression of differences of the identity level inter alia, especially at the level of the primordial identities which previously existed.

What is important about globalization is that because of speed and scope of communication (provided with the technological innovation in telecommunications, global mass media, Internet etc.), the local becomes global and conversely, the global becomes local. As Daniel Bell (1965) wrote in the 1960’s, the nation states and their carriers in the global society become too small to deal with the big global problems and at the same time, too big to efficiently deal with local problems. More precisely, in the area of globalization, the national identities and the nation states are jeopardized from the supranational identities on one hand, and the local, primordial repressed identities with ambitions to create their own political creations on the other hand. These attacks of the nation states are a result of the loss of territoriality as one of the basic principles of organizing the nation states. Namely, globalization not only surpasses the limits of the nation states, but it also refers to unification of the continents. It is exactly for this reason why Henerz (1996) defined globalization as a mutual connection of areas located on great distance. This implies reconceptualization of space, that is, deterritorialization. In the global society, the relations between the individuals, life and working space, their activities surpass the borders of the nation states. As Waters writes (2001) by globalization, territorialization will disappear as a principle of organization of the social-political life. In fact, one of the most important definitions of globalization is that it is acting (action) from a distance. This means that a world without space limitations will be created, but that won’t be a world with a central government and standardized strong cultural patterns. The consequences of the premises of Waters are that the global society would be a society of local-global identities. Here, it was especially a matter of creolization, more precisely, hybridization as a basis of the new identities. These new local-global identities differ from the traditional, national collective identities which depending on the manner of occurrence jeopardize them from two directions. That is to say, in the case when the global become local we speak of the supra national identities as the European identity, which for example localize in different countries in the European continent. In the second case when the local become global, we speak of the local (ethnic) repressed identities which in the period of greater communication possibilities, they get an opportunity to affirm at a global level. As Giddens (2006: 55) writes, people in the global society, looking for their personal identity, more and more bypass the national identity and return to the repressed local identities. The revival of the local identities is very obvious in the example of Scotts in Great Britain and the Basques in Spain etc.

Regardless of the direction in which they act and the place where the local and global intersect by the medium of the easier, accelerated and more frequent communications, this weakens the feeling of territoriality, which is one of the basic features of the national identity. Important factor for weakening the emotion of territoriality are the global media which are a relatively new phenomena. They deterritorialize the mind in such a way that they provide programs from different countries, debate live shows in which the participants debate from different points on Earth, sports matches with multinational teams etc. What is maybe more important about these global televisions is that they are beyond the control of the national states from where they broadcast program, but also to the ones
where they are founded, since they can easily dislocate, whereby keeping their attention on the viewers. As Scourfield, Dicks, Drakeford and Davies (2006: 60) suggest in the analysis of the national identity of the children, the recognizability of the images of the global media, the general multicultural media discourse, the increased and accelerated geographic mobility at children, blur the boundary between their own and others’ national identities. With the words of Scourfield, Dicks, Drakeford and Davies (2006) subjected to the influence of the global media, these children with more difficulty than the previous generation make the difference between here and there on one side, and personal and other identities on the other side.

GLOBALIZATION OF THE NATION STATES

It is ironical that the nation states are the institutions which provided globalization, but at the same time it seems that these are the institutions which are mostly affected by the processes of globalization, i.e. which mostly endure the consequences of globalizations. That is why it is necessary to see what the consequences are for the nation states of the process of globalization. Sassen (2007: 45) indicates that within sociology of globalization there are at least two opposed propositions: the first proposition (which has dominant number of supporters in sociology) is that globalization is related to the decrease of power and the meaning of the nation states, especially in the sphere of economy with the deregulation, privatization and formation of the global market. The provision of public authorizations to the private sector is also included here at national, but also on supranational level. The second proposition is that the globalization has no serious impact on the position and the role of the nation states. Here, special attention is paid to the fact that the nation states have the monopoly of the legitimate force to a certain territory, and in this way an important political power which inter alia can be used also for its directing, to limit themselves, even in given circumstances to prevent the process of globalization. Thus, the implementation of globalization takes place through the mechanisms which the nation states provide through the laws, court decision, the executive decisions etc. In other words, according to these propositions, the nation states are lords of globalization and it cannot take place independently from them and against their will. It seems that both perspectives of analysis of the position of the nation states in the process of globalization do not exclude themselves. Namely, it is indisputable that in the initial stage of globalization, if the nation states didn’t provide, at least they prevented the development of the global processes. Same as it is truth that in the time of globalization, the nation states are a universal form of political unification, so even the ones that oppose them, especially in a form of primordial identities, they strive towards formation of their own national states. But at the same time it is true that in the time of globalization, the legitimacy of the nation states is becoming weak, and the globalization is becoming more and more distant from the control of the nation states and it is becoming autonomous, authentic, social force which transforms them.

In the scientific circles there are convictions that one of the source of weakening the legitimacy of the nation states which monopolized as a political form of globalization is not the globalization itself, but the displacement of power in the world geostrategic game and the dominant role of certain nation states such as USA and Great Britain which with itself it pulled domination of the Anglo-Saxon law, by giving superior position to certain fields of social life such as human rights which is related to the weakening of the sovereignty of the remaining nation states. So we can speak of nation states with different sovereignty or at least different capacity for protection of their own sovereignty. However, it still seems that the delegitimation of the nation states does not start from the 1990’s with the change of the balance of power between the nation states, but a bit earlier sometime in the 1970’s and it is related to the processes of deregulation and privatization which initially started in Great Britain and later on
the followed in United States, France, Germany and in the remaining Eastern European countries after the fall of the communism. The processes of deregulation and privatization leaded towards reducing the social functions of the country embodied in the welfare states. The weakening of the welfare states, on the other hand, leaded towards delegitimation of the nation states. So the great social states were reduced to their basic elements which based on regulation of the inner relations by implementing legitimate force. But this process of weakening the nation states continued with jeopardizing the basic elements of the narrower determination of the nation states which was especially obvious after the 1990’s with the international interventions in the examples of Iraq, Yugoslavia etc. In these examples, it became obvious that the nation states lost the authority to sovereign regulation of the relations on their own territory. In the hierarchy of values, the inviolability of the sovereignty of nation states gave way to respect of human rights.

In social sciences, many directions are indicated, of which the basic elements of the narrow determination of a nation state are jeopardized. So Hedentof (1999: 75-76) indicates few weak points in which the nation states are jeopardized:

- the changed nature of the national borders (which are more relativized in conditions of supranational creations),
- the changed nature of the sovereignty (increased influence and interference of supranational organizations in matters within the competence of nation states)
- the dislocation of the state and the nation (the nation state is becoming less functional economic and political organizational unit in comparison to the increased influence of the supranational organizations),
- regional integration (removal of the national market from the control of the nation state especially with the influence of the world trade organization),
- accelerated transnational and intercultural cooperation especially under the umbrella of the Americanization of culture.

Held (1991 207-9) also indicates some of the elements which weaken the nation states in the period of globalization, some of which are:

- the growing economic and cultural relations which decrease the efficiency of the nation states,
- the growing influence of the transnational companies which become more and more powerful in terms of the nation states, the increased level of coordination at interstate, international level,
- the increased power of the supranational organizations such as EU, ASEAN, OPEC, NATO, WTO, GATT, IMF in which the nation states transfer part of their sovereignty.

For all these reasons it seems that the potential of the nation states to take over authentic, autonomous action is becoming weaker. Giddens (2003) also considers that nation states slowly started to lose both key prerogatives. The first one is a monopoly of legitimate force, which should provide security to the citizens, and the second one is dealing with the social problems. Regarding the first issue, the globalization of risk and the occurrence of global terrorism with terroristic networks such as Al Qaeda demonstrated the inefficiency of the nation states up to that extent, that they need constant coordination for solving this problem. Regarding the social politics, the fall of the welfare states is

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6 The states which did not accept the new definition of the sovereignty such as Iraq, Yugoslavia, Afghanistan entered into serious problems.
obvious by shortening the programs and decrease of the budgets which results with growth of inequality and poverty. Nonperformance of these two basic functions of the nation states puts into question not only their functionality, but also their legitimacy.

GLOBALIZATION OF IDENTITY

In the era of globalization we are witnesses of two parallel processes: increased meaning of the primordial identities first of all by emphasizing the differences in the national identities at the level of objective criteria such as differences in language, culture, history, tradition, up to the subjective criteria such as the consciousness for belonging to certain primordial identities, which are not only different than the national, but they attempt to affirm and if possible, to formalize that difference in a form of a separate political project. These primordial identities are not a new phenomenon, though for a long time period they were suppressed, oppressed, even terrorized. These suppressed primordial identities within globalization got bigger opportunity for affirmation. Let us only remind ourselves that at the level of international law, the law of the ethnic groups for self-determination and demanding a formation of nation states was placed as secondly planned after World War II, due to the instability that these demands caused and the numerous armed conflicts they inspired. In the time of globalization, together with the impaired legitimacy and authority of the nation states, these primordial identities reaffirmed in parallel, which got an opportunity to show their vitality. So the local TV stations give visibility to the local, ethnical identities. Also the social networks are used for communication between the members of the ethnic groups, this way strengthening the feeling of unity and belonging to the local, primordial, ethnical identities. It is precisely this phenomenon of using the tools of globalization for promotion of the primordial identities that Appadurai (1996) conceptualizes in the neologism ethno-spaces.

At the same time, in the period of globalization a development of global cities is noted, cities which slowly start to get their old glory from the time of the polises (the cities – states). Sassen (2002) speaks of a system of global cities which are related to the growth of the service and especially the financial sector, which with itself it carries polarization of the offer of job positions, as well as of the social status of the employees. The function of the global cities is concentration and coordination of the more complex services especially in the era of finance and control and coordination of the more and more large dispersion of production in global economy. The conditions which provide formation and maintenance of the global cities are the deregulation of the economy and the privatization of the public sector. Such global cities are London, New York, Tokyo, Paris, Barcelona, Madrid etc. These global cities are part of the nation states they exist in, but they are more incorporated in the global, than in the national market. It often occurs that these global cities have growth of the gross domestic product while the national economy has a fall of the gross domestic product. In this regard, the economic performances of these global cities depend more on the movement of the global, than on the national economy. Even only from communication point of view, they are more mutually related, than to the rest of the nation states they belong to. One more serious analysis would probably be in a position to reveal a hierarchy of mutually related and interdependent cities up to an extent of what Durkheim called organic solidarity. The financial movements (especially expressed through the stock exchange movements) which occur in a certain global city overflow on the others. In this regard, the global cities are not only inter-dependent, they are also in mutual cooperation, not competition.

Besides the returning of the old glow of the global cities, what is new in globalization is the formation of the supranational identities. If on the issue of the relation between the national and the primordial identities one can say that they have many similarities and one conflict objective, maintenance of
status quo on one side and formation of new political forms on the other, the global identities show serious differences from the national identities. Unlike the national identities, the global identities are supranational identities. Firstly, at the level of the objective criteria, the supranational identities are most probably heterogeneous regarding all criteria in comparison to the national identities. No common language could be found for them, though in most cases English is dominant. Also, no common history, memories, myths etc. can be found. On the other hand, at the level of the subjective criteria, these supranational identities fit into tendencies of displacement of loyalty in the contemporary global society. Namely, according to the suggestions of Inglehart and Baker (2000: 22), the displacement of loyalty from national to supranational identities follows the line of the economic passage from the modern economy based on industrial standardized production which inter alia produces and consumes collective national symbols in the post-modern societies based on self-affirmation, in which the right of an individual opinion, and especially the individual expression are central values. In such societies, there is less and less space for the representation of the national collective identity. From value point of view, the modern societies are societies of national zest, while the post-modern societies are societies of skepticism towards collectivity. It is one of the basic differences between the traditional national identities and the new supranational (global) identities. So Hedentof (1999: 85-86) analyzing the European identity finds that it is more existential, unlike the national identities. More precisely, in this supranational (European) identity there is absence of the organic relation between the holy trinity of the modern collective identity: nation-nation state-national identity. In this regard, this new identity is more calculative, rational, strategic, than spontaneous as is the national identity which relies more on the sentiments. The second characteristic of the supranational European identity is that it is skeptical, pessimistic, eschatological. Unlike the national identities, the European identity lacks the thread of mission that it carries with itself and that it needs to fulfill. At the same time, the new supranational identities attempt to initially place the cultural identity, but also to reexamine and expand the limits of the otherness.

The absence of exact objective criteria of the supranational identities, on one hand could mean that they are wider regarding the national identities, and on the other hand it could mean that space is left for the individual preferences and affinities. This means that the consciousness of the supranational identities is created through the supranational institutions and the global (supranational) media. People may not change their residence during their entire life, and still become part of the globalization of the identity. Thus, globalization of identity is rather multicultural, than intra-cultural. More precisely, if globalization, inter alia, implies the processes of migration and tourism, in the greatest part it retains on the mediated communication, i.e. with the dictionary of George Ritzer (2010), globalization is a globalization of nothing, that is, space does not exist in globalization (it surpasses the spaciousness), it does not rely on people (but on technologies, especially the one of communication), there are no subjects which provide services (it is a matter of the principle of self-service), there are no things (only credit cards). Thus, globalization only weakens the national identity, but it does not have the power to perform acculturation, since it does not exist or it has a very limited physical touch on different identities. Still, this does not mean that globalization is a neutral process on this issue. On the contrary, Ritzer himself is aware that globalization neutralizes the national identities, favoring the global identity, but according to him, this is related to the interests of the multinational corporations which work on the territory of the nation states, i.e. on the global market.

Though Ritzer points to one very important dimension of globalization, that globalization is first of all a mental process which takes place in the heads of individuals, he does not solve the central issue of the different ethnical groups which coexist on the territory on a nation state. It seems that the multiculturalists who proposed the concept of international identities (Gutmann 1994; Kymlicka 1995)
tried to give an answer to this challenge of the contemporary globalizing society. However, the multiculturalism only regulates, but it does not decrease, it does not even try to decrease the growth of the suppressed local identities within the nation states.

**FINAL CONSIDERATIONS**

As we had an opportunity to see, the national identities and nation states in the period of globalization face with serious challenges, which weaken their social position, transforming them, but it seems that these processes do not go up to putting their existence as an issue. That is to say, if there were expectations that the era of globalization would be tomb of the nation states and nations (Ohmae 1995), it seems that globalization, besides being very comprehensive, ubiquitous and very influential process, it has its limits on one side, and the modernistic identities and political forms have their vitality and relatively firm bases on the other side. So, in the example of the post-Soviet republics, Blum (2007) reports that serious exposure to globalization influences can be noticed. At the same time, he finds rejection of accepting the recommended globalization values, customs, manners of behavior, identities. Even more, the clash of the global and national tendencies in this example only homogenized the national identity, culture, tradition. The refusal of the influence goes in parallel with the reference to the differences and their emphasis. Those differences may be sought in religion, language, mentality, culture etc. Probably the vitality of the national identities can best come to the fore if the national identities are compared. Namely, as we know with all weaknesses and strikes that national identities suffer in the era of globalization, they still represent the backbone of the nation states. The supranational identities, on the other hand, are still very fragile and they do not have the necessary homogeneity and missionary commitment so that they can hold ambitions for institutionalization of serious political projects as the national identities do in the case of the nation states. Even more than this. Neither the supranational identities have the characteristics and the political power of the national identities, neither they have such expressed political ambitions channeled in the institutionalization of the political forms.

When it comes to of the nation states, it seems that in the globalization, they lost their social function and they relied on being classical nation states, and according to Weber’s glorious determination, that is a legitimate force for a certain territory. Further on, from this it seems that in the case of formation of the supranational identities such as in the example with the institutions of the European unity and the European Union and the European identity, it seems that the nation states voluntarily quit part of their identity, leaving it to the supranational institutions. However, it is an indisputable fact that the monopoly of the legitimate force is still in the hands of the nation states and indications of changing that fact could hardly be noticed at the horizon. This monopoly of force is enough to oppose, even to prevent certain globalist tendencies, if the one who make the decision on behalf of the nation states, decide so. The events regarding ACTA (Anti-Counterfeiting Trade Agreement) are a good example for that. In one word, it seems that at today’s level of globalization, we can speak of reduced nation states. But, even this way reduced national countries have the capacity to at least oppose, but also probably to prevent the globalistic tendencies, if such need is suggested.

However, the main dilemma regarding the reduced nation states is whether they are in position to maintain the national identities that they rely on, if observed on long-term. When it is a matter of the national identity, we should review the agents which provide maintenance of the national identity, which are the socialization, educational process, domination of the standardized language, national media etc. All these factors lost part of their former credibility, but it seems that they steel remain dominant agents in the formation and especially in the maintenance of the collective identities of the
citizens. As a confirmation of this, Jukarainen (2003), in the example of the national identity of the children in Finland who live close to the border with Denmark and Russia, informs us that the national identities and the political practices related to these, remain basis of everyday life of young people in Finland. According to that, the nations are still an important part of the collective identity, though they may have lost part of their previous importance.

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TEACHING STRATEGIES TO INSPIRE LANGUAGE LEARNERS’ WILLINGNESS TO COMMUNICATE

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Abstract

This paper intends to suggest teaching strategies to motivate students to become more autonomous to communicate in the language classroom. In the EFL context, students use their first language (L1) more than the target language (L2) as communication medium. Like Taiwan, students from Japan, Korea, and China show different levels of anxiety or reluctance to communicate with their instructors or peers. The accused factors are complex and multidimensional. In the present paper, the author aims to advance strategies to inspire language learners’ motivation to use English more frequently. Suggested strategies in the present study are as follows: (1) removing language anxiety, (2) utilizing authentic teaching materials, (3) creating classroom interaction, and (4) adopting simulation approach.

Key words: language anxiety; authentic materials; simulation

INTRODUCTION

The global spread of English is remarkable. One out of five of the world’s population speaks English with some degree of competence. English is used for more purposes than ever before. Kachru (1997) presents his concentric circle model to analyze the spread and diffusion of English. Asian countries, including Taiwan, Japan, Korea, and China, have been categorized in the expanding circle, where English is used primarily as a foreign language (EFL). Although there are different voices vis-à-vis the idea of English as the “lingua franca”, the influence of English in the past decades is widespread. It is particularly striking in the increasing number of users of language and in the range of functions. For example, Crystal (1997) estimates 90% of published articles in academic fields are written in English, and the percentage is growing year by year. English appears to be the universal language of communication. Affected by the trend of global English, the English users and learners will soar undoubtedly. English seems to become one of the world standard languages, and there is no major threat to its global popularity.

It is generally acknowledged that learning a second language involves not only acquiring knowledge about the language but also developing the skills to actually use the target language (MacIntyre & Charos, 1996). Reading class in the EFL contexts usually underlines memorizing vocabulary, analyzing grammar, and translating from the first language (L1) to the second language (L2) or L2 to L1. Compared to the L1, L2 learners find it difficult to immerse themselves in an unfamiliar language setting. Under this circumstance, the target language should be taught through mixed approaches designed for specific purposes. In the present study, the author presents four teaching strategies in the language classrooms—removing learning anxiety, utilizing authentic teaching materials, creating more interaction, and adopting simulation approach—to inspire language learners to be more willing to communicate.
UNWILLINGNESS TO COMMUNICATE IN THE CLASSROOM

The importance of communication is generally accepted by teachers and students; however, learners often still seem reluctant to use the target language in the EFL context. The phenomenon is particularly common among Asian students. In teacher-centered teaching model, the teacher does all the lecturing in the classroom. Much attention has been paid to language form instead of its function. It is not surprising that the majority of the language learners are capable of learning to read the target language with varying degrees of success, but when it comes to oral communication, most of them become hopelessly dysfunctional (Huang, 1990). Culture and previous education are cited as plausible factors shaping students’ apparent reticent behavior. Kubota (1999) indicates that Asian culture generally value collectivism and discourage individual self-expression. In their study, Littlewood and Liu (1997) address some reasons as to students’ reticence, such as lack of experience, lack of confidence, anxiety from high performance expectations, perception toward learner role. In the EFL context, one of the striking allegations to learners’ reticence is due to their lack of experience in speaking English. Kouraogo (1993) attribute learners’ reticence to input-poor environment, in which most L2 learners communicate in L1 outside the classroom. Students, in the input-poor environment, lack confidence in their spoken English, and become anxious when they need to use English as a vehicle of communication. Ellis (1994) indicates that anxiety is one of the main reasons of learners’ reticence.

REMOVING LANGUAGE ANXIETY

Most students who hate to learn or are reluctant to speak out in the English classrooms may probably be influenced partially by too much stress or discouraged by their past academic failures or severely punished by their strict teachers. In Taiwan, for example, the teacher does all the lecturing and explains in detail the grammatical rules. Students spend much time preparing series of tests, and lack oral practice in the class. It is not surprising at all that some students who have learned English for over six years have difficulties communicating with English speakers.

During the process of learning a foreign language, stress is generally regarded as one of the top inhibitors of learning. A child who learns a new language without any stress can acquire language naturally. This is because the learning environment is free from pressure. Krashen and Terrell (1983) advance their Affective Filter Hypothesis, which stresses the importance of positive attitudinal variables in the language acquisition. Horwitz et al. (1986) identify three related foreign language anxieties: communication apprehension, test anxiety, and fear of negative evaluation. Communication apprehension refers to the fear of communicating with other people. It is a type of shyness characterized by fear of anxiety about communicating with people. Test anxiety is about the fear of exams, quizzes and other assignments used to evaluate students’ performance. The fear of negative evaluation refers to the apprehension about others’ evaluation. Young (1994) categorizes anxiety-provoking sources into three groups: the learner-related, the instructor-related, and the instructional practice-related. There are numerous anxiety-provoking sources in the classroom, such as speaking activities, negative classroom experience, native speaker instructor, a harsh teaching manner, inability to comprehend, the learner’ learning style, the learning context (Oxford, 1999; Phillips, 1999; Reid, 1995; Samimy, 1994) Young (1999) points out that speaking or giving a presentation in front of the class is an in-class activity producing high level of anxiety.

The teachers, therefore, should build a learning environment that is less threatening to students. In general, a humorous teacher creates an environment in which students learn more comfortably and more efficiently. Students are more confident to express themselves in an environment without stress.
Some researches (Herbert, 1991) note that humor serves as a de-pressure tool in the classroom. It functions as a medium that shortens the distance between teachers and students. Also, the degree of anxiety will decrease and result in higher participation in the classroom.

A harmonious relationship between teachers and students is very important during the learning process. Once students trust their teachers and regard them as friends, the learning process will go more smoothly. Usually, a student is willing to learn because s/he likes the teacher. Teachers play important roles and have major impact on their students’ learning. Thus, the first task for teachers in the classroom is to create a more relaxed learning environment.

To better understand how students perceive their language anxiety, both the quantitative and qualitative approaches could be implemented in the classrooms.

1) In terms of quantitative approach, Foreign Language Classroom Anxiety Scale (FLCAS) (See Appendix) could be administered to students to measure their levels of anxiety. The FLCAS was developed by Horwitz et al. (1986) to measure anxiety specific to a foreign language classroom setting. The scale utilizes five-point Likert items, ranging from “strongly disagree” to “strongly agree.” A high score in the FLCAS indicates a high level of foreign language anxiety.

2) In addition to quantitative approach, qualitative approach could be also implemented. Interviewing with the students will be highly recommended. The focus of interview is on the participants’ beliefs, experiences, and feelings. The instructor will be able to capture the students’ voices and feedbacks through interview. Both the qualitative and quantitative methodologies enable the instructor to understand different problems of students in the language classrooms.

UTILIZING AUTHENTIC TEACHING MATERIALS

According to Allwright (1990), appropriate teaching materials are important for language teaching and learning. Of course, much is also depended on the choice of writings that were not linguistically too challenging. The two guidelines are presented as follows:

1) The selected materials should be easy to read, with fewer abstruse words.

2) In addition, a heavy reliance on slang and too many culturally relate cues should be avoided.

Krashen (1983) indicates that works for the general public possess abundant useful colloquial language. The careful selection of proper modern text will provide examples of current linguistic styles. Therefore, it is of great importance for teachers in the language classrooms to select suitable teaching materials, based on the students’ needs and language levels. Inappropriate text should be avoided. In other words, the selection of teaching materials is student-oriented instead of teacher-centered. How to choose suitable materials is one of the major considerations. More importantly, how to prompt the communicative competence of language learners has become one of the key issues. Filice and Sturino (2002) suggest that authentic material is unmodified, genuine material with great interest; it fulfills a social purpose in a community, and it has a communicative purpose. Chavez (1994) points out that the use of authentic texts has become integral to communicative and proficiency-oriented foreign language teaching because of their essential contributions to the development for real-life linguistic.

Morrow (1997) indicates that an authentic text is real language produced by a real speaker or writer to convey a real message. Authentic materials, in the past years, are utilized as useful teaching materials in the language classrooms. With the fast development of modern technology, there are more and
more learning sources available on TV, in the internet, magazines, etc. Basically, there are four categories of authentic materials: (a) audio-taped materials, such as songs, newscasts, and radio; (b) visual authentic materials, such as photographs, paintings, cartoons, comedy shows, soap operas, street signs, stamps; (c) printed authentic materials, such as magazines, columns, street signs, grocery coupons, bus schedules; and (d) realia, such as coins, currency, and puppets for the role-play situation (Gebhard, 1996; Rogers, 1988).

Although the use of authentic materials has become a popular choice for learning languages, there are still some questions regarding its validity. Therefore, it is important for teachers to ensure the selected materials are comprehensible. Above all, “learner-centered” notion will predominate in the language classrooms. When teachers take into account the use of authentic materials, they need to act as a guide to manage the language quality and decide what materials are appropriate to fit students’ target language area. The importance of “applicability” and “adaptability” of the selected authentic materials should particularly be taken into consideration (Dumitrescu, 2000; Rogers, 1988).

CREATING MORE CLASSROOM INTERACTION

As L2 learners immerse in an enjoyable environment with low level of anxiety, they will learn the target language more naturally. Learning the first language is something every child does naturally and successfully, without the need for formal lessons. Contrarily, it would probably take much effort and time to acquire the second language. Teacher-centered model should be avoided in the language classrooms. According to Oxford (1990), social strategies are learning approaches that can facilitate interaction with others, often in a discourse situation. In order to make students more active in the classroom, teachers need to design activities such as pair/group activities in the classroom. Diller (2007) shows that there have been plentiful calls to use more group activities in the educational system and English Language Teaching (ELT). It has been widely recognized regarding the usefulness and benefits of group work in the Communicative Language Teaching (CLT) approach. As teachers adopt group-work in their instruction, the issue of assessment should be taken into account. Traditionally the duty of evaluating students was chiefly performed by the teachers. However, it could be educative for the students to be partially responsible for their own assessment. Although the reliability and consistence of students’ self and peer assessments is questioned, researches reveal that self and peer assessments are becoming popular choices of evaluation (Liu, Lin, & Yuan, 2002; AlFallay, 2004).

Keaten and Richardson (1992) suggest that peer assessment can help develop higher levels of responsibility among students. In the teacher-centered model, instructors dominate almost the entire teaching procedures. The students usually conform to the instruction of the teachers. In this case, interaction in the classroom is less frequent. Self and peer assessments offer instructors another way of evaluation that can inspire the participation and interaction between students and teachers. Students learn to be responsible when given the opportunity of evaluating themselves and peers. Moreover, the application of self and peer assessments in the classrooms urges students to develop their interpersonal relationship.

ADOPTING SIMULATION APPROACH

Learning a language is to use it instead of learning its rules. Role-playing is a very useful method for L2 learning. It facilitates second language learning. Scarcella and Crookall (1990) suggest that role-playing provides language learners with the opportunity to engage in practical communication rather
than theoretical discussion. Students will be more familiar with language expression after they consecutively practice in different situations with their classmates. Role-playing is a step-by-step procedure that the teacher needs to arrange carefully. The role of the teacher is a facilitator and an observer, helping their students to complete their task.

Dulay et al. (1982) advocates that the students should be put in communicative situation in the target language and the acquisition of communicative competence rather than conscious learning of segmental aspects of language should be the focus of language class. In nature, simulations have a lot in common with role-plays. Basically, a simulation is a problem-solving activity which occurs in an explicitly defined and clearly described realistic setting (Hyland, 1993). Students are required to perform a task or solve a problem together in a reality-like situation. In other words, they are involved in real discussions, real analyses, real interviews, and they make real decisions. They play the assigned roles and carry out the duties and responsibilities as they have to in reality (Jones, 1989). Simulation is a group activity in which students have plentiful opportunities to interact with each other. Stevick (1976) points out that in small group activities like simulation, with increasing involvement and interactions, not only do the learners pay more attention to the input, their output can also be favorably elicited. Thus, the adoption of simulation in the classrooms would activate participation, generate motivation, and encourage communication.

A good simulation is a suitable activity to be applied in the EFL classrooms. For it can increase motivation, promote interaction, develop fluency, and elicit meaningful communication and integrate various skills. The teachers’ knowledge about and preparation for the simulation are crucial to the successful running of it. Thus, there are some important issues that the teachers need to take into account.

1) The teachers should acquaint themselves with the conventions of simulations, and they have to realize the general procedures and the potential problems for conduction them in the classroom.

2) The students should be familiar with the simulation definition and techniques through the teachers’ instruction.

3) The teacher should act as a facilitator who makes things happen and move without intruding unnecessarily.

4) The students should be the focus of learning process and they should be offered considerable opportunities to practice and utilize the target language in the meaningful contexts.

CONCLUSION:

A number of studies reveal that motivation and attitude are closely related to achievement in language learning (Gardner and Lambert, 1972). As students are self-motivated to use the target language, they will do a better job. In the EFL contexts, it is very important for teachers to inspire learners to practice the target language. How to inspire language learners’ motivation through specific teaching strategies has become one of the major issues for language teachers in the classrooms.

There are several important components on the instruction of language, such as a good teacher, appropriate teaching materials, and a suitable teaching approach. Classes with communicative activities are quite different from traditional classes. Through activities, students are more active and expressive, and the tie between the teacher and his students has become stronger. A good teacher will choose the appropriate teaching materials to raise students’ interest and confidence. Also, self and peer
assessment will increase the interaction between the teacher and the students. It is teachers’ duty to make sure whether his or her teaching approaches are working well. If not, adaptation to the students’ need is requisite.

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### Appendix (FLCAS)

1. I never feel quite sure of myself when I am speaking English in my class.
2. I don’t worry about making mistakes in the English class.
3. I tremble when I know that I’m going to be called on in the English class.
4. It frightens me when I don’t understand what the teacher is saying in English.
5. It wouldn’t bother me at all to take more foreign language classes.
6. During my English class, I find myself thinking about things that have nothing to do with the course.
7. I keep thinking that the other students are better at English than I am.
8. I am usually at ease during English tests in my class.
9. I start to panic when I have to speak without preparation in the English class.
10. I worry about the consequences of failing my English class.
11. I don’t understand why some people get so upset over English classes.
12. In the English class, I can get so nervous I forget things I know.
13. It embarrasses me to volunteer answers in my English class.
14. I would not be nervous speaking English with native speakers.
15. I get upset when I don’t understand what the teacher is correcting.
16. Even if I am well prepared for the English class, I feel anxious about it.
17. I often feel like not going to my English class.
18. I feel confident when I speak English in class.
19. I am afraid that my English teacher is ready to correct every mistake I make.
20. I can feel my heart pounding when I’m going to be called on in the English class.
21. The more I study for an English test, the more confused I get.
22. I don’t feel pressure to prepare very well for the English class.
23. I always feel that the other student speak English better than I do.
24. I feel very anxious about speaking English in front of other students.
25. The English class moves so quickly I worry about getting left behind.
26. I feel more tense and nervous in my English class than in my other classes.
27. I get nervous and confused when I am speaking English in class.
28. When I’m on my way to the English class, I feel very sure and relaxed.
29. I get nervous when I don’t understand every word the English teacher says.
30. I feel overwhelmed by the number of rules I have to learn to speak English.
31. I am afraid that the other students will laugh at me when I speak English.
32. I would probably feel comfortable around native speakers of English.
33. I get nervous when the English teacher asks questions which I haven’t prepared in a advance.
ROMANIAN CONSUMER FACING THE GLOBALIZATION: THE TRANSITION FROM BUYING TO SHOPPING BEHAVIOUR
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Abstract
This research that we have conducted is based on a study examining the rational and emotional motivations on shopping vs. buying, among young adults in Portugal. Putting the findings in the globalization context, we decided to start this research, following its steps, on Romanian consumers.

Emotional and rational motivations proposed by Hirschman and Holbrook (1982) and later analyzed by Arnold & Reynolds (2003) and by Cardoso & Pinto (2009) have been applied widely in researches that explored the motivations influencing buyers when they are shopping.

We expect that this research will confirm that emotional and rational motivations influence buyers while shopping. The shopping behaviour aims not only to obtain the value of the product itself, but also to bring pleasure, satisfaction and joy in the act itself.

Key words: emotional motivations, rational motivations, shopping behaviour

The act of “shopping” represents an important aspect of consumers’ life, permanently evolving. From this reason, the investigations realised in order to understand this act become more and more pertinent.

The study of this phenomenon is not recent. It has been present since the 1950’s, when the study of the rational and emotional context in the act of consumption started. Up to the present, these studies used several instruments with the purpose to identify the major dimensions explaining the motivations of shopping.

In the last decades, the researchers studied the shopping experience both from the rational and from the emotional point of view. The rational consumer’s behaviour can be described as an efficient act, even if shopping itself does not offer any amusement (Babin et al., 1994). In this context, the shopping experience can be regarded by the consumers as a purchase with a well defined objective.

On the other hand, following the lines of the initial studies (Gardner and Levy, 1955; Levy, 1959; Tauber, 1972), Hirschman and Holbrook (1982) introduced the concept of emotional consumption, which implies emotional and multi-sensorial aspects of the consumer’s experience with the products.

In this context, Miller (1998) identified two shopping categories: economic and emotional. The economic shopping is the shopping motivated by necessity, referring to moderation, associated to the rational model. The emotional shopping is associated with the satisfaction of a person’s desires, and it represents an expression of the experiential consumption.

It is important to mention from the beginning the difference noticed between the act of “buying” and the act of “shopping”. When talking about “buying stuff”, we refer to the activity of buying especially food from hypermarkets, supermarkets, street shops, etc. When talking about “shopping”, we refer to...
the activity of buying especially clothes and shoes, destined to us or to our friends, and also items like books, small presents, products for interior decoration, etc.

This research is based on an article referring to the influence of the rational and emotional motivations of shopping among young people from Portugal. Demonstrating a real interest in this subject, and implicitly in the results obtained along the time, we decided to start a research on this account.

The research took place in the city of Botosani, in the period 27th of April – 1st of May 2011, in the Commercial Centre Tratoria of Botosani.

“Tratoria Shopping Centre” is in the centre of the city of Botosani, in a very commercial area, because there it is the Pedestrian Unirii, area with an intense traffic. The Commercial Centre extends on a surface of 4000 sq m, and is set on 4 levels: semi-basement, ground floor, first floor, and second floor.

In Tratoria Centre there are 45 shops spread on 4 levels. Internationally well known brands are present in Tratoria Centre in Botosani, as it follows: Umbro, Lotto, Rvl, Be you, Nike, Beauty Mania, Zara, etc. Furthermore, there are also small boutiques selling presents and books, candy shops, flower shops, cosmetics and perfume shops. The visitors can also spend their leisure in a diverse range of locations: restaurants, cafés, confectionaries, play areas for kids like Minnie Kids, etc.

RESEARCH OBJECTIVES AND HYPOTHESES

The purpose at the basis of this research is finding the measure in which emotion and reason operate on the consumers’ motivation when they are shopping. This was determined as a result of the study of two research works which dealt with the same subject, realised by Kim, 2006, and Cardoso & Pinto, 2009. The objectives and hypotheses were established according to the studied research works.

Thus, the objectives of the present research are:

1. Identifying the degree in which factors like pleasure, satisfaction, novelty, socialisation, role or benefits explain the emotional motivations in the act of shopping.
2. Identifying the degree in which factors like efficiency and task accomplishment, realisation explain the rational motivations in the act of shopping.

The factors influencing emotional motivations and helping us to formulate our research hypotheses are:

1. Pleasure and satisfaction – these are representative for the customers who see shopping as a relaxing experience, eliminating the stress. Cardoso&Pinto (2009) state that it is very important for the buyer to feel the pleasure and satisfaction after a shopping session. This is why, according to the hypothesis of Cardoso&Pinto (2009), we will present the following hypothesis: H1 - Pleasure and satisfaction have a positive influence over the emotional motivation for shopping.
2. Novelty – refers to the fact that some consumers go shopping in order to learn or to see what the new trends are (Arnold and Reynolds, 2003). In shops, buyers can find, evaluate and compare information regarding different brands, products, trends, obtaining pleasure from this process. Cardoso&Pinto’s study (2009) also underlines that one of the most powerful motivations for buyers is to discover and analyse the new trends. From this results the second hypothesis of this research: H2 - Novelty has a positive influence over the emotional motivation for shopping.
3. Socialisation – Dawon et al. (1990) indicates the fact that social interaction provided by shopping is often the main reason for the buyers to go shopping. Cardoso & Pinto (2009) state that many people appreciate the time spent shopping with friends or family members, enjoying the social activities while shopping. That is why we will state the next hypothesis: H3 – Socialisation has a positive influence over the emotional motivation for shopping.

4. The buyer’s role – Cardoso & Pinto (2009) state that often the buyers feel special when they have to make a choice for a good friend. They also state that it happens very often that customers seek and buy for the loved ones much more expensive products, and of better quality than they would buy for themselves. Based on the idea formulated by Cardoso & Pinto (2009) we will formulate the next hypothesis: H4 – The consumers’ role when shopping influences their emotional motivation.

5. The benefits – refer to the pleasure generated when the customer obtains a discount when buying a product. Cardoso & Pinto (2009) point out the fact that many customers feel happy when they think they “won” the transaction, obtaining a discount. Obtaining a discount can offer to the customer the satisfaction of a personal accomplishment. According to those tested by Cardoso & Pinto (2009) we will present the next hypothesis: H5 – The consumer’s benefits influence the emotional motivation for shopping.

The factors influencing the rational motivations and helping us formulate the research hypotheses are:

1. Accomplishing the tasks, carrying them out – refers to the customers’ satisfaction when their shopping session is over, and they bought all the things they wanted, or which they intended to buy. Cardoso & Pinto (2009) admit the fact that the customers’ satisfaction is even bigger when they have the feeling that they made a good deal buying those things. This is why we present the next hypothesis: H6 – Accomplishing the tasks, carrying them out has an influence over the rational motivation for shopping.

2. Efficiency – is related to the notion of time. Cardoso & Pinto (2009) state that often customers appreciate more when they find faster the things they need, and they do not have to go from one shop to the other in order to buy them. Of course, those who just go window shopping are excluded from this situation. Therefore, we can formulate the hypothesis: H7 – Efficiency has a positive influence over the motivation for shopping.

RESEARCH METHODOLOGY

This research consists in an investigation based on a questionnaire, in which we will identify the main dimensions influencing consumers when shopping.

The questionnaire is made of two scales, being also tested by Cardoso & Pinto (2009). The scales composing the questionnaire are: the first from Arnold & Reynolds (2003) with five hedonic, emotional dimensions, and the other from Kim (2006) with two utility, rational dimensions. These two scales led to the creation of a group of 24 items measured on a Likert scale with 5 gradations (1 – Total agreement, 2 – Agreement, 3 – Indifferent, 4 – Disagreement, 5 – Total disagreement).

The questionnaire, beside the 24 items presented in table 4.2, also includes demographical information (like age, sex, marital status, and occupation). The data will be analysed using the SPSS program (Statistical Package for the Social Science).
THE ANALYSIS OF THE RESULTS AND THEIR INTERPRETATION

In order to analyse the results and obtain the confirmation or disproval of our hypotheses, we first created two new variables defining our emotional and rational motivations.

Therefore, for the first hypothesis: “Pleasure and satisfaction have a positive influence over the emotional motivation for shopping”, we used the bivariate correlation analysis. This analyses the connection between the two variables, of which one is the effect “Emotional motivation”, and the other is the cause “Pleasure and satisfaction”.

The results of the correlation analysis presented in Table 4.10 allow us to make the following observations:

a) The value of Pearson’s correlation coefficient is 0.870, which confirms us that the relation between the two variables is powerful and direct. This value is very close to 1 (the value of the perfect correlation).

b) The sig value from the table is 0.000 < 0.05, which emphasises the fact that pleasure and satisfaction influence the consumer’s emotional motivation when shopping, the hypothesis H1 being confirmed.

The second hypothesis “Novelty has a positive influence over the emotional motivation for shopping” is analysed using the same test of bivariate correlation analysis. This time, the variable generating the cause is “Novelty”, the effect remaining the same, “Emotional motivation”.

a) The value of Pearson’s coefficient is 0.767, which means that between the two variables, novelty and emotional motivation, there is a powerful and direct connection.

b) The significance of the coefficient is given by the sig value, which in this case is equal to 0.000. This fact confirms the acceptance of the hypothesis H2, indicating that the novelty factor influences the consumer’s emotional motivation when shopping.

The third hypothesis “Socialization has a positive influence over the emotional motivation for shopping” is verified with the same test of bivariate correlation. The variable generating the cause is “Socialisation”, and the one representing the effect is “Emotional motivation”.

a) The correlation between the two variables is considered a strong one, because Pearson’s correlation coefficient registers a value of 0.603. Due to the fact that this value is positive, the relation is considered to be direct.

b) As in the case of the other variables, the sig value = 0.000, which demonstrates that this coefficient is significant, and that socialisation while shopping influences the consumers’ emotional motivation. The hypothesis H3 is confirmed.

The fourth hypothesis “The consumers’ role when shopping influences their emotional motivation”, analysed with the bivariate correlation test, has the consumers’ role as a variable generating the cause. The effect is represented by the emotional motivation.

a) Pearson’s correlation coefficient registers a value of 0.533, so we can state that between the two variables there is a direct relation, but not a very powerful one.

b) As in the case of the other variables, the value sig = 0.000, which demonstrates that this coefficient is significant, and that the consumers’ role in shopping influences their emotional motivation, confirming the hypothesis H4.
For the fifth hypothesis “The consumer’s benefits influence emotional motivation for shopping”, the bivariate correlation test will have “consumer’s benefits” as a variable generating the cause, and “emotional motivation” as a variable representing the effect.

a) The value of Pearson’s coefficient is 0.458. We can say that this value is approaching more the value 0.3, which shows a weak and direct relation between the two variables. However, there is a relationship, even if not a strong one.

b) The value sig is 0.000, and it shows that this coefficient is significant. It is obvious that the consumers’ benefits influence their emotional motivation, the hypothesis H5 being confirmed.

Next, using the same test of bivariate correlation, we will test if the variables “Accomplishing the tasks, carrying them out” and “Efficiency” manifest any influence over consumers’ rational motivation when they are shopping. The sixth hypothesis “Accomplishing the tasks, carrying them out has an influence over rational motivation for shopping” obtained the following results:

a) We registered a value of Pearson’s correlation coefficient of 0.620. This value describes a powerful and direct relation between accomplishing the tasks and the consumer’s rational motivation.

b) The significance of the coefficient is given by the value sig = 0.000 < 0.05, which indicates the influence of the accomplishment of the consumers’ tasks over their rational motivation.

The seventh hypothesis “Efficiency has a positive influence over the motivation for shopping” has “Efficiency” as a causal variable, and “rational motivation” as a variable defining the effect.

a) We registered a value of Pearson’s correlation coefficient of 0.656. The value obtained describes a powerful and direct relation between the efficiency and the consumer’s rational motivation when shopping.

b) The significance of the coefficient is given by the value sig = 0.000 < 0.05, which indicates the influence of the efficiency on the consumer’s rational motivation when shopping.

CONCLUSIONS

Starting from the hypotheses H1-H5, we tested the influence of the five variables mentioned on the consumers’ emotional motivations. Furthermore, starting from the hypotheses H6-H7, we tested the influence of two variables on the consumers’ rational motivation when shopping. The results obtained emphasise the fact that all these variables have a significant influence over consumers’ motivations; these data are in agreement with the ones obtained by Cardoso&Pinto in the research “Hedonic and utilitarian shopping motivations among young Portuguese consumers”.

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AUTOMATIC STEMMING OF ALBANIAN THROUGH A RULE-BASED APPROACH
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Abstract

Text Mining is a knowledge-intensive technique that is used to automatically process a collection of documents by employing a set of analysis tools. This growing field has increasingly become important nowadays in order to gather data in the form of unstructured text and infer information or knowledge from it. Many fields such as medicine, banking, finance, marketing, spam filtering etc. are largely benefiting from data mining techniques due to large repositories of text documents available. This paper deals with the design and implementation of a stemming algorithm for the Albanian language. A stemming algorithm is a procedure that removes the suffixes from the words providing the root (stem) of the words. Stemming is an important step in natural language processing and as a consequence in text mining. We exploit a rule-based approach to implement the algorithm and then the proposed algorithm is used to classify corporuses of text documents. Experimental results show the effectiveness of our approach.

Key words: text mining, stemming, natural language processing, Albanian, document classification

1. INTRODUCTION

Today we live in a world governed by information. Information comes in different forms; from different fields of life and of course in different ways. It is said that we are living in the information age and large amounts of data are stored mostly in text format. This amount of data is available on enterprise intranets, on the Internet and elsewhere we can access the information in electronic way. In order to gain knowledge from information and then to use it for any purpose that we need it, we have to process this information.

Text Mining is a knowledge-intensive technique that is used to interact with a collection of documents by employing a set of analysis tools (Feldman and Sanger, 2007). Text mining is a subfield of Artificial Intelligence (AI) that is used to process the information in collaboration with other techniques from related subfields of AI. Data mining, knowledge management, machine learning, information retrieval (IR), Information Extraction (IE) and Natural Language Processing (NLP) are the techniques that together with Text Mining form the basis of processing and deriving knowledge from text.

Information Retrieval (IR) is the process of finding the document that contains answers to questions but it does not retrieve the answers itself (Manning et al., 2008). IR systems execute a set of steps in order to achieve their objective. Among different steps used by IR systems, this dissertation is interested only in the steps related with the pre-processing of the documents: deleting the stopwords and stemming the terms. These two steps are analyzed in depth throughout the dissertation. One important step is the stemming of terms. This step is both important and difficult because of the fact that it is language dependent and involves good knowledge in NLP and computational linguistics.
A stemming algorithm is a procedure that removes the suffixes from the words providing the root (stem) of the words. For example, the words player and playing have the same root play. The task of stemming algorithms is analogous with the number normalization that is done to achieve similarities. Different stemming algorithms which pre-process text in different languages like English, Spanish and others have been created and improved during the past, but for the Albanian language such algorithms have not been done. This dissertation represents a first set of rules for Albanian language that will be used in a stemming algorithm. Further this dissertation discusses parts that are related with document preprocessing, mostly based on computational linguistics.

Natural Language Processing (NLP) is a technique which makes possible to have a better understanding of natural languages by use of computers (Kao and Poteet, 2006). Relevant studies on the morphology and syntax of Albanian are used during the dissertation for the purpose of creating the list of stop words and finding the stem of the words of Albanian.

In this paper we present the design and development of a stemming algorithm for the Albanian language in order to use it for text classification. This algorithm takes as input unstructured text in Albanian and for every word in the document it finds the stem of the word. The stems of all the words will then be put in a vector. After developing this algorithm, a group of different text documents will be used as input for the stemming algorithm and after that, an evaluation of different machine learning algorithms will be performed in order to show the effectiveness of the stemming algorithm produced.

2. RELATED WORK

To the best of the author’s knowledge, there have not been any approaches yet in the implementation of an Albanian stemmer. This is due to the fact that not much research has been dedicated to this problem previously but also due to the difficulty of the Albanian language. Only a few papers on the Albanian language have been published, but no real studies for stemming have been performed. These papers deal mostly based with Albanian dictionaries without going much into the hardest part which is that of processing of Albanian.

The problem gets even more complicated because of the fact that today's Albanian Literature Language was done formal by the reform in 1972 unifying two dialects Gheg and Tosk while J. B. Lovins published the first paper per a stemming algorithm in 1968. In addition to that, political situations for some decade affected negatively the research in this area. There are also some other issues especially of technological nature that have had direct impact on the absence of the research for the field of stemming algorithms. Here we review a few works which are related to our research.

The work in (Lagji et al., 2007), presents an electronic dictionary for Albanian. The research was focused on building NLP tools for the Albanian language. However, their work was based on the usage of a database of words. Their purpose was to be able to automatically recognize words of a particular text as well as to recognize some morphological and syntactical features.

Another interesting study is done in (Trommer and Kallulli, 2003). Their study can be considered the first step towards the corpus linguistic for Albanian. They present a morphological tagger used as a main component in a part-of-speech tagging system for a corpus of standard Albanian. Albanian language is very rich in inflectional paradigms making the research and development very challenging. The authors analyze the main morphological components of the Albanian language and represent components of the tagger system more in detail.
As research on Albanian is in the early steps, this paper aims to give an important contribution in the field with the goal of developing a set of rules for stemming words in Albanian and a stopword list that will help in classifying text documents in Albanian.

3. ALBANIAN LANGUAGE MORPHOLOGY

Albanian is an Indo-European language that is spoken by nearly 7.6 million people not only in Albania and Kosovo but also in western Macedonia, southern Montenegro, southern Serbia and north-western Greece. Because of the emigration, speakers of Albanian can be found in Turkey, Germany, Switzerland, United Kingdom, Scandinavia, Netherlands, Australia, New Zealand, United States, Brazil and Canada (Wikimedia Foundation, 2011b). The linguistic material of this paper is based on the book "Gramatika e Gjuhes Shqipe" (Grammar of the Albanian Language) edition of the Albanian Academy of Sciences, Institute of Language and Literature (Agalliu et al., 2002).

3.1 Morphological features

Morphology is that part of grammar which deals primarily with the study of pattern's formation as well as studying the meaning of these forms (Agalliu et al., 2002). Morphology studies words in two perspectives, as part of speech and as meaning forms. Morphology does not deal with individual words. It examines the common features of words of the same class, drawing rules of a general nature. Morphology has connections with phonetics as well as syntax. Studying these connections from the perspective of finding the root of the word does not constitute interest for the dissertation; hence the study will be based on terms of word formation and not in terms of their syntax and phonetics. All the words of a language are grouped in classes of lexicon-grammar categories which are called parts of speech. This classification is done based on joint study of the lexical and grammatical characteristics. Albanian clearly distinguishes these parts of speech: noun, adjective, pronoun, verb, adverb, preposition, connectors, particles and exclamatory.

This paper will focus extensively on the ways of forming these parts of speech in order to make possible to derive the general rules used to construct the algorithm for finding the stem of words. As stated in (Agalliu et al., 2002), the word is the basic unit of language. Usually the word in a language exists as a system of word forms. Most words can be broken down into smaller units which carry out lexical grammatical meanings (qytet-ar, hekur-os, për-dredh etc). There are also words which consist of a single morpheme (afër, larg, drej etc). Mostly these kinds of morpheme are represented by the adverbs, prepositions and connectors. Of particular interest is the definition of the types of morpheme because based on these types we can understand how words are formed and how it will be possible to stem words. From the perspective of their grammatical understanding, morphemes can be divided into two groups: Stemming Morphemes and Affixing Morphemes.

Every word that can be divided, from the structural point of view, has at least one rooting morpheme. The root (stem) represents the lexical core of the word. Every word has a root, meaning that word without root does not exist. In the words with one morpheme, morpheme itself constitutes the root of the word. Affix morphemes serve to form other words, giving a new grammatical meaning. These morphemes are divided into prefixes, suffixes, endings and joints. Among them, the most important are the prefixes and suffixes. For each of the meanings of word formation, a table with the affix and some illustrative examples that supports them will be build. In this paper we will not extensively deal with the semantic, grammar or syntax analysis. After completing the study of the ways of forming various parts of speech, not all forms will be used in the rules of the algorithm. Prefix morphemes are called those which stand in front of the word's root or before another prefix (nën-drejtor, mos-besim,
Suffix is called the morpheme which lies behind the root of the word (*plag-os, hap-ur, rrjedh-im* etc.). The methods of constructing the stemming algorithm will depend on the rules that will emerge from the word formation analysis.

### 3.2 Nouns Formation

Noun is called the part of speech that names living beings and things. Noun as part of speech includes grammatical meanings of gender, the number and the race. In this paper we are concerned with the way words form the noun and not in other directions of syntax or phonetic. In this way we will rely only on those parts of interest to this paper. Nouns of today’s Albanian language are added and constantly enriched with new words. Nouns in Albanian are mainly formed from adjectives, verbs and other nouns. The primary ways of forming words in the class of nouns are the origin and composition. Origin can be: suffix, prefix, suffix-prefix and affix-free. The first three consist of particular interest because they are the main sources of the birth of new forms, while the fourth has no great impact.

#### 3.2.1 Nouns Formation with Prefixes

Prefix formation of nouns is not very productive. Nearly twenty prefixes can be used but a small number among them are productive. A part of the prefixes stem from adverbs and are used as a preposition. Prefixes *mos-* and *pa-* in many cases are placed in front of adverbial nouns of action giving them opposite sense. Prefixes which express adverbial meanings of time and space are numerous but are not so productive. The last group comes from foreign prefixes that are borrowed into Albanian. Table 1 shows them.

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Examples</th>
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Table 1: Prefixes and illustrative examples

#### 3.2.2 Nouns Formation with Suffixes

For the study of the nouns formation with the suffix, it should be noted that there is a connection in semantics between the formative theme and the noun derived from this word. There are situations when the link in semantic cannot be felt by speakers and in this case nouns are not analyzed as derived nouns. Suffixes are distinguished for wealth and variety of meanings. Nearly all suffixes and some illustrative examples are presented in the Table 2.

#### 3.3 Composite Formation of Nouns

Suffix formation of nouns is the most productive way and after that comes the composition way. On the basis of syntactic relations between the limbs we distinguish between composites with conjunctive relations and composites with subordinate relations. The latter one is more productive. We distinguish various types of composite subordinates:
<table>
<thead>
<tr>
<th>Suffix</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-je, -ishte, -urina, -(ë)xrë</td>
<td>mbeth-je, vesh-je, bar-ishte, far-ishte, mbet-urina, qelq-urina, plajq-urina, kalb-xare, embel-xare</td>
</tr>
<tr>
<td>-ishte, -ore, -tore, -ime, -aqe, - (ë)txirë, -(ë)xrë</td>
<td>fidan-ishte, luf-ishte, pem-ishte, mengjes-ore, krip-ore, gjell-tore, embel-tore, koq-ime, cmend-xire, shkret-etire, zbraz-etire, hap-esire</td>
</tr>
</tbody>
</table>

### Table 2: Suffixes and illustrative examples

Words composed of two nouns

1. Noun + adverbial noun of actors, formed with the suffix -ës
   (bukë + pjet-ës, gur + skali-ës, roba + qep-ës etc)

2. Noun + adverbial action noun, formed with the suffixes -je or -im
   (gjak + derdh-je, besë + lidh-je, letër + këmb-im, dëm + shpërbim etc)

3. Noun + whatever noun
   (ditë + lindje, mes + ditë, vend + banim, vaj + guri, qymyr + guri etc)

Words consisting of an adverb and a noun

(bashkë+bisedim, bashkë+luftetar, drejtkontrol, keq+kuptim etc)

Words consisting of a pronoun and a noun

(vetë+vendosje, vetë+sherbin, dy+luftim, tre+mujor etc)

Composites formed by a noun and an adjective

(gushë+kuaq, lulu+kuqe, gojë+mberthyeti etc)

Composites formed by a verb and a noun

(thith+lopë, frymë+marrje etc)

All above cases will be treated as special situations of finding the root of the word and special attention will be paid to them.
3.3 Adjectives Formation

Adjective is called that part of speech that names a feature of the item and fits in gender, in number and for a good part of the cases with the name of this thing (Agalliu et al., 2002). Because adjectives name a feature of a thing in the sentence, we can say that from a grammatical point of view, nouns and adjectives are related. Words that are part of the adjectives group represent a variety of forms different from the nouns group.

The adjective as part of the speech is enriched over time and continues to be enriched with new words. Productive ways of word formation of adjectives are (same as the noun) origin, conversion and composition. In the class of adjectives we recognize a specific class of adjectives which includes those adjectives that cannot be analyzed in their component parts hence neither forming words nor themes, nor can any other form of word building them be understood.

This particular group also includes the adjectives that are derived from foreign languages (absolute in English; banal in Albanian is banal in English etc.). As well as nouns, adjectives formation includes word formation as adding prefixes, suffixes, nodes and nodes and suffixes together. These classes will be studied below.

3.3.1 Adjectives Formation with Prefixes

This way of forming words is regarded as somewhat productive way to create adjectives. This is not from the large number of prefixes but because some of them are very productive. Most productive prefixes are pa- and jo-. Prefix jo- is added to adjectives usually formed with suffix -shëm. Similar to prefix pa- is the prefix mos- but it is less productive. Table 3 shows them.

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Examples</th>
</tr>
</thead>
</table>

Table 3: Prefixes and illustrative examples
3.3.2 Adjectives Formation with Suffixes
The method of forming adjectives with suffixes is one of the productive ways with which we can form adjectives. Nouns, adjectives, numerals, verbs and adverbs can serve as formative themes for the forming adjectives with the suffixes. Table 3.4 shows them.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ēs(e), -ar, -tar, -nes, -or, -tor, -ak, -ēsh, -ac, -anik, -ac, -acak, -alak, -ik, -al, -ual, -iv, -shēm, -ușeşm, -tē, -ē - ur, -uar</td>
<td>djeg-ēs(e), mbledh-ēs(e), bregdet-ar, mesjet-ar, planet-ar, mesdhe-tar, përfundim-tar, bim-or, trup-or, vet-or, bari-tor, lesh-tor, perandor-ak, vez-ak, frik-acak, mburr-acak, agronorn-ik, akadem-ik, atom-ik, embrion-al, eksperiment-al, objekt-iv, edukat-iv, i buj-shēm, i domosdo-shēm, i mrekull-uşeşm, i trisht-uşeşm, i slapesh-tē, i řëndom-tē, i dredh-ur, i hap-ur, i vendos-ur, i kupt-uar, i afr-uar</td>
</tr>
</tbody>
</table>

Table 4: Prefixes and illustrative examples

3.3.3 Composite Formation of Adjectives
Compound adjectives are formed from merging two (or three) themes in a single word. Like the formation of composite nouns, we also distinguish two types of adjectives:

a) Composites with conjunctive relations
b) Composites with subordinate relations

The first group contains those kinds of adjectives that do not have nodes and that are equivalent from both the semantic and syntactic (anglo-amerikan, agraro-industrial, materialo-teknik etc.). In the group of subordinate relations we distinguish these subgroups:

1. Composed adjectives with two nominal themes
   
   (hundē + shkabē, zemēr + lepur, zemēr + gur, kokē + kungull etc.)

2. Composed adjectives with a nominal theme and a adjective theme
   
   (bark + gjerē, bel + hollē, kokē+ prerē etc.)

3. Composed adjectives with two adjective themes
   
   (elektro + magnetik, elektro + mekanik, gjermano + lindor etc.)

4. Composed adjectives with a numeral and an adjective
   
   (njē + mujor, treqind + vjecar, shumē + vje_car, disa + ditor etc.)

5. Composed adjectives with a partial theme and an adverbial theme
   
   (dasha + mir, dasha + keq etc.)
3.4 The Verb as Part of the Speech

Verb is that part of speech that names an action as a process and that has category of number, manner and time (Agalliu et al., 2002). Most of the verbs name actions that are performed or are suffered by the subject (edukohem, punoq, regjistrohem etc.). Another group of verbs name the state of the subject (jam, gjendem etc.) or changes of the state of the subject (rritem, skuqem, zverdhem etc.). Based on their origin, verbs of the Albanian language can be frontal, derivative and composed. Frontal verbs are those which are not formed from other words or with the help of affixes. This group of verbs contains:

a) La-j, mba-j, tha-j, gri-j, krua-j
b) Hap, mbyll, prek, qesh, qaj, dal

c) Irregular Verbs

It seems clear that as frontal verbs we can take those verbs whose themes of today's Albanian language are not analyzed. Derived verbs are formed mainly from the nouns, adjectives, adverbs or other verb. Formation from suffixes is more productive in the group of derived verbs. After that comes the formation from prefixes, with prefixes and suffixes at the same time and without any means of word formation.

3.4.1 Verbs Formation with Suffixes

This group consists of two types of suffixes:

1. Suffixes of the derived verbs of the first conjugate
2. Suffixes of the derived verbs of the second conjugate

Tables 5 and 6 show some examples.

3.4.2 Verbs Formation with Prefixes

The most productive prefixes for verb formation are shown in Table 7. In the group of verbs formed by prefixes and from other parts of the speech, the similar phenomenon like in formation without affixes is noticed.

### Table 5: Suffixes of the derived verbs of the first conjugate

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Examples</th>
</tr>
</thead>
</table>

### Table 6: Suffixes of the derived verbs of the second conjugate

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-os, -os/iz, -it</td>
<td>burg-os, bring-os, damik-os, arrati-s, bezdi-s, leneri-s, rast-is, tigan-is, vaj-is, gjob-it, darav-it, ngul-it, shloq-it</td>
</tr>
</tbody>
</table>
3.4.3 Formation with Prefixes and Suffixes at the Same Time

A part of the derivative verbs are formed simultaneously from the prefix and suffix theme, which in most cases are with nominal nature and rarely with adjective nature.

1. Verbs of the type për + formative theme + suffix

• për + nominal theme + -o-

(për-fund-o-j, për-gënjesht-o-j, për-mall-o-j etc.)

• për + nominal theme (pronoun or adjective) + -so-

(për-faqë-so-j, për-gjithë-so-j, për-mirë-so-j etj)

2. Verbs of the type sh-(zh-) + formative theme + suffix

• sh- + nominal theme + -ëzo (sh-fryt-ëzo-j)

• sh/- + nominal theme + -so/-o- (sh-pronë-so-j, sh-pët-o-j)

• zh- + nominal theme + -o/-ëso- (zh-dogan-o-j)

3. z- + adjective theme + -o- (z-bukur-o-j, z-gjer-o-j)

3.4.4 Composite Formation of Adjectives

Verbs as composed words are scarce in the Albanian language. Among them the main determinants are composite of the type verb + adverb (mirë + kuptoj, mirë + mbaj, keq + trajtoj etc.). There are verbs in which the first limb determines the action expressed by the second limb (buzë-qesh, duartrokas, rrëth-shkruaj etc.). Also there are cases when before the verb an adverb stands (bashk + bisedoj, para + caktoj, para + paguaj vetë + mbrohem etc.). All these cases are considered as special cases and need a special treatment that in most cases goes beyond the research of this paper.

3.5 Adverbs Formation

Adverbs name a feature of an action or of the situation, the circumstances in which this action is certified or shows a level of quality of circumstance or the intensity of an action (Agalliu et al., 2002). In contrast to other parts of the speech, adverb is not variable. Adverbs as part of the speech have not fixed grammatical categories. It has only a category of the scale, which is expressed only in an analytical way (like adjectives). Other features of adverbs are:

<table>
<thead>
<tr>
<th>Prefixes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>për-, sh-, ç-, zh-, z/s/n/m-, mbi-, nën-, ndër-, ri-, stër-, de-</td>
<td>për-mbyt, për-hap, për-caktoj, sh-faq, sh-koq, sh-pik, ç-mallem, ç-armatos, ç-regulloj, zh-vesh, zh-vlerësoj, z-gjat, z-buluj, s-koq, s-pastroj, mbi-ngarkoj, mbi-kqpr, nën-shkruaj, nën-kuptoj, ndër-marr, ndër-lidh, ri-zgjedh, ri-organizoj, ri-prodhoj, stër-holloy, stër-mundoj, de-maskoj, de-gradoj, de-shifroj</td>
</tr>
</tbody>
</table>

Table 7: Prefixes and illustrative examples
Formative and semantic connection with other parts of speech
A special system of affixes in the case of the derived adverbs
The large number of idioms

Adverbs are used regularly close to a verb, close to an adjective or close to other adverbs. Rarely may they be used close to a noun. Because adverbs are meaningful nominators, they are used as autonomous limbs in the sentence and that is why they are distinctive from the prepositions, connectors, exclamatory or particles. From the point of view of their meaning, adverbs have diversity but this does not imply much interest in our study. From the point of view of their formative ways, adverbs can be simple, derivative, compound and idiomatic.

3.5.1 Simple Adverbs
This group includes all those adverbs that are not formed from other parts of the speech and from the perspective of today's Albanian language cannot be analyzed based on their meaning. Such adverbs are considered afër (near), larg (far), keq (worse), mire (well), pas (then), prapa (behind) etc.

3.5.2 Derived Adverbs
This group includes those adverbs which are formed with the help of other parts of speech and by adding different affixes. The methods of suffix formation are more productive. Several subgroups in the group of derived adverbs can be distinguished:

1. Adverbs formed through conversion from other parts of speech
   Nouns modified to be used as adverbs
   Some adverbs are formed from different noun's categories without the help of other linguistic tools. By modifying the noun we change the meaning of the word thus giving birth of adverbs. Nouns used as adverbs are divided into several categories:
   (a) Words in the derivative or objective form like motit, sheshit, rrafsh, rresht, rreth, rrotull etc. This group also includes words with naming origin like fare, herët, krejt etc.
   (b) Another group consists of words like ditën, natën, anash, një ditë, një natë, një mëngiez, një verë etc. In this group the process of modification of nouns is not consolidated yet, thus in several cases the words can be taken as naming forms also.
   (c) Another group consists of words that are related with the unchangeable features of the derivative form. For example, së afërmi, së jashtmi, së mbari, së larti, së gjati, së tepërmi, së brendshmi etc.
   (d) A special group consists of nouns which only in certain context are used as adverbs. Those words are mostly nouns of the nominal race and rarely of the objective race (copë, faqe, uturim, grumbull, pallë, tapë, thikë, varg etc.).
   Verbs modified to be used as adverbs.
   Adverbs without formative tools are also formed by different verbal forms. For example, kaluar, ndyrë, hidhur, hapur, rrëmbyer, shtruar etc. Modification of verbs to give birth of adverbs walks alongside the modification of nouns.
2. Adverb formed with the suffixes.
Suffix type formation is very productive, the same as in other parts of the speech. The most productive adverbial suffixes are: - (i)sht, -as/azi and -thi. Recently it is noticed that the Albanian literary language productivity of suffix -shëm is increasing. Table 8 represents suffixes and some illustrative examples.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>-(i)sht, -as/azi, -thi, -shëm</td>
<td>detyrim-ish, ushtarak-ish, egërisht, qëtësi-sht, infësi-sht, bark-asi, bark-azi, radhi-azi, djath-asi, djath-azi, kalim-thi, vetëtim-thi, fluturim-thi, furi-shëm, hare-shëm, natyr-shëm</td>
</tr>
</tbody>
</table>

Table 8: Suffixes and illustrative examples

3.6 Preposition, Conjunction, Particle and Exclamatory

These parts of speech are studied in order to produce a stopword list needed for the stemming algorithm. Usually these parts of speech are characterized by their immutability. This is why they are treated as stopword list. For each of these parts of speech a table with words constituting each of them is presented as follows:

Table 9: Prepositions

<table>
<thead>
<tr>
<th>Prepositions</th>
</tr>
</thead>
<tbody>
<tr>
<td>me, përgjegjë, nga, për, rreth, në, mes, bri, rrëzë, krye, falë, ndaj, nën, nëpër, ndërtëjë, mbi, në, po, për arxe, për shkak, me anë, me anën, në dërgim, në saji, në vend, kundërjet, prapa, përtej, afer, larg, te, tek, përve, pesa, simbus, sipas, ndërmarrë, brënda, dërgjë, gjatë, ve, tutje, rrotull, pranë, para, përbërë, sipër, matanë, anë e përfshirë, rreth e rrotull, rreth e përëndaj, tej e tej, mes për mes, ballë për ballë, tok me, bashkë me, nëpërmejet, nëpërmes, gjithë</td>
</tr>
</tbody>
</table>

Table 10: Conjunctions

<table>
<thead>
<tr>
<th>Conjunctions</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhe, se, se, kur, edhe, në qoftë se, e, o, as, po, nga, me, për, proj, apo, eca, në, ku, kur, sa, se, si, tek, qoftë, ve, por, da, sesa, teksa, kurse, porse, nese, pori, sikurse, ndërsia, ngaqë, meqë, ngeqë, ndërsa, përvëre, vese, derisa, megjithatë, atë, këtë, jo, ashtu, ndonjëse, qysh, do, le, mos, ndaj, prandaj, pra, ashtu si, megjithëse</td>
</tr>
</tbody>
</table>

Table 11: Particle

<table>
<thead>
<tr>
<th>Particle</th>
</tr>
</thead>
<tbody>
<tr>
<td>pikeqishët, pa, se, jo, ndoshta, desh, muk, nga, de, dot, a, bile, vallë, po, sidomës, le, mos, i, as, pale, posi, si, thuanjë, pothuanjë, kushedi, që, as që, ja që, jo që jo, po se po, se mos, vetëm që, jese jo, jo e jo, e, e, dhe, edhe, pra, sa, se, sikur, gati, plot, rreth, vetëm, ja, deri, qysh, mu, madje, vënaqërisht, aftërisht, ëçhë, mosni, ndërm, para,</td>
</tr>
</tbody>
</table>
4. ALGORITHM ANALYSIS AND DESIGN

This section presents the rules that derive from the analysis in Section 3. A set of rules and the stop words list will be integrated in a single algorithm. After expressing what rules do, then they will be implemented in Java. In Section 3 we presented the ways of forming words in Albanian. The primary ways were affix formation and as special cases we considered the composed way of formation.

The algorithm has a set of rules that are examined one by one in the given order and one of the rules inside the set is allowed to be executed. Longest possible suffixes and prefixes are removed first. Another restriction is that a stemming rule is not applied if the word after stemming contains only one letter. Only stems with two or more letters exist in Albanian. A rule consists of one or more if conditions that depending on the case they are used, checks the length of the word, the starting or the ending of the word. Based on the fulfilled conditions, the stem is returned. Sometimes, there are words that contain two vowels or suffixes one after the other. For these cases, rules of suffix removal and vowel removal will be checked twice. An example of a rule is shown in Figure 1. The algorithm contains in total 134 rules.

When removing the suffix or prefix, the stem does not have a linguistic meaning because they are used as an index for the database of documents and the user is not presented with the stem list. Different from other languages, the Albanian language does not have a general rule for forming the plural so it is not possible to have a step for this situation. The same can be stated about the feminine, masculine and neutral gender. It is very difficult in Albanian to have a general rule for the feminine, masculine or neutral gender. For that reason there is no dedicated step in the algorithm that deals with these situations. A special step in the algorithm will be the case of suffixes that end with vowel. Words that end with these suffixes will be processed before the step of vowel reduction. Figure 4 represents the sequence of steps that will be executed by the algorithm. Each step has its own rules, derived by the morphological analysis of Albanian.

---

**Table 12: Exclamatory**

<table>
<thead>
<tr>
<th>Exclamatory</th>
</tr>
</thead>
<tbody>
<tr>
<td>ua, bobo, shit, oburra, oburrani, qvaja, of of, pthu, ptu, he he, bërr, uf uf, oh oh, babu, aha, oho, uhu, eu, ah, oj, uh, u, hopa, na, moj, hop, hë, sus, bah, piis, kuku, vuu, ban</td>
</tr>
</tbody>
</table>

---

**Step 1: Prefix Reduction**

In Albanian, the most productive way of forming parts of speech are prefixes and suffixes. The first step of the algorithm deals with prefixes. Rules used in this step derive from the morphological
analysis of the previous chapter and contain the most important prefixes. A small number of them are not included in the algorithm because of the fact that they are not very productive and only few words are created with them.

Step 2: Suffixes that end with Vowel Reduction

Among all suffixes, there are some suffixes that end with a vowel like -je (mbathje, veshje etc.) or -shmëri (ngjashmëri, gatishmëri etc.) that are processed by this step. This step is executed before vowel removal step because if the last vowel is first, the whole suffix is not recognized by the suffix removal step.

Step 3: Vowel Reduction

There are a lot of words that are not affected by the first rule or are affected by it and give a form of the word that can be further improved by removing the ending vowel (-a, -e, -ë, -i, -o, -u), for example mbivlerë is modified by the first rule as vlerë but still can be modified by removing the vowel. Words like dera, hëna, fletore, punëtore, mësuese, djalë, vezë, libri, teli, djalo, biro etc. that are not modified by the first rule can also be modified by this step.

Step 4: Suffix Reduction

As mentioned in the first step, suffix formation is especially the most important way of forming parts of speech in Albanian. Suffix removal step is divided into two steps because there are some suffixes that end with vowel and they all are considered in step 2.

Step 5: Vowel Reduction

After performing step 4, there are also some words that contain a vowel in the end, and it is better to remove those vowels. As an example, consider the word gatishmëri that from step 3 is converted as gati. This word can be processed further by removing the vowel i giving the stem gat.

5. EXPERIMENTAL EVALUATION

5.1 Experimental Setting

Usually, the effectiveness of stemming algorithms has been measured in terms of the impact that they give on the retrieval performance on a test collection. In this paper, we evaluate the algorithm in a text mining task. Tests are performed with the Weka software, which is an open source program that can be downloaded at http://www.cs.waikato.ac.nz/ml/weka/. Before running tests, we prepared a corpus of documents that have to be stemmed by our algorithm (JStem) and then classified by Weka.

Our corpora contain four main fields of study (Biology, History, Literary and Chemistry) with 40 documents each. Documents consist of text expressing some phenomenon or explaining some situation. Each document is firstly stemmed by the JStem algorithm and then it is modified by Weka constructing the input file test.arff. This file is then used to classify the documents and gives the
The performance of the classifying algorithm. The input file in Weka is modified by a filter that replaces the missing attributes and then by a StringtoWordVector filter.

![Figure 2: Sequence of steps of the algorithm](image)

The Data Mining algorithm used in these tests is Support Vector Machines (SMO). These algorithms are the most useful ones while we are mining data that is in numeric format. Tests are done between two fields that are not related with each other and with two fields that are related in order to see how accurate the algorithm is.

5.2 Experimental Results

In this section we present the experimental results on the task of text classification.

5.2.1 Test 1: Classifying Biology and History Documents

After running the algorithm we see that the data mining algorithm is performing well (95% of instances is correctly classified) as shown in Figure 3. This high percentage is dedicated to the data mining and to the correctness of the stemming algorithm also. There are also a lot of other parameters that are shown by Weka. We will not focus on their meaning because it is out of our interest.
Figure 3: Results of mining with SMO for Test 1

As it is shown in Figure 3, the stemming algorithm is working well while it is used against two fields that are not related to each other. It is sure that this correctness will not be the same while we classify fields that are related with each other.

Now let us run the same tests with not stemmed documents. Figure 4 represents the results of mining of not stemmed documents. The performance of correctly classified documents without using the stemming algorithm is lower than in the case when we use the algorithm (for SMO function). The difference in performance is not high because the number and the content of the documents is not large.

Figure 4: Results of mining not stemmed documents with SMO

5.2.2 Test 2: Classifying Chemistry and Biology Documents

This is the situation where the classifying algorithms do not perform very well. This happens because in the text of biology and chemistry documents, at somewhat level words are the same, so the same will be the words produced by the stemming algorithm. There are some improvements that can be done in future in the stemming algorithm. Results of the test are presented in Figure 5.
Figure 5: Results of mining with SMO

Figure 6 presents the results of the mining of not stemmed documents. The performance of correctly classified documents without using the stemming algorithm is lower than in the case when we use the algorithm (for SMO function). The difference in performance in this case is high (from 71.25% to 66.25%).

Correctly Classified Instances 53 66.25 %
Incorrectly Classified Instances 27 33.75 %

Figure 6: Results of mining not stemmed documents

5.2.3 Test 3: Classifying History, Literary, Chemistry and Biology Documents

The last test is executed against four fields. As in all tests executed before, results show that the stemming algorithm represented in this dissertation performs well in fields that are not related but it needs improvements for fields that are related with each other. Figure 7 presents the results of mining the stemmed documents while Figure 8 presents the results of mining not stemmed documents. As we can see, the text classification algorithm is more accurate in the case of classification of stemmed documents and this demonstrates again the effectiveness of our approach.
6. CONCLUSIONS AND FUTURE WORK

This paper presents a stemming algorithm for the Albanian language. A stemming algorithm is a procedure that removes the suffixes from the words providing the root (stem) of the words. Stemming is an important step in natural language processing and as a consequence in text mining. We exploit a rule-based approach to implement the algorithm and then the proposed algorithm is used to classify corpuses of text documents. We show through experiments on text classification that the classifying algorithm is more accurate when documents to be classified are first stemmed.

As future work we intend to develop the algorithm further. First, part-of-speech tagging is needed to overcome difficulties on stemming the compound ways of formation of different parts of the speech of Albanian. Another direction of research is dealing with rules for the compound formation which is this paper we have not considered. One possible approach for this is to have a database that contains all compound words of Albanian. When the algorithm finds in the text document a word that is composed of other words, and finds it in this database, predefined rules help to find the best stem or it may happen that two stems can be derived from that word.

REFERENCES


THE CULTURAL DIMENSION OF BIBLICAL QUOTATIONS IN THE GOSPEL OF LUKE

Melniciuc Puica Ilie
‘Al. I. Cuza’ University Iasi
Faculty of Orthodox Theology

Abstract

Luke includes several quotations from Isaiah’s prophecy, which are adapted to the cultural and historical context of Jesus’ times. The first three quotations explicit of the Gospel follow a Hellenistic line of thought, being rendered in the form of a chiasmus. The quotations focus on Messiah and John the Baptist, following the reasoning used by Luke to find indirectly, through dialogue, the connection between these two prophets of the New Testament.

Key words: intertextuality, Bible, quotation, chiasmus, Isaiah, Gospel

INTRODUCTION

The theory of intertextuality emphasizes the complexity of textual interaction. An author may have a very clear reason for quoting the Scripture, but cannot control the effects (or consequences) of quoting (M. Worten 1990: 11). Julia Kristeva proposes a dialogic relationship between ‘texts’, interwoven as a system of codes and signs (Kristeva 1986: 69). Intertextuality suggests that the meaning of a text is not completely fixed but always open to revision as a new text to be repositioned. Thus, the new text need not quote the form of the old one, but only the idea that thus changes (Beale 1999: 157). To evoke quotations from the Scripture is difficult work. An author may have a specific purpose in quoting, but he takes the quote out of its context and forces it into making new connections, opening it to other interpretations. The quote is perhaps the most obvious example of intertextual reference which, in a sense, reduces to essence the intertextual practice (Davidson 1984: 43). After defining the quote as a form of intertextuality, Antoine Compagnon proposes a delineation of a semiology, by treating the quote as ‘an element of language’ and, more precisely, of discourse, by revealing the ways in which it produces meaning in the discourse where it is inserted. As ultimate stage of deciphering the meaning of a quote, the same scholar mentions the genealogy phase, within which the author lists some episodes that are important ‘in the diachrony of the institutional practice that quoting involves (Compagnon 1979: 10).

The historical models of quoting as codified social cultural practice are: a) the ancient rhetoric, i.e. a ‘stable stage’ of the quote, when it was given a dialectic or logical value b) the patristic comment, another ‘stable’ stage, based the auctoritas model, and c) the rise of the modern quote, a two-stage transition: an interim stage, contemporary with the development of printing, when the quote serves as an emblem, and the classical quote, the author’s ‘coat of arms’.

Mikhail Bakhtin considered that the ‘quoting issue’ is a stylistic problem of Hellenism: ‘the overt, half-masked and masked forms of citation, the forms of framing the quote in the context, of the intentional quotation marks, the various degrees of alienation or assimilation of the quoted alien speech are very different’(Bahtin 1982: 520).
Our study aims at highlighting the fidelity sought by the biblical authors and translators with regard to The Old Testament citations, taking as example prophet Isaiah’s texts that are to be found in the Gospel of Luke. The quotes that appear in the Holy Scripture are divine messages expressed in human words, belonging to human language. In this respect, they can be analyzed by grammatical, linguistic and philosophical instruments, as any other human words. The mere contextualization of a word in the Scripture assigns it a new linguistic value and requires researching it within this special context.

For the introduction to the text, we have used the Greek text of the Septuagint (LXX) Ralph’s edition, together with the critical edition of the Luke Gospel by Nestle Aland 27 and the NKJ English translation.

Quoting may be defined as a material of the Old Testament preceded or not by an introductory formula, which is closely connected to the Old Testament or which is identified as a quote from the New Testament context (Metzger 1968: 52).

The use and interpretation of the Hebrew Bible in the New Testament follows the thread that Christ revealed to His Apostles after His glorious resurrection according to which the Bible is about the life and mission of the Messiah, fulfilled in His Person (Denova 1997: 16).

1.PROPHET ISAIAH IN THE TESTIMONY OF JOHN THE BAPTIST AND JESUS CHRIST

The second division of the Hebrew Bible is called Nebiim and includes the prophets’ inspired literary productions. The Old Testament prophets were interpreters of God's will for the Hebrew people. Their basic message was the connection of the divine path to the concrete life conditions, while interpreting the events of the Jewish life in the light of divine will.

Prophet Isaiah is repeatedly quoted by Saint Luke, because the message sent by his writing identifies the person and work of Jesus Christ in surprising detail.

1.1. Luke 3.4-6 // Isaiah 40.3-4

In ancient times, reading from the beginning to the end, or the linear reading of a text alternated with the complementary reading, which was based on concentric parallelism, or ‘chiasmus’.

Parallelism involves two segments of the same formulation, keeping the theme of the first and the subsequent fragment, but changing the words by using synonyms or antonyms. For example, the distich:
‘Prepare the way of the LORD;
Make His paths straight.’

The first statement is repeated in the second segment from the prophecy of Isaiah, but with some modification that completes the first segment. Thus, the ‘way’ is in synonymous parallelism with ‘the paths’ in the sense that the side paths converge towards the main road.

Luke precedes the context of Christ's mission using an extended quotation from Isaiah 40.3-5, which has affinities with the LXX text (Bock 1987: 93).
Luke prefers the LXX version to the Masoretic text (MT) when:

He makes the connection between ‘the wilderness’ with ‘the cry’, rather than ‘to listen’; he uses an auxiliary expression, ‘the salvation of God’, and the plural ‘paths’ instead of the singular form.

But he prefers the MT version when:

He uses the plural ‘the crooked’, used in LXX in the singular and influenced by the Gospels of Matthew and Mark; he uses the pronoun ‘His’ instead of ‘our Lord’ (Ralfs 1935).

He omits from LXX the phrase ‘the glory of the Lord’. The last omission does not have a clear theological reason, being probably influenced by the A version of LXX.

As it is often the case with intertextual construction, the previous text is absorbed and transformed in Luke 3. Luke exploits the concerns of Isaiah 40 about the appearance of God and thus the definite consolation of Israel. Placed in the context of the Gospel of Luke, Isaiah's words will be read with renewed meaning every time, especially since the recounted events are interpreted by Luke from Isaiah’s perspective and his vision of eschatological salvation.

In this context, the quote from Isaiah 40.3-5 is far from being blunt and it is clearly an event for which Luke had prepared. Consequently, the key terms of the narration and interpreters are so set out that they remain interpretable in the context.

Luke's text, that presents the one of the prophet Isaiah, aims at proving the universal implications of the coming of Christ. Universalism is clear in both sources used by Luke in the citation. The use of Isaiah 40 would not be possible in the Gospel of Luke unless it was about salvation as an act of liberation of the people.

The synoptics use the text from Isaiah 40 with a prophetic character, emphasizing the word ‘wilderness’, as the place where this message is proclaimed, not where God’s paths should be prepared. Due to the punctuation used by the translator (MT), by shifting focus, these words, which are found in MT, acquire new meaning. The essence of the Masoretic text is not, however, altered by
the use of the syntax from LXX, so that we can say that LXX completes the correct rendering of the event (Bock 1987: 94).

Another issue under discussion is the power of images of the Lord's way and land leveling. He is likened here to a royal herald, that in the civilization of the ancient Israelites used to announce where and, especially, when the King would go (Neaga 2007: 91). Since, in the ancient East, the roads were totally inadequate, usually they were superficially mended before the king with his suite would pass by. For this purpose, a messenger to announce the coming of the King was sent; he would also urge people to remove any obstacles that could obstruct the king’s path. Therefore, the prophet likens Saint John to a royal messenger, because he would announce to the world the One that He himself would confess to be the Son of God, King Messiah - Christ.

Before preaching Messiah, St John urges to repentance because, indeed, no man can receive Christ in his soul before purifying it through a rigorous examination of his conscience.

As in the physical order, where there are vicissitudes which grind the land and close or restrict the way of the traveller, so in one’s soul the longings of a human being to spirituality has obstacles. If the obstructions are avoided, the will power increases enormously and the upsurge to the target becomes easier.

Westermann argues that the road preparation image is taken over from the Babylonian tradition of the coming of a god or a king (Westermann 1969: 32). The purpose of this preparation of the road for the triumphant coming of the king was to render his power through the manifestations of the procession.

St Luke takes over from LXX the adding ‘salvation’, keeping to the meaning rendered by MT, even if this word is not to be found here, but at Isaiah 40.10-11, with the meaning of Saviour. In the context of Isaiah’s prophecy, the event alludes to king Cyrus (Isaiah 45.2), during whose reign the Jews were released from Babylonian bondage. Thus, the event is described in terms of a new exodus (Isaiah 42.13; 43.16-19; 48.21; 52.12) (Manek 1968: 10). Keeping his promise, not only does God release them from bondage, but He also saves them.

For Luke, Isaiah’s text fulfillment is seen in man’s calling to preparing the way for Lord and to making his paths straight by changing the moral barriers.

1.2. Luke 4.18-19// Is 61.1-2a; Is 58.6

The chiasmus, based on parallelism, mentioned in Isaiah 40.3, is used to create a concentric movement. The ultimate meaning of the fragment with a chiastic structure is not rendered in the end, by a ‘conclusion’, but should rather be sought in its center. This chiastic manner of composing and reading a literary text from the extremities to the center seems to have originated in the Semitic world, although it was widely used in the Hellenistic world as well.

Researchers frequently use the term ‘chiasmus’ to refer to any form of ‘reverse parallelism’. This is a rhetorical form in which the second line reverses the word order or the order of the themes expressed in the first line (Breck 2003: 139).

The chiasmus always includes a third line or element. Chiastic structures may comprise many segments, the main idea being structured around the central theme, such as letter X which corresponds to the Greek letter chi. The central part of the chiastic structure is the theme, then the other parallel lines are built. This compound quote of the 58.6 is segment is the center of the chiastic structure. As we shall see in the case of the third quotation analyzed in this study, the 58.6, this segment will be extended and customized in Isaiah 35.5-6, by quoting from Luke 7.22.
Quoting Isaiah in the Gospel of Luke (chapter 4) starts by underlining the fact that Jesus is anointed with the Spirit of God. The synagogue episode is followed by healings and exorcisms that confirm the fact that Jesus is Messiah, the Son of God (Luke 4.37-41). The text mainly follows the writing of LXX (Finkel 1994: 325). Luke twice omits the reference to IHWH, as does the Septuagint, which appears in both fragments. Luke also renders correctly, according to the meaning of LXX, the phrase ‘recovery of sight to the blind’ (Fitzmyer 1981: 122). There are differences from the text of prophet Isaiah, rendered by Septuagint.

Let us first notice the rendering of ‘call’ by ‘preach’ from v. 19. This change, with no connection to LXX, is caused by the term ‘preach’ that emphasizes the action of preaching. Moreover, the use of ‘preaching’ greek term is not specific to Luke, but due to the tradition he quotes.

The second change or omission as compared to the masoretic text, as well as to LXX, is the sentence ‘to heal the brokenhearted’. B. Reicke argues that this change occurred due to reasons related to poetic symmetry (Reicke 1973:106), but his demonstration is not approved by Darell L. Bock since healing is also presented in that context (Bock 1987: 106). The omission can also be explained by a personal perspective of the evangelist or by a tradition he depends upon.

The third difference from the initial text of Isaiah 61.1-2 consists in the insertion of another text from Isaiah 58.6. The insertion differs from the Masoretic Text and LXX although, with slightly stylistic alteration, the text is rendered as such in Chapter 58 from Isaiah. It has been argued that the introduction of this text reflects a form of Midrash developed in the Greek cultural environment (Juel 1988: 77), in connecting the words ‘liberate - liberation’ from the Greek form of the text. We can assert that a Midrash – Semitic connection is possible since the Hebrew words shalach and ratzatz can be found in both texts quoted from the cultic original (Millard 2000: 155). The issue of this second
Semitic connection of the texts is not obvious in Luke’s text. Due to altering, the text is not nowadays read in synagogues.

Luke uses this text to underline the context in which Jesus emphasizes the mission of accomplishing the prophecy from Isaiah 61. The prophet is designed through the sign of anointment by the Holy Spirit (from Isaiah 61) and by likening Him with Elijah and Elisha as non-messianic prophets (Brodie 1983: 459). By introducing Isaiah 58.6 in Luke’s text becomes important since it prophesies a person that would set free the oppressed. If the eschatological prophet is thus seen, like Moses, he is clearly placed in the messianic, liberating plan. Therefore, the prophetic portrait of Isaiah 61 is connected to the portrait as a liberator from Isaiah 58.

The speaker of this verse is the Servant of God. Viewed in the light of the New Testament, the words ‘this day is this scripture fulfilled in your ears’ remove all doubt related to ‘Lord’s servant’.

The poor are not given the possibility of tasting all worldly pleasures. This inferiority of one to another, less poor or even richer, humiliates and brings them to despair. Wealth is not essential for achieving happiness. Other criteria are to be addressed. The beneficiaries of the good news are mostly the poor ones. Poor people do not enjoy the favors of the rich, but neither do they have the same possibilities for falling. Poor people keep their soul cleaner, maybe because of fear too. The truth about this will come fully to light only during evangelization through Jesus Christ.

Using the Old Testament by Luke follows the same route as for Isaiah 40, but the focus is on the prophetic nature of this fulfillment (v. 21 – ‘today this Scripture is fulfilled’) the due to the presence of the final salvation, as literary structure.

In Luke 4.16, we immediately notice that it is about the Sabbath and not another holiday or day of preparation for the feast. During holidays, according to the inter-testamental literature, there is no synagogue service since all attention was directed to the temple.

The synagogue remained essentially the house of the Sabbath (Flavius 1999). Luke 4.17-20 only speaks about a prophetic reading (Isaiah 61) followed by a homily (Perrot 1973: 173). Luke 4.17 shows that the servant of the synagogue gave the reader (Jesus) Isaiah’s scroll. Jesus unrolls it, reads it, and rolls it back, giving it to the synagogue servant (to place in the corner, in a cabinet). Jesus found the place where it was written. The word ‘found’ suggests the fact that He unrolled it about 6 meters of the scroll up to Isaiah 61 (Ellis 1991: 97), or that he chose this passage that is related to the theme of that Sabbath, but also to personal messianic thinking.

Luke omits the fragment ‘to heal the broken in heart’ and adds ‘to set at liberty them that are bruised’, starting from Isaiah 58.6; he replaces ‘call’ with ‘proclaim’, then interrupts Isaiah 61.2 before the mentioning of ‘the day of recompense’ (Fitzmyer 1981: 532) and finishes by quoting and proclaiming ‘the acceptable year’ (in the Greek of The New Testament the same term like Septuagint). One must also remark the verses of Isaiah 61.5-7 that recall the punishment of the peoples that most certainly contradicted Luke’s thesis expressed in the homily. We understand this omission since Luke introduces in the text from Isaiah 61.1-2 an element from Isaiah 58.5 (therefore previous to the read text – which was not acceptable); in doing so, Luke may have been motivated by the Greek word ‘freedom’, used by LXX and for Isaiah 58.6 as well as for Isaiah 61.1, although the Hebrew words are different (Tuckett 1982: 348).

Luke 4.16-30 does not announce only the prophetic activity of Jesus, in words and deeds. The reader may notice the advancement of the subjects that run through the third Gospel: poverty, humiliation and the return to love and mercy. Thus, in Luke 4.16-30, the narrator places the gift of sight at the center of
the benefits promised by the prophet as objects of Jesus’ mission. The concentric disposition of verses 18-19 is thus shown:

- ‘The Spirit of the LORD is upon Me,
- Because He has anointed Me to preach the gospel to the poor;
- He has sent Me to heal the brokenhearted,
- To proclaim liberty to the captives
- And recovery of sight to the blind, To set at liberty those who are oppressed;
- To proclaim the acceptable year of the LORD’.

The four categories of people who receive messianic help are: the poor, the brokenhearted, the captives and the blind, foreshadowing the later work of Jesus, in Luke’s narrative (Luke 7.21-22; 14.13,21; 16.20,22; 18.22,35; 19.8; 21.3).

The use of the Old Testament by Jesus is both prophetic and typological. The prophetic use refers to the fulfillment of Isaiah 61. 1-2 rendered by ‘this day is this scripture fulfilled’ from Luke 4.21. The typological use is obvious in Jesus referring to the Messiah slave from Isaiah 61, to the eschatological fulfillment of the Old Testament jubilee and His prophetic service, as of the prophets Elijah and Elisha.

1.3. Luke 7.22// Is 35.5-6

The third text of Isaiah, on which St Luke’s assertions regarding John the Baptist and Jesus Christ are based, is shown in Luke 7.22. Surprisingly, this text includes the theme of the ‘preaching’, and the theme of healing in Luke 4.18-19 is detailed by identifying the ‘oppressed’ with ‘the blind, lame, lepers, the deaf and the dead’ in Luke 7.22.

John the Baptist sends two disciples to address the following question to the Saviour: ‘Art Thou he that should come, or look we for another?’ The question of St. John does not clearly show that he might have lost faith in Jesus Christ, the Saviour, but emphasizes the difference between the Messiah foretold by St. John, the Messiah, in whose hand the shovel is and that would clean the area but he would burn the chaff with fire (Luke 2.16-17) and the Messiah who is Jesus, the one who heals and preaches the good news (Maier 2007: 314).

The Saviour answers thus: ‘the blind see, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised, the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me’. The Saviour answers in this way by quoting from Isaiah 61.1. The Saviour’s answer symbolizes the liberation of the people of Israel from the Babylonian exile and the return to a renewed Jerusalem.

The six actions and situations which Luke 7.22 refers to, as a sign of recognizing Christ by John the Baptist, are quoted from Isaiah 35.5-7; 29.18-19 and 61.1.

The man who has bright eyes and does not open them wide is blind because ‘he has eyes but cannot see’, morally speaking. The soul of the one who knows what is good and does not act accordingly, the one who hates those who love justice is blind. Throughout the entire Bible, regaining sight plays prominent part, being a symbol of divine presence. In the gospel of Luke, Jesus reminds the disciples of John: ‘Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached’ (7.22). They are called to see that new world emerged. Here is another transition from the
Old Testament to the New Testament. Again, the idea is not to disregard the Old Covenant people. They keep their own rich and essential testimony of God's work in the world. But they did not see Jesus, Luke says, while the disciples did.

God opened the ears of the man so he would not back out and resist, but hear ‘all that the Lord spoke and do them and follow them’ (Isaiah 24.7). Isaiah sees as prophetic the reborn man, the new man.

It has been proven that these texts are not special references to the mission of Messiah. However, Luke’s argument has two stages to prove that Jesus is the Messiah.

Initially, Jesus preaches the coming of the kingdom of God to his listeners and the fulfillment of His mission as a forerunner of John (Luke 3.15-16; 4.17-19; 7.19).

The second stage shows that Jesus works towards the accomplishment of this eschatological purpose (Luke 7.22).

The fulfillment is not done only through therapy but also through forgiveness, recognizes the acknowledgement of man’s incompleteness without God's saving work. The work of man in the world is not first of all the search for their own welfare or the struggle for meaning; it is a matter of vocation or of sending into the world as God’s emissary. Biblical healing acknowledges a spiritual dimension to life because it sees the human person as created after God's image. However, in addition, because of sins and its consequences, the human need for something more than creation provides is
The need of healing acknowledges the distance between man and God, the reality of human alienation from God and of man from man, announcing God's intervention in the world in order to overcome this distance through the life, death and resurrection of Jesus. It includes a call to mission in the name of Jesus. Healing and salvation, healing and mission are intimately and totally related.

Since Jesus announces and brings the kingdom of God, healing will always be part of the work of the Church of Christ. And, as it had always been, God will surprise us with His gifts.

2. LUKE 7.27// MAL 3.1

The final question on this fragment is the meaning of combining the quote from Exodus 23 and that from Malachi 3 in Luke 7.27. The difficulty of this passage is due to the manner in which the two episodes and different images are connected.

After the departure of St. John’s disciples, the Saviour began to talk to the crowd about baptism. Then, the Savior highlights two of the traits of St. John the Baptist with two rhetorical questions addressed to the crowd. The first one refers to the strength of faith: ‘A reed shaken by the wind?’ The image of the reed shaken by the wind makes us think of the reed in the wind that is shaken on the banks of the river Jordan, but also of the uncertainty or inconsistency of a man's thoughts.

This question underlines St. John’s total detachment from earthly goods by the lack of the so-called ‘soft clothing’, clothes that provide comfort (Allen 1907: 115).

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<th>Luke 7.27</th>
<th>LXX</th>
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<td>7.27 &quot;This is he of whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'</td>
<td>Mal 3.1 ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψῃ ὅτι πρὸς προσώποι μου καὶ ἐξέφθη</td>
<td>27 οὗτος ἐστιν περὶ οὗ γέγραπται, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸς προσώποι σου ἵνα φιλάξῃ σε ἐν τῇ ὁδῷ ὅπως εἰσαγάγῃ σε ἐν τῇ γην ἣν ἤτοιμασασέως</td>
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John is portrayed as a person with messianic role. In the flow of Luke’s text, there is the antithetical parallelism between Luke 1.32 and 1.76, where Jesus is called ‘the Son of the Highest’ and John is ‘Prophet of the Highest’. This prophet will go before the Lord, as the prophet Malachi 3.1 and Isaiah 40.3. Now he is identified with ‘angel sent before Him’.
CONCLUSIONS

The four quotations from the Gospel of Luke, in which John the Baptist and Jesus are related, provide a chiastic structure. The texts are presented according to Jesus, who defines and self-defines Himself. As in the structure of ‘the infancy gospel’, where two children are presented in a parallel development process through literary synkritis (Luke 1-2), in Chapters 3-8 of Luke’s Gospel, we find the prophet John related to Jesus. That paves the way (A) and serves as ‘Angel’ (A’), understanding the overall message of Isaiah 61.1 that identifies the Anointed Messiah (B) from outstanding works (B’). In order to be a chiastic structure, the central element (C) is necessary. It is no longer to be found in an explicit quotation, but in a synthetic paraphrase uttered by Jesus:

Luke 5.31: Jesus answering said unto them, ‘They that are whole need not a physician; but they that are sick.

Luke 5.32: I came not to call the righteous, but sinners, to repentance’.

Often, though not always, the verse or the fragment that is in the center of the chiastic structure takes power or provides a theme key for the entire segment.

The chiasmus and the metaphor are ways to configure and transmit knowledge. We imagine the transmission of knowledge process from the transcendent to the immanent, and vice versa. The model is born after the experience was stored in the memory and then the stored data is reassembled in another model, etc. The chiasmus (Welch 1981: 43), the metaphor and the concept have comparatively a special status since they illustrate all the aspects of the picture, from the syntactic materiality of the chiasmus to its quality of the learning process.

The chiasmatic structure may be exposed in a single verse in an entire passage or even in a series of stories. Some interpreters have even suggested a chiastic structure for a biblical writing. Although the chiasmus of a single verse is best characterized as a rhetorical tool, the chiasmus used in longer passages may rightly be considered a literary form due to the fact that the author is asked to develop a broad outline of parallel and reversed elements, often deliberate attention being given to the central segment (for example, A B C B’ A’).

Identifying the chiastic structure in the individual verses, and especially in the larger sections, it helps to better understand the texts. Therefore, it is important to interpret the Bible paying close attention to the writing and the structure of texts, as well as to the text processing of larger sections. This can be best done by highlighting the text through the semantic units in Greek, which allows the interpreter to discover the symmetry and inverted pattern of the text or the texts. Often, the chiasmus is not visible in the English translation.

The chiasmus gives us insight into the patterns of ancient thought. Biblical communities enjoyed outlines and stories in a linear and logical course of ideas, were easy to memorize while appreciating the repetition that we sometimes find excessive.

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CONNOTATION IN THE LIGHT OF CONTRASTIVE LINGUISTICS
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Abstract
Connotation is a language universal, which is studied in the different areas of linguistics: semantics, cognitive linguistics, psycholinguistics, cultural linguistics, translation etc. In spite of long history of research there is no common opinion concerning the nature and essence of the phenomenon as yet. In the article the author presents the theoretical grounds of connotation from the position of contrastive linguistics and gives some examples to illustrate the thesis that connotative meaning is not less important than denotative one.

Key words: connotative meaning, denotative meaning, comparative analysis, interdisciplinary approach, translation.

Cambridge Advanced Learner’s Dictionary defines connotation as a “feeling or idea that is suggested by a particular word although it need not be a part of the word’s meaning, or something suggested by an object or situation”. As an example it gives the word “lady” which has connotations of refinement and excessive femininity that some women find offensive (CALD).

British Council which is always very accurate about promoting new teaching English methodology states that “the connotation of a word is its suggested or emotional meaning, as compared to its literal meaning” and that “It is important to raise learners’ awareness of the connotations of a word if they are to use them appropriately, although it is a complex and changeable area” (TeachingEnglish).

The aim of the article is to consider this “complex and changeable area”, to describe the concept of connotation and to demonstrate the importance of study of the connotative component of the word meaning in the comparative aspect, namely, in the view of contrastive linguistics.

Connotation is one of the universal features of the natural human language. However, before entering a linguistic vocabulary, as well as many other terms, which are frequently used in modern philology (e.g. concept), the word connotation has been functioning as a unit of logic and philosophical terminology. Only in XVII c. due to the creative alliance of a logician and philosopher Antoine Arnaud and professional linguist Claude Lanslo, who published “The Port-Royal Grammar”, a term “connotation” started to function in linguistics. Systemic consideration of connotation as an object of lexico-semantic research began at the end of the XIX and the beginning of XX cc. in works by K.-O. Erdmann, L. Bloomfield, L. Hjelmslev.

It should be noted that in spite of the long history of research, the theoretical elaboration and accumulation of linguistic facts connected with the notion, until now as an echo of its logico-philosophical background, connotation carries the stigma of second-rateness and inferiority in relation to denotation.
In the minds of many generations of philologists such pairs as *synchronic* and *diachronic*, *semasiological* and *onomasiological* are firmly settled. Connotation and denotation can also be placed among them. But I would like to stress the idea that these oppositions are the conventional ones. There is an absolute necessity of rejecting the simplified point of view on these pairs as mutually exclusive antagonistic essences. I would like to emphasize the reverse – 1) the urgent need for such dualities, which contribute to general and holistic comprehension of the object studied; 2) the equipollency of either of the two, the fact that existence of each of them is supported by the another member of the pair.

However, quite frequently, when speaking about denotative and connotative meanings, some researchers point out that denotation is the “real” meaning, and connotation – is just a co-meaning, additional meaning, supplementary but not necessary.

Thus, Y.D. Apresyan writes: “To characterize connotation more accurately, we can define it as inessential, but steady features of the concept denoted, features which embody the evaluation of an object or fact of reality, accepted and shared in this linguistic group. They are not included directly into the lexical meaning of a word and should not be treated as its consequences or inferences” (Apresyan 1995, p.159).

I will take the liberty to disagree with such approach, because to my mind denotative meaning is as relative as connotative one. Firstly, “there are no absolutely denotative languages, as well as connotative ones; any language is a combination of outspoken and unspoken, explicit and implicit, denotative and connotative. Moreover, under some circumstances the implied can become explicit, and explicit can “turn into” connotative “implication” (Kosikov 1989, pp. 23-24). Secondly, language itself on the whole appears to be extremely conventional phenomenon – in this statement we will follow and share R. Barthes’s ideas from his reasoning about spontaneity of language (Barthes 1986, p. 143).

Karl Simms, a well-known British linguist and philosopher, in one of his works, devoted to the problem of sensitive texts translation (texts correlated with some political, religious, ethnical or moral subject matters) writes: “…living in a world as one of the animals who speak depends far more on the connotations of words than on their denotations. And it is precisely in this respect that language – and therefore texts – is sensitive” (Simms 1997, p. 2). The author insistently emphasizes the impossibility of denotative and connotative meaning polarization, expressing an opinion that “…pure denotation might be a refuge from the otherwise sensitive nature of language. The fact is that there is no “pure” denotation in language” (Simms 1997, p. 2). Metaphor which is used by Karl Simms in respect of connotation and denotation interrelation is quite representative: “At every juncture denotation is infected by connotation, at least if we conceive of connotation as context. Thus, even a purely symbolic language must simultaneously refer to something, and be situated in a context whereby it makes sense or has a purpose” (Simms 1997, p. 2).

The description of the ideas connected with the evolution of the concept of connotation is presented in a number of works with almost identical titles, among which I would like to mark out “The History of Concept of Connotation” by V.I. Goverdovsky and “The History of Development of Lexical Connotation” by L.V. Kropotova. In the last paper the review of the most significant approaches to the study of connotation is presented. These are the ethnolinguistic approach by Eu. Nida; semiotic approach by R. Barthes; sociolinguistic approach by S. Bullon, O.G. Revzina; stylistic approach by D. N. Shmelev; psycholinguistic approach by O.S. Akhmanova, I.A. Sternin; linguocultural approach by E.M. Vereschagin; sociopsycholinguistic approach by V.I. Goverdovsky; lexicographic approach by...
Y.D. Apresyan; linguistic approach by M.M. Pokrovsky, A.A. Ufimceva, I.V. Arnold, M.P. Brandes and others” (Kropotova 2011 p. 37-44).

Current academic research of connotation is carried out mostly from the point of cultural linguistics (V.N. Manakin, O.L. Bessonova, I.A. Golubovskaya, V.I. Karasik, V.A. Maslova, V.N. Teliya and others), logical and communicative approach in linguistics (N.D. Arutyunova), semiotics (A.A. Ufimceva), contensive linguistics (V.I. Kodukhov, N.F. Alefirenko), cognitive linguistics (J. Lakoff, E.S. Kubryakova), psycholinguistics (A.A. Leon'tev, A.A. Zalevskaya, Y.S. Sorokin and others).

One can easily notice the repetition of socio-, cultural and psycho- components in the names of the enumerated fields. From my point of view – it shows that the change of the scientific paradigm has promoted the development of connotation theory at a new level. The change of the scientific paradigm is understood in the paper as transition from the era of structural approach domination, which considers a language as an abstract and static system, to the era of functional linguistics, which considers a language as a dynamic system and takes into account people, those who operate the language.

This paper is not going to criticize structural approach, vice versa, it should be noted that, within the framework of this school it was possible to create the system from chaos, to put in order and classify the bulk of linguistic material, to develop the English teaching methodology (both as a native and foreign language), to develop the linguistic methods of research which are successfully used in modern linguistics.

Nevertheless within the framework of structural approach the research of connotation was futureless; in fact the structural approach in linguistics presupposes a willful disregard of semantics and human factor in language. As for the connotation, no matter what position it is examined from, it is always connected with cultural and social factors, it is inseparable from the world of Homo Loquens.

The complexity of integral presentation of connotation is preconditioned by its nature – it simultaneously correlates with the human language, mind and consciousness. Most likely, that the interdisciplinary character of connotation, was one of the reasons which has been restraining the integrated consideration of connotation and further development of coherent theory in the area.

From the theoretical point of view a question about linguistic value and significance of connotation still remains open. “In spite of number of the distinguishing achievements – V.A. Buldakov writes – the majority of problems related to connotation until now have not been solved. For example, there is no a universally accepted common point of view on the linguistic status of connotation, its capacity, peculiarities of its structure, the primary aspects and directions of its research” (Buldakov 2011, p.3).

Most frequently connotation is linked to such concepts as estimation, emotiveness, expressiveness, figurativeness and imagery, associations and stereotypes. The absence of unity in the conception of connotation is proved by the fact that quite often the term connotation is used as a universal synonym to the contiguous concepts, and sometimes is even substituted by them.

Hence, according to O. Revzina, one of the widespread points of view on connotation is the opinion that connotative meaning is an equivalent of stylistic meaning. “Understanding the stylistic meanings as connotative ones – the author writes – has allowed to collect and generalize the phenomena related to the different language levels, phonetics and vocabulary, grammar and syntax and to formulate the holistic picture of the language stylistic system” (Revzina 2001, p. 438).

Quite often connotation is presented as an equivalent of association. Thus, M.A. Krongauz, commenting the dictionary interpretation of a word, i.e. semantic description of a word, emphasizes
that it consists of several parts, one of which is, according to his words, “connotation or semantic association” (Krongauz 2001, p. 138).

In much the same way K. Simms, describing the peculiarities of connotation in one of the texts he has been analyzing, has observed: “This would carry with it a further train of associations, or connotations, such as the alleged nobility and heroism…” (Simms 1997, p. 2). D. Kenny puts forward the connotative meaning as one of the fundamental factors contributing to translation equivalence and points out that connotative equivalence is achieved when “the source language (SL) and target language (TL) words are triggering the same or similar associations in the minds of native speakers of the two languages” (Kenny 2006, p.77).

Some scholars treat connotation as linguistic analogue of emotions and associations simultaneously. This approach is quite popular among translators. According to K. Malmkjær connotative meaning is “the different associations and emotions which expressions may evoke in language users” (Malmkjær 2006, p.9).

In other works ‘connotative’ corresponds to ‘emotional’. In particular, a well-known e-dictionary which the compilers name “Emotional Dictionary”, they also concurrently call a “Connotative Dictionary”, explaining that they created the Internet-Dictionary as a counterbalance to the ordinary denotative dictionaries (Emotional Dictionary 2011, p. 1).

The development of theory of connotation modifies interpretation of denotation itself.

Thus, British linguists and cognitologists V. Evans and M. Green point out that “according to the dictionary view the core meaning of a word is the information containing in the word’s definition. And this is a proper domain of lexical semantics” [Evans 2006, p. 208]. The rest information which is connected with the word bears the encyclopedic character and is bound to pragmatics, which is “an area that some linguists consider to be external to the concerns of linguistics proper” (Evans 2006, p. 208). Pragmatics and semantics are opposed to one another as a science which deals with the change of word meaning in the process of its functioning, on the one hand, and as a science about the meaning of a word, on the other hand. Thus, the authors sum up, from the position of “dictionary view” “semantic knowledge is autonomous from other kinds of knowledge” (Evans 2006, p. 209).

The above thesis is quite convenient for carrying out individual linguistic researches, but it clashes with the idea of a language as an integral synergetic system.

Cognitive linguistics on the whole and cognitive semantics in particular cast doubt on the necessity of strong contraposition of “dictionary view” approach, characteristic of formal linguistics, to functional or “usage-based” approach to the study of word meaning. “On what basis is it decided that a particular piece of information is ‘core’ or ‘non-core’?” – The scientists ask (Evans 2006, p. 211).

As an example, let us take the word spinster, which aroused in Middle English in 1325–75 with the meaning “a woman who spins or a woman whose occupation is spinning”. In modern English the word is defined in an explanatory dictionary as “a woman who is not married, especially a woman who is no longer young and seems unlikely ever to marry. Syn.: old maid”. A neutral, according to the explanatory dictionary entry, word grows into humiliating, pejorative definition in many contexts: “Like witch, spinster was a scareword, a stereotype that served to embrace and isolate a group of women of vastly different dispositions, talents, situations, but whose common bond – never having become half of a pair – was enough to throw into question the rules and presumed priorities on which society was founded” (Haskell 1988, p. 18). It is significant to point out that a word “bachelor” does
Stereotypes are changing in the course of time: “I’ve read that the term spinster isn’t considered so pejorative as it used to be to refer to a woman who has never married” (Wordreference.com, 2011), but the meaning of a word is relatively constant, not as changeable as cultural stereotypes. Language is a very conservative system which alters or modifies its sets of laws and rules quite slowly. Due to the expansion of tendency for politically correct vocabulary usage, there have been a lot of arguments recently over the usage of the word spinster. As a result in order to reduce the connotative distinctions between the words that define women and men, who have not been married, it was suggested to apply in English the word single.

By the way, those scientists who are engaged in research of connotation and regard it as an important property of language, consider so-called “politically correct language” as a harmful phenomenon, which has a destructive influence on language, as in practice it results “in leveling of axiological concepts of good and evil, good and bad, distortion of existent picture of the world, tearing down the generally accepted moral norms of traditional national culture and, consequently, deformation of human consciousness” (Buldakov 2011, p.8)

Thus, it is possible to say that a word can connote and denote the particular meanings. Connotation and denotation are “absolutely equal, but in language their semantic distinction is expressed formally and iconically: the structure of a linguistic sign, which includes denotative and connotative components, appears as an emblem expression which reflects the work of human mind. Denotation and connotation are identical in their ability to transmit and store information” (Rezvina 2001, p. 442).

Language is a sign system, and a sign is a certain convention, the result of agreement (conscious or unconscious) on ascribing a particular sense to something. “In order to carry out the communicative function, language must have the system of signs. A sign is the materially expressed replacement of objects, phenomena, concepts in the process of information exchange. Consequently, a basic feature of a sign is its ability to realize the function of substitution” (Lotman 1973, p. 40). So, denotative meaning is as conditional as connotative one, and both meanings can switch their roles.

The importance of study the connotative meaning of a word becomes especially evident when we compare the lexicon of different languages, as “the meanings of separate words <...> are remote from each other and are dissolved in the invisible scopes of linguistic consciousness of different nations. Most apparently semantic distinctions reveal themselves in forming figurative meanings and connotations which reflect the features of associative-psychological perception” (Manakin 2004, pp. 97-98). Thus, the study of connotation appears to be of current importance not only on the intralingual, but also on interlingual plane, especially if we take into account that behind a word an integral verbal-cognitive structure is “hidden”, which requires special background knowledge from the area of cognitive psychology and semantics.

Denotative meaning, which is fixed in usage dictionaries, is learned fairly easily, while connotative meaning, which is fixed fragmentarily and unsystematically in usage and translation dictionaries, remains out of sphere of a foreign language learners mastering. For example, in Russian: любопытный ‘aspiring to know something new’ has negative connotation, it can be translated into English as nosy; another Russian word, synonymous to любопытный is любознательный ‘aspiring to receive new knowledge’ has positive connotation and it should be translated as ‘to have an inquiring mind/nature, to be of inquisitive bent’. But in translation dictionaries both words are presented by
English equivalents ‘curious and inquisitive’ without any marks of pejorative or meliorative connotation.

As a result numerous errors arise from neglecting connotative meaning when learning foreign languages. As an example one can take the pair of synonyms famous and notorious. Both words can be translated as ‘known, famous’, the only distinction is connotation: famous has positive connotation, while notorious – negative. Hence, proposition “He is a famous actor” is not equivalent to “He is a notorious actor”.

Connotative meaning carries evaluative information; it is formed under the influence of social, psychological, cultural, historical and ethnographic factors and is preconditioned by cognitive activity of a man. Selectivity of human mind entails differentiation of connotation in different languages.

Connotative divergence of vocabulary generates translating difficulties, because it prevents from rendering all subtleties of foreign language, its expressiveness and frequently results in connotative losses in translation. In fact translation is “not only transformation of one linguistic system into another, but also it is a comparison of different cultures” (Goverdovsky 2007, 122).

Culture-specific connotative meaning should be not only revealed, but also represented in a proper way in translation. Effacement, ennoblement, qualitative impoverishment of target text belong, according to A. Chesterman, to “pejorative translating universals” which substantially deteriorate translation quality (Chesterman 2004, pp.215-216).

Connotative divergences and similarities present large interest from the cognitive linguistics viewpoint, because they provide the material which can be used in order to investigate the way human mind and consciousness work. Why, for example, in English, the word wolf has a disapproving meaning: ‘a man who often tries to have sex with the women he meets’ (in Russian they never use the word-equivalent in this meaning). In Russian the word волк also has negative connotation but the meaning is different: ‘untamed, dangerous, hungry person’. A number of proverbs are backing up this sense: Сколько волка не корми – он все в лес смотрит. – The leopard cannot change its spots. Голодный как волк. – As hungry as a wolf. С волками жить – по волчьи вьять. – The one who lives with wolves has to howl like wolves.

The question arises as to whether connotative meaning appears on the base of inner form of a word, motivation or metaphorical transformation. Currently there are more questions then answers as for connotative meaning and it seems that the responses can be provided by the research which is carried out in the field of contrastive linguistics.

Thus, for example, a research, conducted on lexicographic material (330008 dictionary entries) of the German language, revealed that the percentage of connotatively charged language material made up «on the average 65, 85%» of the lexicon (Buldakov 2011, p.13). Undoubtedly, in different languages this percentage will be different, but it makes the comparison of languages even more important, as
scholars have to establish qualitative and quantitative divergences, systematize the information which characterizes connotative originality of a language.

The necessity of further development of a word meaning theory, determination of significance and value of connotation is conditioned on the fact that “semantics of a word is not just a function of its structure, but a reflection of extralinguistic reality in the consciousness of society” (Komlev 2006, p. 125).

Comparison of languages at the lexical level in the aspect of their connotative distinctions will allow the scholars to trace the way languages «pack» semantic material in words, to define the spheres of connotative meaning realization in different languages, to expose divergences and develop language learning methodology which will emphasize the importance of culture-specific knowledge and thus help to avoid errors in the field of intercultural communication.

Taking into consideration that connotatively marked vocabulary units keep cultural and historical information the researches in this area are of great interest not only for the ethno-, socio-, cognitive, cultural linguists but also for translators, cross-cultural psychologists, specialists in the sphere of intercultural communication and historians.

To summarize the article, it is necessary to say that in the field of contrastive linguistics a new interdisciplinary science which can be named as a contrastive connotology has been arising – the science which will fill the gap in language-culture contacts in multicultural societies.

REFERENCES
ASPECTS OF ORALITY AND WRITING IN PLATO’S PHILOSOPHICAL LANGUAGE

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Abstract

We read, conceptualize and understand a written text to the extent that we are familiar with that text’s language. Languages are a reflection of the time and framework in which they are used. Besides the socio-political, economic, and cultural context expressed in and through the language used in the classical Greece, Plato’s philosophical language manifests the fundamental distinction, observed by Plato himself, between the oral tradition and writing. This paper is an attempt to search for answers and formulate new questions in relation to this distinction. What is the connection between the orality and writing on the one hand, and between cognitive and ontological space-time on the other? What is the degree of communicability expressed by the two? Where do we find this distinction in Plato’s philosophical language, both implicitly and explicitly?

Key words: Plato, language, orality, writing, theory of ideas

INTRODUCTION

The ancient Greece texts are an inexhaustible source of wisdom. Plato is widely known in the western culture by his famous theory of ideas. According to most exegetes, the unity of Plato's thinking is given by this proper theory. Our discourse rises some questions and searches the answers pertaining to Plato's vision on orality and writing, enveloping all, of course, in his concept about ideas. What is the relation between orality and writing, on one side, and between the cognitive and ontological space-time, on the other? What level of communicability has each of them? Where do we find the distinction in Plato's philosophical language, implicitly and explicitly? We'll start our research with some thoughts on language, supporting our argument especially on Humboldt's philosophy. Reviewing these thoughts about language will enable us to view Plato in a new perspective. Let's hope that our argument, along with its questions, will contribute even slightly to the clearing up of the aspects concerned.

LANGUAGE

Human life is possible only within a social context. From Aristotle we know that a human can exist as human only within a community, a social context and a language. Aristotle says that man, community/society and language are simultaneous. An argument about man's origin would imply an argument about the origin of society and language. Life means encounter and communication. Life is an encounter of the opposites, a unity of opposites. Life is the meeting "place" of the interior and the exterior, the limit/interval between the inside and the outside. The spirit (spiration and respiration) means inspiration and expiration, an encounter between the interior and the exterior. Without encounter there is no communication, no language, no life. The other is necessary so as I may encounter myself. I cannot reach myself without the other. We need alterity. We discover the identity only in/through difference. Any language is an identity in/through difference, and so is life.
Language is not an act (ergon), but an activity (energeia) (Humboldt, 2008, p.82). According to Humboldt, the language shows the nature of man, and the culture and the spirit cannot be conceived outside the language. "Even in the deepest isolation of the soul, the spiritual evolvement is only possible through language" (idem, p.74) "The language is a synthesis of all manners of thinking and feeling." (idem, p.74) "The languages are tied inseparably to the innermost nature of man." (idem, p.76) "The bond between the individual and the nation is based on the central point where the spiritual force is generated in its whole complexity, establishing any thought, feeling and will." (idem, p.77) The languages represents an activity of the spirit as the existence of spirit cannot be thought but in activity and as an activity. The activity is not only purely productive, but also transforming (idem, p.83).

The purpose of language is not in the outside of the language. The language isn't something given or born (generated) at some point. The language cannot be viewed as something already formed, a fate, a form or a product (an ergon). The language is something that is generated permanently. The language is born and evolves in any moment of time.

"The true definition of the language can only be a genetic one. The language is the perpetual effort rerun by the spirit to make the articulated sound able to express the idea" (idem, p.82). Any language is something infinite that evolves gradually in time, just like the man himself (idem, p.202).

According to Humboldt, a community/people is defined by a language. When we study languages, we study ourselves. The language of a people shows its way of thinking, its grasp on the world and life. The study of the ancient Greek language, especially the Plato's philosophy language, represents the way towards understanding his thinking. The study of languages helps us better understand our very way of thinking and manners of action. The languages are not pure, and we cannot establish absolute differences between them. The languages are interrelated.

The way we see it, an argument about the origin of a language is on the same level with the argument about the origin of man or even life. It's all in the language (the thinking, the world, the life). "Nothing can be excluded, as the language contains everything." (idem, p.78). "The language and the spiritual force doesn't progress successively and separately, they are rather the one and the same act - utterly indivisible - of the intelectual faculty." (idem, p.79). "The specificity of the spirit and the language structure are so blended that if one of them would appear, the other would have to be inferred wholely from the first." (idem, p.79). Without language there are no subjects or objects. A world of objects and subjects can only be depicted/thought in a language.

"An object is built by a subjective activity in thinking. A representation of any kind cannot be considered a plain and passive contemplation of an already given object. The activity of the spirit must combine syntetically with the internal action of the spirit, and this combination brings forth the representation, which becomes an object as related to the force of subjectivity...For such a purpose, the language is indispensable. As the spiritual effort makes its way with the help of the lips, its product returns to the ear of the speaker. The representation is thus changed into an effective objectivity without being deprived of its subjectivity" (idem, p.90). Humboldt expresses here the kantian idea which says the man cannot know the thing/object itself, only the phenomena (the representations). According to Kant, "a thing only exists in our representation of it" (Kant, 1998, p 332). Kant doesn't refer to language (Humboldt will, later) and observes that representations (the thinking) exist only in the presence of the language, the oration and the speaking.
“Only the oration is capable of such a thing. Without this transposition to an objectivity which returns to the subject, - a transposition that occurs permanently with the aid of the language even when we don't speak -, the formation of the concept would be impossible, like any effective thinking. So, even if we put aside the communication between two persons, the speaking is a necessary condition for the thinking of every person in the closed circle of his isolation. In its phenomenality, the language still evolves only in a social frame.” (Humboldt, 2008, p. 91). Without words there are no concepts/thoughts/ideas and thus no "realities" that are named/designated by/through these. „The concept that says the language designates merely the objects perceived previously doesn't hold ground. As there is no concept without language, so the soul doesn't have an object because this external object takes a complete essentiality for the soul only through the concept. Originating from the subjective perception of the objects, the word isn't a copy of the object itself, but the copy of the image produced by the word inside the soul.” (idem, p 94). Any language has its own peculiarity, identity and individuality. „As any objective perception mixes inevitably with the subjectivity, we may consider that any human individuality represents a particular view of the world, even separately from the language. A man lives with the objects exclusively perceived in the image presented by the language. Any language draws a circle around the people it belongs to, a circle that can be exited only by crossing into the circle of another language, in the same moment. Learning of a foreign language should therefore mean the accomplishment of a new perspective for the view on the world until that particular moment. Only because in a foreign language we always transpose, more or less, our vision about the world (better still, the vision about the world particular to our language), we have the feeling that we don't get a complete and utter result” (idem, p 95). „The language represents a concept about the world” (idem, p 77). „The man as a person is always integrated in a wholeness, a nation, an ethnical family to which that nation belongs, in the whole of the human species” (idem, p 74).

So, we observe that we cannot ignore/separate from this essential boldness of the being which is the language/the speaking/the logos.

Therefore, we believe that life, man and language come and go simultaneously. Any Big-Bang must unfurl them from the beginning. There is no world without language, man and oration. A universe that comes before life, man or language is an illusion.

These assertions may seem paradoxical, though we find them obvious. „In the beginning, there was the word” (logos-ul). In the Gospel of John, the logos comes before all. Heraclitus thinks that logos is the beginning and the end of all things, the one which ensures the unity of the opposites (Filosofia greacă până la Platon 1979, p. 334-336/ Heraclit, 41, 43, 44). The logos is the meeting "place", the departure point and the arrival point.

**ORAL LANGUAGE AND WRITTEN LANGUAGE**

Now, what connection is there between all these previous thoughts and the distinction that Plato makes between orality and writing? (between oral language and written language, that is).

We have put 2360 years of history between us and Plato. We're set apart by language. We're set apart by the social, political, economical and cultural context specific to ancient Greece. We can grasp what sets us apart, we can try to understand Plato and his writings but still we cannot "confine" him in some standard, unique and final meaning. That's because his writings don't tell only, but also show, and showing implies the orality which is previous to writing. We use the distinction between tell and show
as defined by Wittgenstein in *Tractatus logico-philosophicus* - for a better understanding of this analogy, consult our study (Nicoară, 2012).

In writing, the encounter is in fact a tele-encounter (a remote encounter), an indirect meeting, as opposed to the oral encounter which gives the opportunity of an immediate and direct encounter. The encounter only gives the opportunity, as the corporeal/biological proximity doesn't necessarily assume a cognitive or ontological one. According to Plato, (Platon 1989, p.160 – 306/ Republica, 508,509,511,516,517). people aren't all on the same level of knowing and being, and the anamnesis (Platon, București, 1976/ Menon, 81 a – e). means not only a cognitive road (transformation) but also an ontological one (transformation). This means that authentic orality - that can show, not only tell - occurs only when there is an encounter between people located or able to be on the same cognitive and ontological levels. Different cognitive and ontological levels include specific areas whose mutual communication is possible only as they are accessed or accessible.

Understanding Plato's thinking implies the awareness of a presence to a vertical dimension. An authentic dialogue takes place only in a vertical movement, in a presence on the same cognitive and ontological plane. In Plato, the communication, the intersubjectivity is authentic only mediated by a verticality, by the presence/action/involvement of the vertical, otherwise is just sophistic and doesn't convey either knowledge, or reality. The source of the whole reality and knowledge is To Agaton = The well-being, and the anamnesis is a cognitive as well as an ontological movement (dis-location). We learn from this that the link between people (the logos) is not/doesn't take place on the horizontal, but on the vertical, otherwise two abstract alterities or two absolute separate subjects cannot and never meet. This applies to the extent that we assume/postulate there could be a group of the absolute separate entities. While Plato didn't put this in writing, as Aristotle explicitly did, the former was aware that the man is a social being at the beginning, namely not alone, being thus multiple (the issue of solipsism is out of the question). The man is a man just as a man, amongst and through men. One is at first a multiple. The opposition between one and multiple is false because one (manifested one) is in the multiple and the multiple is in the one. The human subject can be a subject only as an intersubjectivity, but not in the horizontal sense, because the subjectivity is possible only through/in the vertical. The ego is the mutual boundary between the inside and the outside, between the interior and the exterior. We live at the limit, in the space between the exterior and the interior, we live in logos/communication (not horizontal, but vertical), we live through the connection between the interior and the exterior.

We know that Plato valued greatly the orality "a philosopher doesn't write down his most cherished things" (Platon, 1983: Phaidros, 278d:491) an idea developed in Letter VII (Platon, 1996 Scrisoarea VII:78).

Orality can show, orality can get additional answers to our questions/misunderstandings over the utterings. The feed-back is possible in orality. The feed-back is not possible in writing. We cannot ask Plato to explain his words, expressions or sentences. Anticipating maybe our difficulties in understanding, he contrived his writings as dialogues (oral writings, if we may say so). The orality is a relation which is potentially unintermediated, unlike writing which cannot ever have an unintermediarity either in potency, or act.

Any understanding takes place in a language, in a logos; and any "log" has its place in a dialogue. A connection implies at least two entities. Any relationship is simultaneous to those two connected entities. In our relation with writing we cannot take advantage of the answers from the author when we have our questions, nor of his confirmation on what we think we understood.
The senses of the Plato's words/expressions are possible provided that we never reach a unique convention, widely accepted, over his philosophy. We don't think we can ever reach something like that. Any hand-down (except orality) is a translation, and no translation will totally ever comprehend/consume/render the original. The orality can convey by showing, not just by telling. According to Plato, the transcendence is known/lived only through dialogue, namely in orality. In the absence of the author, the verifiability of his utterings will never be complete. So, our interpretations can be very divergent, the controversies only natural.

If this is the case, we can assume that we would be able to understand "anamnesis" and "getting out of the cave" if we were in a cognitive state/motion to be applied to being, too. We'll understand the same when we grasp/have the sense given by the author (Plato) to these words/expressions. In such a situation, one can say we speak with sense in consensus about the Idea. And, most likely, the "idea" in this context is a phenominalised "idea", accesibil to each person who practice anamnesis (analogy for getting out of the cave). But first we need to understand what an anamnesis really is: what does "getting out of the cave" mean? As long as we don't understand the sense of these expressions, it's a nonsense to us. The word anamnesis shows (don't tell, or tells insufficiently) what are the conditions in/with which the Ideas (the only reality for Plato) may become facts/phenomena. In what condition(s) an Idea can become something verifiable, something that can be seen? The condition is the "getting out of the cave". Yet, we don't know the meaning of anamnesis or "getting out of the cave". Also, we don't know the meaning of "to see", in Plato's view. To all these meanings we only have access through words, language and orton. Therefore, the orality, the speaking and the sounds are present in transcendence and are simultaneous to ideas, both ontologically and cognitively. Provided that each idea is a one-multiple.

We saw that Humboldt, too, considers that speech is a necessary condition for each person's thinking, and the persons – as it is known from Aristotle – can only exist in a community or a social structure. On the same note, we observe in Plato, too, the necessity and the previousness of the orality (speech or dialogue) in relation with the writing. Plato shows and underlines this idea especially and mainly through the dialogue structure of his writings. The dialogue is the form through which thinking may appear. Without speaking to others and/or to ourselves there is no thinking, and no thought can be expressed or imprinted. Every thought (idea) is a one-multiple, is an encounter (bond) between the universal and the particular. Exactly this bond is indicated by the word *logos* whose etimology means "to gather" or "to bind". Taking into account this basic meaning, the word came to express and imprint a rich semantic content during the ancient Greek and later (e.g. word, speech, discourse, thinking, reason). All these meanings contained by the word *logos* shows us - and we clearly believe - that Plato cannot separate thinking from speech. In Plato, there are different cognitive and ontological levels and areas, and each type of speech expresses its thinking. Therefore, a different level of being will manifest into a different type of speech and thinking. If we take this approach, we think that the much debated Plato's theory of ideas becomes a bit clearer. Plato's ideas are places when *one meets the multiple, general meets the particular*. Thus, the concept of participation becomes clearer too. The participation is the process where the particulars unwind/wind into the general (the universal), where the one becomes the multiple and the multiple becomes the one. This process takes place in each *log* (from *logos*), therefore in each idea.

Evidently, this development isn't explicitly present in Plato so we assume it as being our only view on the possible consequences and implications of Plato's philosophy.

These are just some thoughts, attempts at searching the answers, asking some instructive questions about some philosophical themes which we believe are of great interest because the being and the
knowledge will be eternal words/concepts/ideas that will show more than tell. The being and the knowledge are the limits in/through which we live and communicate, and shape ourselves along with our world.

This work was possible with the financial support of the Sectoral Operational Programme for Human Resources Development 2007-2013, co-financed by the European Social Fund, under the project number POSDRU/107/1.5/S/76841 with the title „Modern Doctoral Studies: Internationalization and Interdisciplinarity”.

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ESP ACQUISITION AND PROFICIENCY MONITORING BY MEANS OF MODERN EDUCATIONAL TECHNOLOGIES

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Abstract

The paper examines the issues concerned with the effective ESP (English for Specific Purposes) acquisition and students’ proficiency monitoring from the perspective of the competency based approach in the educational process. Among the analyzed problems are the following: modern educational technologies including multimedia courses and e-tests, cognitively-synergistic potential of “case-study” in ESP teaching at modern university, ESP acquisition and students’ proficiency monitoring on the basis of modern educational technologies.

Key words: modern educational technologies, multimedia course, e-tests, case study, English for Specific Purposes (ESP), ESP acquisition, monitoring, competency based approach, cognitive approach, synergy.

INTRODUCTION

The aim of the paper is to analyze the issues concerned with the effective ESP (English for Specific Purposes) teaching and students’ proficiency monitoring on the basis of the competency based approach in the educational process at classical university. The work aimed at students’ proficiency development by means of modern educational technologies is described as a prerequisite of teaching a foreign language at modern non-linguistic university.

The paper consists of the following sections:

Section 1 stresses the role of modern educational technologies (including multimedia courses and e-tests) in the frames of competency based approach in students’ ESP acquisition.

Section 2 reveals cognitively-synergistic potential of “case-study” in ESP acquisition at modern non-linguistic university.

Section 3 provides information about students’ ESP proficiency monitoring by means of modern educational technologies (including multimedia course and e-tests).

Finally, section 4 draws the conclusions.

1. NEW EDUCATIONAL TECHNOLOGIES IN THE FRAMES OF COMPETENCY BASED APPROACH IN STUDENTS’ ESP ACQUISITION

According to the Federal State Educational Standard of Higher Professional Education and the aims which it defines, foreign languages acquisition should be directed at students’ key competencies development. In this context the main competencies are communicative, socio-cultural and cognitive ones. In the conditions of switching from “knowledge based” approach to “competency based”
approach there arises the necessity of educational technologies of a new type. These technologies should let the teacher not only “build” the abovementioned competencies, but accentuate them, structure the didactic resources for developing these competencies, and stimulate cognitive potential of the students. All these requirements are met by modern information communication technologies (ICT / IT); their main function being to make the process of knowledge acquisition as active as possible.

Competency based education (CBE) focuses on outcomes of learning. CBE is adaptive to the changing needs of students, teachers, and the community. Competencies describe the student’s ability to apply basic and other skills in situations that are commonly encountered in everyday life. Thus CBE is based on a set of outcomes that are derived from an analysis of tasks typically required of students in life role situations.

The implementation of IT into the educational process at the higher educational institution (which is aimed at Russian education informatization) is the logical result of the civilization development where the forming core is information. The term “education informatization” is understood by us here as a “complex of socio-pedagogical reforms connected with the implementation of IT (information products, didactic technologies based on IT, etc.) into the educational systems” (Давыдов, 1999).

In our opinion, it is also necessary to emphasize the importance of IT in effective foreign language acquisition. It can be explained by, at least, two reasons:

- IT development, the increase of volume and speed of information transmission together with the newest multimedia teaching programs turned the PC into the tutorial;
- the Internet opened a wide access to various information resources, giving the opportunity to overcome the time limits and distance (Козлов, 2000).

The use of multimedia courses, online and e-tests and Internet-technologies help organize students’ activity (class work and homework) taking into consideration their psychophysical potential by means of differential approach to the tasks, training rate and speed. It helps come closer to the solution of one of the most acute problems in teaching theory which is the individualization in teaching and learning (Рообр, 2010).

**Multimedia Course “English” Structure**

To ensure the effective acquisition and monitoring of the students’ ESP proficiency the group of teachers from Foreign Languages Department (Tula State University) together with the specialists form Internet-Institute (Tula State University) designed the multimedia course “English”. The use of this multimedia course in the system of higher education is rational not only in class work (e.g. for learning, drilling, intermediate or final testing), but also for students’ self-instruction and self-control. The multimedia course can also be used for data-in monitoring of students’ ESP proficiency when organizing the students in mini-groups for training according to the level of knowledge.

The multimedia course “English” (Коньова et al., 2010) consists of 10 Units, which are a combination of teaching resources embracing all grammar rules and lexical topics (according to the work program) and organized into one instruction and testing system, which is very simple to use.

The main page contains the MENU with the following control buttons:

- **Work Program** (work program in the discipline “English” for Bachelors-non-linguists);
- **Course Book** (10 interactive lexico-grammatic units);
**Maximizer** (testing simulator with the possibility of statistical data obtaining in current monitoring; used for grammar and lexical skills acquisition, training and monitoring with the help of multiple-choice tests);

**Audio** (audio testing simulator with the possibility of statistical data obtaining in current monitoring; used for audio skills acquisition, training and monitoring when listening to monologues and dialogues);

**Video** (video testing simulator with the possibility of statistical data obtaining in current monitoring; used for audio-visual perception acquisition, training and monitoring and learning about life abroad);

**Navigator** (button necessary for contextual search for the required information without step-by-step going through the multimedia course and for optimally quick search for the required test).

The consecutive doing of all the exercises leads not only to ESP proficiency development, but also allows to diagnosticate the students’ ESP skills level.

The multimedia course goes together with a supplementary disk containing tests for monitoring and control only.

**E-Test “On Economics”**

The mass introduction of testing into the educational process at universities (and into the process of foreign language teaching, in particular) raised a number of questions, connected with its methodological and organizational sides: objective character of assessment, standardization of assessment system, etc. The attempt to solve this difficult task in the conditions of higher educational institution shows that such a complex and complicated job cannot be done without the appropriate theoretical basis, without definite methodological and technical support.

To begin with, it’s necessary to mention the fact that the development of the test is a long and difficult process which requires joint efforts of highly-qualified teachers and programming specialists. The researchers from the Association of Language Testing Europe (ALTE) offer a certain model of test development and writing. This model is a process of cyclic character with certain phases which are obligatory to be gone through from the moment when the need for a new test is realized up to the final result, i.e. the real test itself. There are five main phases: 1) planning phase; 2) designing phase; 3) development phase; 4) usage phase; 5) check phase.

The need for a new test gives rise to the planning phase. During this phase the data about the requirements to the test are gathered by means of target interviews and surveys and consultations with the specialists.

At the designing phase the potential users are defined and there appears the initial version of the test. Here the content aspects are discussed; the decisions about the appropriate volume of each test part and the type of the test item are taken, etc.

At the development phase the materials for the test are checked according to a number of parameters in the conditions close to those of a real examination. The shortcomings are searched for and eliminated, the rating scale is developed.

As soon as the initial phase is over, there starts a process of administration and assessment of the ready test. The test is sent to the educational institution where its effectiveness is checked and estimated.

The development of e-tests aimed at students’ ESP proficiency acquisition and monitoring was preceded by a long preparatory stage. At this stage we analyzed the informational and cognitive
potential of Foreign Languages Department (Tula State University) in order to detect the linguistic and didactic-linguistic resources appropriate for teaching and monitoring purposes. We selected and developed test-items directed at tracing and assessing of students’ ESP proficiency at all stages of their studying. We also selected material for different language skills monitoring (grammar and structure / vocabulary / writing / English for Specific Purposes / etc.) from the bank of online tests, e-tests, multimedia courses. To get the objective data about students’ speaking and listening skills we created a set of case-studies aimed at students’ “vocationally oriented English” level detection. Some study guides on work with video and workbooks on famous media companies’ audio materials were created by us. We studied carefully various vocationally oriented internet-sites.

Basing on the experience of the foreign test-writers (TOEFL, IELTS, CPE, etc.) and taking into consideration our own experience in the field of test development and writing (test items for Federal Internet Examination) we developed our own e-tests following the ALTE’s model. The test-items developed by us fully meet the requirements of Federal State Educational Standard and work programs on foreign language teaching.

In this paper we would like to describe one of the e-tests developed by us. It is aimed at effective monitoring of students’ ESP proficiency as one of the multiple monitoring tools. This e-test (Гладкова et.al., 2010) was highly appreciated by the experts at the International Conference on the problems of vocationally oriented ESP teaching and translation at modern university (Moscow, Russian University of Nations’ Friendship (РУДН), 2010). With the help of monitoring on the basis of the e-test we managed to reach a very important practical goal – to characterize the qualitative changes in students’ ESP proficiency level, which can be identified as knowledge, skill and competencies improvement at each stage of education.

The test is intended for ESP proficiency monitoring among the students of economic specialization on the topic “On Economics” (sub-topic “Money, Banking, Finance”). It can be used as a tool for “entrance”-monitoring in order to diagnose basic language knowledge on the given topic. Its use is also quite rational for intermediate testing as a monitoring tool of students' ESP proficiency dynamics. Final proficiency monitoring organized on this basis can also provide the exhaustive information about the compliance of the real training results with the planned ones. The use of this test to detect the residual knowledge of the subject gives valuable information about the ESP proficiency level of a particular student or in a group of student as a whole.

The interface of this e-test is rather simple: the generic page contains its detailed operating instructions. The structure of the e-test can be described as a set of four main parts – listening, reading, grammar and structure and professional vocabulary and terms – all in all 120 test-items. Step-by-step going through all the test-items let you get not only the statistics about the test results, but also diagnose the level of the student’s ESP proficiency.

The e-test developed by us goes together with the reflection element. This element gives both students and their teachers the opportunity to compare the real test results in the form of statistical data with how the student himself/herself assesses his/her ESP proficiency.

2. COGNITIVELY-SYNERGISTIC POTENTIAL OF “CASE STUDY” IN UNIVERSITY STUDENTS’ ESP ACQUISITION

“Case study” is a specific educational technology used to solve the educational tasks. This method comes from Harvard Business School (USA), well-known for its innovative educational work. In
foreign language acquisition, case study means comprehension, critical review and solving of the specific practical tasks (cases) aimed at students’ ESP proficiency developing and mastering. The task of the students is to comprehend the case to be studied, define the problem, and work out the algorithm, which will lead to the problem solving. The description of the case not only reflects the practical problem, but also accentuates students’ language knowledge and skills acquired before.

Case study is characterized by synergy, as the total effect from the group work with the particular case is better than the effect from the individual work with one and the same case. Synergy is the additive effect from one or more factors interaction, specified by the fact that their interaction is much more efficient than the separate components actions represented as a simple sum total (Evans, Green, 2006; Yin, 1998).

At the first stage of our research aimed at studying the cognitively-synergistic potential of case study method in ESP teaching at non-linguistic faculties we were able to single out several special features of this method. They are (Evans, Green, 2006; Bickman, Rog, 1998; Simon, 2009; Stake, 2005):

1) Case study has a cognitive integrity, which includes various levels of cognitive activity such as empirical level directed towards data collection and primary data analysis and theoretical level directed towards data analysis and interpretation.

2) Case study use in active ESP learning develops a skill to join the efforts of several persons and achieve an ultra-additive effect (1+1+1+1=S, where S > 4). Thus, the contribution of each case study participant is more than 1, because the efforts of the students and joined by the consistency of their efforts vectors (orientation to the one and the same objective, i.e. to the joint problem solving within the case study). This, in particular, stimulates the students to develop the professional skill of effective “team work”.

3) Case study doesn’t have a stiff frame; it allows introducing into the ESP classroom the necessary corrections and makes the process more flexible and adaptive.

4) The final stage of the case study presupposes “telling the story”, when the student shares the acquired knowledge and skills with the other students of the group.

In fact any ESP teacher can model a case study basing on his/her own experience and accumulated teaching resources. Having studied a number of recommendations provided in the scientific literature, we have made an attempt to demonstrate a rough procedure of modeling a case study for ESP teaching in the succession of the following stages:

1) Setting the problem in the frames of the studied lexical topic.

2) Strategic planning of the case study model: selection of a particular “case” containing vocationally-oriented vocabulary on the topic; selection of data collection and analysis methods.

3) Selection of the diverse authentic learning and teaching resources on the problem of the case study (in text, graphic, audio and video formats); it is a compulsory stage, which is organized by observing the object in its natural environment.

4) Different types of accumulated resources analysis: interpretative, cognitive, discursive, contextual, quantitative, systemic analyses, etc.

5) Primary generalization synthesis (e.g., in the form of Power Point presentation).
6) Case study model administration aimed at possible drawbacks detection and elimination. At this stage case study is assessed and the conclusion about its readiness to be used as an ESP tool in foreign language teaching is drawn.

7) Classroom case study discussion.

The task of the teacher is not only in searching for and presenting the learning resources logically, but also in moderating the classroom discussion, in encouraging the students to move from superficial thinking to the cognitive modeling of the educational process itself, in motivating them to participate in case study analysis and interpretation.

It is quite logical to mention that case study is introduced at the final stage of working with the lexical topic. By this moment the students are supposed to have learnt the essential topical vocabulary, including the terms and cliché-phrases necessary for the particular communicative activity (http://www.casemethod.ru, 2011).

Having analyzed scientific resources on the studied problem containing the empirical data from Russia and abroad, we came to the conclusion that case study method contributes to:

- **development of ESP proficiency** (vocationally-oriented vocabulary extension; learning how to use specific vocationally-oriented conversational formula and slang words; business culture development);

- **development of students’ cognitive potential** (acquiring new knowledge and development of general concepts; development of student’s independent critical and strategic thinking, ability to listen, take into consideration an alternative point of view and express his/her own well-reasoned viewpoint; acquiring general skills of unstructured problems analysis);

- **development of students’ synergistic potential** (“team work” ability; common sense development; development of responsibility for a decision made; development of the ability to find the most rational solution of the problem).

To sum it up, we would like to mention the following: the survey conducted by us proved that the students positively respond to the case study method in ESP learning. They interpret it as a game which helps revise the studied topics within the core curriculum, master their ESP proficiency and develop their cognitive potential while studying a foreign language. ESP teachers using case study method speak about some particular results:

1) students’ oral speech and writing monitoring proved the enlargement of their active vocabulary;

2) there was a detected increase in students’ motivation to learning foreign languages;

3) there was an improvement in students’ ability to analyze the problem in a foreign language individually and in group;

4) there was a detected positive perception of “team work” in ESP classroom;

5) more and more students understood the practical importance of the ability to communicate in a foreign language on the topics of the future profession.
3. UNIVERSITY STUDENTS’ ESP PROFICIENCY MONITORING ON THE BASIS OF MODERN EDUCATIONAL TECHNOLOGIES

The pedagogical term “monitoring” means “diagnostics, estimating and forecasting of the pedagogical process condition: its present and future development and results tracing” (Степановская, 1998). Students’ ESP proficiency monitoring provides the graduates with such a level of proficiency that fully meets the requirements of the state educational standards, the society and the individual in the real conditions of the pedagogical process realization. Thus, the abovementioned factors (graduate’s proficiency level and conditions of the pedagogical process realization) determine the way students’ ESP proficiency monitoring should be organized within a higher educational institution. Since these factors have a clear tendency to change in the course of time, the process of ESP proficiency monitoring should be being changed respectively. Nowadays among the acute factors, that determine the process of teaching, one can find education informatization and cognitive approach to foreign language teaching (as this approach gives the chance to model the principles of natural and artificial systems organization and functioning, e.g., the system of students’ ESP proficiency monitoring at all educational stages).

Students’ ESP proficiency monitoring is nothing but the process of deliberate and non-stop tracing, control and diagnostics of the students’ ESP proficiency, in other words, it is the process of information gathering and analyzing. The prior means of information gathering and keeping in the form of bulky archives and databases stayed in the previous century. Nowadays the search for information in the cyberspace causes no difficulties and takes a split second. Monitoring is work with information; it needs an information basis provided by IT.

One of the aims of monitoring in higher educational institution (Киселева et.al., 2007) is the development of multimedia courses, online and e-tests which can diagnose students’ proficiency in any subject on the basis of inner independent assessment of students’ success. The specific character of the pedagogical measurements and surveys which are done in the frames of monitoring result from the assigned aim – the assessment of degree of conformity between students’ proficiency level and state educational standard requirements.

In the conditions of modern education it is necessary to trace any divergence between the existing and the required levels of students’ ESP proficiency monitoring and eliminate this divergence, so as it could be possible to provide such kind of monitoring support which is necessary in current conditions of education informatization. To achieve this practical goal, in our opinion, there should be organized the special process of the non-stop e-monitoring of students’ ESP proficiency.

We do believe that e-monitoring in ESP teaching has a number of advantages if compared with the traditional one. For example, “electronic” presentation, processing and storing of controlling and measuring recourses satisfy not only the requirements of education informatization process. The benefit for the teachers and the educational institution itself is also evident.

Html-format allows introducing the audio-visual method of information presentation; this fact gives the teacher the opportunity to make the process of test preparation and testing easier, reducing the quantity of the instructional technologies in use to only one – a personal computer.

Moreover it is possible to save not only consumables but also teacher’s time spent on test results verification and analyzing; it is also possible to register test results data in a separate file in Department’s / Faculty’s info media database. Info media is not only a unique instrument for controlling and measuring recourses design, compiling and storing, but also a powerful means of students’ ESP proficiency data processing, analyzing and systematization. It is exactly the
department’s info media, where the work with the instructional lines of students’ ESP proficiency monitoring is done, teachers are trained, controlling and measuring recourses are chosen and used in monitoring, monitoring technologies are explored and experimentally tested, i.e. educational process informatization is done.

The concentration of data in one place and in one storage medium helps solve the problem of individual and group diagnostics of the students’ ESP proficiency more effectively and gives the opportunity to prognosticate students’ proficiency development, ways of improvement and further monitoring.

The effectiveness of multimedia courses, online and e-tests use as the monitoring tools was proved by the pedagogical experiment, which specific character let us pick out two special groups of students: a screening group (SG) and an experimental group (EG). In a stepwise way we also carried out the following actions:

- diagnostics of ESP proficiency initial condition before the introduction of multimedia course “English”, online and e-tests, a set of vocationally oriented case-studies;
- diagnostics of ESP proficiency after online and e-tests introduction together with studying on the basis of electronic and multimedia recourses and taking some improving measures.

The experimental work aimed at checking the effectiveness of the multimedia course and e-tests developed by us was done in the period of time from 2008 to 2010. In the course of the experimental work the students of EG studied English in the cyber classroom on the basis of multimedia recourses, online and e-tests and a set of vocationally oriented case-studies. The students of SG were taught according to the traditional methods.

The coefficient of the ESP proficiency indicators was calculated according to the formula: \( K = \frac{N}{M} \) (V.P. Bespalko’s knowledge diagnostics), where: \( K \) – a coefficient of the indicator under analysis; \( N \) – a number of performed operations; \( M \) – a total number of operations. In our research we chose 0,7 as a critical value of a coefficient of the indicator under analysis. If the coefficient is less than 0,7, the student’s skills are insufficient. If the coefficient is about 0,9-1, it means that the student’s skills are sufficient and he/she can move to the next stage of education.

The results which we got in the beginning of our experimental work are in Table 1.

### Table 1: Students’ ESP indicators in the beginning of the experimental work (2008)

<table>
<thead>
<tr>
<th>Students’ ESP indicators</th>
<th>Coefficient of the indicator under analysis at the beginning of the experimental work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listening skills coefficient</td>
<td>0,58</td>
</tr>
<tr>
<td>Reading skills coefficient</td>
<td>0,64</td>
</tr>
<tr>
<td>Grammar skills coefficient</td>
<td>0,55</td>
</tr>
<tr>
<td>Coefficient of contextual vocationally oriented vocabulary skills</td>
<td>0,67</td>
</tr>
</tbody>
</table>

Together with the students’ ESP proficiency monitoring we carried out complex work directed to non-stop detection of the causes of insufficient ESP proficiency. We also conducted discussions and
forums dedicated to the timely ESP skills correction. The described measures were also accompanied by the continuous modernization of test bank.

In the course of our research the groups of students taking part in the experiment were trained on the basis of multimedia course “English” together with the case-study implementation.

At the end of our experimental work we got the results proving the improvement of the indicators under analysis (Table 2).

<table>
<thead>
<tr>
<th>Students’ ESP skills indicators</th>
<th>Coefficient of the indicator under analysis at the beginning of the experimental work (2008)</th>
<th>Coefficient of the indicator under analysis at the end of the experimental work (2010)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listening skills coefficient</td>
<td>0.58</td>
<td>0.72</td>
</tr>
<tr>
<td>Reading skills coefficient</td>
<td>0.64</td>
<td>0.79</td>
</tr>
<tr>
<td>Grammar skills coefficient</td>
<td>0.55</td>
<td>0.7</td>
</tr>
<tr>
<td>Coefficient of contextual vocationally oriented vocabulary skills</td>
<td>0.67</td>
<td>0.77</td>
</tr>
</tbody>
</table>

The coefficients of listening, reading, grammar, contextual vocationally oriented vocabulary skills increased to the approximate value of 0.7. This fact proves the sufficient level of students’ ESP proficiency according to the selected indicators. The students’ progress was detected.

**Fig. 1. Students’ ESP Proficiency Dynamics**

We do believe that the multimedia course, online and e-tests developed by us proved themselves to be one of the promising forms of both classroom and outside-classroom work. Such a kind of activity directed towards ESP proficiency mastering helped us not only to improve the foreign language skills, but also to learn to use the knowledge acquired by practice. Yet, the multimedia and e-resources added some fascination elements to the process of ESP acquisition which allowed us to brisk up the students’ cognitive activity. All the mentioned things promoted the improvement of the students’ ESP proficiency and creative character of ESP acquisition.
Thus, the effectiveness of students’ ESP proficiency monitoring on the basis of multimedia and e-resources was proved by the positive dynamics and, in particular, by proficiency quality improvement (Fig. 1).

CONCLUSION

Drawing a conclusion, it can be mentioned that the use modern educational technologies (multimedia courses, e-tests, case-study) in foreign language teaching let us take into consideration not only the dominating cognitive style of each individual, but also his/her interest to the studied material together with his/her communicative abilities that helped us improve the ESP proficiency level of the students. With the help of the multimedia and e-resources developed by us we made an attempt to define the tendencies which influence the students’ ESP proficiency. At the current stage of our work we truly hope, that our multimedia course, vocationally oriented e-tests and a set of case-studies will favour the education effectiveness increase and will become an irreplaceable tool of students’ ESP acquisition and their ESP proficiency monitoring in the conditions of higher education informatization.

REFERENCE


LANGUAGE OF CONSCIOUSNESS AND UNCONSCIOUS WITHIN MENTAL STRUCTURE

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Abstract

The article is devoted to the research of mental integrity in interconnection of the conscious and unconscious. Long-term experience of conducting of the depth-psychological correction within the framework of psychodynamic theory and essential methodology, which has been worked out by Academician of the National Academy of Pedagogical Sciences (NAPS) in Ukraine by T. S. Yatsenko, allows to predicate that cognition of the unconscious is possible only in unity with conscious and stipulates transformation of simultaneous processes into discrete-conscious.

Key words: mental integrity, consciousness, unconscious, image, semantics, symbol, sign.

To make use of knowledge of applied psycholinguistics of speech, language and communication by a psychologist provides combination and complementarities of psychological and linguistic data in the context of mental integrity that is an interconnection of the conscious and unconscious from applied and scientific point of view. Depth cognition of mental activity is based on the knowledge of functional differences between the conscious and unconscious spheres in the presence of their autonomy. It is also based on the statement that cognition of the unconscious is realized only in unity with the conscious. It includes dialogical interaction of a psychologist with a protagonist in the process of psychocorrection.

In consequence of the discrete-one-sided understanding of mental phenomenon, traditionally, psychologists use standardized methods and academic skills through a variety of experimental procedures for measuring language functions of consciousness, leaving aside the unconscious sphere. Language techniques, that are used in the research, are often similar to those measures that are used in the process of speech diagnostic’s. Such approach is not sufficiently close to the cognition and understanding of integrity of the psyche in the unity of conscious and unconscious manifestations, including language differences between two spheres of the mental structure. A word has a real power. Language has an applied effectiveness because the procedure of the depth-psychological diagnostic’s introduces the conscious process to the unconscious in its objectification. In this process the relevance of understanding a community of linguistic characteristics by a psychologist-practitioner is accounted for the necessity of understanding abovementioned two spheres of the psyche.

I. A. Baudouin de Courtenay considered that psychological basis of a linguistic phenomenon lay in the direction of a rapprochement between the conscious and unconscious. I. A. Baudouin de Courtenay said: “Language is the essence of the mental phenomenon. It can not be analyzed, abstracting from its bearer”. T. Ushakova supposes that the first cry of a baby is a germ of the future language. It includes “external sound detection of internal mental state”. The external feedback is affecting on mechanism of forming a future language and a speech. Thus, in the investigations of an earlier period of ontogenesis of a child, scientists have been revealed features of a language development. It has been
shown that the birth of a baby is naturally inherited physiological mechanisms that initially appear in
the “form of minimal expression”. But the most important their peculiarity is a “spontaneous
manifestation” that is identical for all children in the world (those who hears and who does not hear
from the birth). Essentially, there is also an “independence from a society” (Ushakova T. N., 2006,
222). Jean Piaget noticed the importance of an early childhood naming acts. They are forming the
basis for the development of a symbolic function that implements the “representation” associated with
a symbol of the situation. On E. Bates’s opinion, the symbol “simultaneously is owned by his
assistant, and – under certain conditions – is separated from it”. Moving away from an object, the
symbol “allows to operate with it instead of the object”. As T. Ushakova considers, it is the beginning
of an abstract thinking (Ushakova T. N., 2006, 203). The possibility of rejection and abstracting from
the direct reality, according to I. Pavlov, can form a word that summarizes the “signal into immediate
signals” (Ushakova T. N., 2006, 40). Scientists of the linguistic ontogenesis have noticed that the
feature of babies perception is the external situation is perceived by them generalized, diffused,
“words and speech all around as if are merged with the situation” (Ushakova T. N., 2006, 201). Later
on, manifestations of this phenomenon can be observed when the object’s name for a child is an
integral part of the situation. H. Paul believes that language means are stored in the unconscious and
form a complex mental formations that have come through the sphere of consciousness while listening
other’s or own speech thinking (Ushakova T. N., 2006, 60). R Bond supposed that “the main thing in
the language is that it masters empirically” (Ryabtseva N. K., 2005, 240). Words are not conventional
signs. G. Leibniz emphasizes that they are not arbitrary and accidental. Only our ignorance does not
allow us to figure out the hidden reason”. N. Ryabtseva characterizes a language as vivid, meaningful,
multifunctional and implicative way to transfer implicit information. If the word is researched in
particular linguistic “microscope”, according to L. Novikova, it becomes well obvious that remains
usually invisible. “Mechanism” of the language is based on the fact that each of its unit belongs to
two lines that are overlapped. One line is linear, horizontal (it is observed in the text directly). It is a
syntagmatic line of words, where the unit is combined with other’s (from the Greek “syntagma” -
something common). The second line is vertical, hidden from us. It is not currently in a direct
observation, but it can be seen in the linguistic “microscope”. It is a paradigmatic line, where the unit
is connected with other’s by a definite association - a formal substantial similarity, opposition and
other connections (from the Greek “paradeigma” - example). Paradigms are forming interconnected
semantic versions (meanings) of the same multivalued word, synonymous lines, antonymous pairs.
Systematic character of the language and “mechanism” of its functioning are manifested in the fact
that linguistic units are stored in our linguistic consciousness not isolated but as interrelated elements
of the original “blocks” – paradigms. There is making use of the language is determined by their
internal characteristics. L. Novikov writes: “The word has the ability to generalize and at the same
time to mark individually something unique that can “replace” those things that we are talking about”.
The word is the unity of a sign and a meaning. It is distinguished an external, physical sign (graphic,
sound shell of a word) and internal – mental image of the written or sounding word (we can mentally
“pronounce” it). There is the internal, mental sign, which is closely connected with the external sign
and the appropriate meaning. With the help of internal signs and their meanings we form our opinions,
thoughts, think “of ourselves” by means of external – we translate our thoughts into speech (written,
external). We are making them available to others. It is a necessary condition for the communication.
Between an object and a sign there is no a direct connection: they are connected indirectly through the
meaning (concept). A characteristic of a human thought is to reflect the world as a set of correlated
concepts which are connected with corresponding words of the language. It allows by means of the
words to replace things: subject – concept – meaning – sign. The word (sign + meaning) through the
appropriate concept consistently associated with a particular class of objects. Semantic side of the
language forms a complex picture of the reflected world. The meaning is a specific linguistic reflection of the reality: objects, phenomenon’s, characteristics, relations (Novikov L. A., 1991, 15-16). A. Potebnya defines a language as “a continuous stream of a verbal creativity” (Ushakova T. N., 2006, 43-44). There is subjective and objective content in a word. The first content contains only one attribute. The second one can contain many attributes. A characteristic feature of the language, according to V. Humboldt’s concept, is the fact that it is the integrity which consists of dialectically related controversies - antinomies (Ushakova T. N., 2006, 40). The phenomenon of antinomies is presented in the integrity of mental structure, in basal forms of psychological defenses. T. Yatsenko emphasizes: “The conscious and unconscious are functioning under different laws, which express the essence of the antimony between these substructures of the psyche”. They are opposite part of one another and at the same time they are equivalent and oriented towards the preservation of the integrity. Although, they are differently oriented on the targeted values. These two substructures (the conscious and unconscious) do not exist without one another. The cognition of one of them may not be complete without taking into account the specific characteristics of influence of the other substructure. The conscious and unconscious are as semantically close to each other, as they are far in the nature of interconnections between them.

In depth psychology there has been, traditionally, regarded psyche into three aspects: dynamic (as a result of multidirectional mental forces conflict), energetic (energy distribution and orientation) and structural. In “The model of internal dynamics of psyche”, which has been worked out by Academician of the National Academy of Pedagogical Sciences (NAPS) in Ukraine by T. S. Yatsenko, there is presented all three components immanently. The conscious has social goals that a person can control. The unconscious is “aware” of all that is inherited the subject’s psyche, because it “sees homomorphically” the content of the conscious. The conscious can not “see” the content of the unconscious as resistances are preventing it. They are connected with “psychological defense mechanisms”. The conscious is determined by the external activity of a subject. And only afterwards there is the process of internalization, that is manifested in arguments, ideas. It is the bearer of a morality. The conscious is interpreted as a special higher level of a logical ordering of the mental activity of the subject. It has a focus and a periphery (“the dominant doctrine”). It expresses the symbolic content, stores it in a potentially conscious and can be actualized by means of volitional efforts. It subordinates to the laws of time, space and gender.

Scientists have been conducted a differentiation of a symbol and a sign as two the most important ways of representing the content of consciousness. There is: the sign has always a tendency to clarity and completeness, the symbol is open and unfinished. Unlike the sign for which the internal connection of form and meaning is not obligatory, the symbol and what it is symbolized, stayed together in an organic interdependence. Symbols, primarily, are focused on the unique personal experience and always emotionally saturated. Signs are focused on fixing a definite perfect content that is objectified in the process. The symbol operates in all plans or levels of the reality. Instead of this, the sign operates on one and the same level of the universe structure. The main difference and advantage of the sign lies in its uniqueness. And the symbol is inherited polysemantic meaning. The symbol, through the partial manifestations, helps to outline the whole picture. Unlike the sign system, the symbol has always emotional stress. Thus, it points to the involvement of the unconscious. A word as an abstract sign acquires emotional charge, synthesizing with a symbol. It carries out only a formal informative function without this connection. Therefore, under certain conditions, the word can become a symbol which has not only emotional charge power, but also a synthesis of internal semantic diversity. It has also an ability to read simultaneous expression of the conscious and unconscious spheres with all their conflicting relationships. In the process of symbolization operate mechanisms as
though during dreams interpretation procedure, namely: condensation, displacement, hint. Z. Freud was the first who noticed it. Long-term experience of conducting depth-psychological correction within the framework of psychodynamic theory and essential methodology, which has been worked out by Academician of the National Academy of Pedagogical Sciences (NAPS) in Ukraine by T. S. Yatsenko, gave a reason to add to this list such mechanisms as hyperbole, minimization, quantitative masking, schematization, violation of physical laws of objects, unnatural synthesis of objects qualities, compiling of some their elements, localization. These mechanisms include symbols in which the unconscious content is objectified (Yacenko T. S., 2006, 208). The unconscious is determined by internal mechanisms. It is represented mostly in fantasy images that are symbolic. “The unconscious image” controls a special “energy, which is independent from the consciousness” – emphasized C. G. Jung – it can have a strong emotional impact and does not objectify entirely on the surface, it also exerts a powerful influence from within” (Jung C. G., 2007, 215). Content of the unconscious is expressed latently, indirectly and symbolically. The process of objectification is restrained by resistances and psychological defenses. There is no direct transition in consciousness. It is not yield to an objectification by means of volitional efforts. A person is used to prove on his own experience to recognize that he “has in his disposition” the energy, which is not allowed to decide for itself”, - noticed C. G. Jung (Jung C. G., 2007, 63). The unconscious is based on displacements of the content into unconscious sphere that does not correspond to morality. It is a form of regressive, infantile way of self-organization, which is subordinated to “other logic” and has a symbolic activity. It is the bearer of infantile values “I”. It is a focus and a periphery which are synthesized in latent level. Functional features of the content are out of time, gender and space. Internal observation is hidden from the external one. It can be displayed only in the research, which involves the nature, the laws that are not available for a direct observation, – concepts. Inner world is reflected in various symbolic and sign forms. The unconscious is in symbols, and the conscious is in signs. The symbol is different from the sign and it is characterized by a polysemantic meaning. The conscious “wants” to be in objective categories of the reality, the unconscious – is in the imaginary, alleged. Symbols come from archaic forms of mental functioning (Yacenko T. S., 2006, 211) and they can objectify the unconscious content which consists of displacement impulses that are not accepted for consciousness of the subject. Displaced material may not be realized itself, as it is represented through symbols in drawings, fantasies, myths and fairy tales. The unity of the conscious and unconscious expresses mental activity as a generalized substance which is invisible and is not realized by the subject. The possibility to separate the archetype from the symbol appears at this moment. First of all the archetype does not exist for conscious in the context of volitional use of expression of latent psychological content. Archetype promotes the objectification of semantics of the unconscious in the unity of conscious and it is an assistant in its presentation (Yacenko T. S., 2011, 17). Under spontaneous condition of drawing the image expresses synthesized the conscious and unconscious simultaneously. That is why a psychologist has to understand the community and differences of the language, while analyzing psychodrawings in the process of dialogue with their author. Symbolism of drawing is that it can “tell” more than the author puts into its semantic consciously. In the test interpretation any symbol turns into a sign. The psychologist does not include vision image of the subject, logical relationships, associations between individual images and their elements. Thus, it is minimized multiple interpretations, and it is formed a gap in understanding the symbolic character of language of the unconscious and skills to decode it, showing the relationship between the images and their elements. The interpretation of the semantics of expressions is used in the process of psychocorrection in Active Socio-Psychological Teaching (ASPT) groups to identify depth-psychological factors. The procedure with statements requires from the psychologist developed diagnostic and prognostic capabilities, the ability to take into account the context of a subject and to identify personal problems of a person, his
conventional values, typical defenses that are determining the content of expression. Spontaneous statements about one and the same situation may be different. Exposure of its subtext promotes group members to realize their own infantile interest, which is generated by depth-psychological values. It enables to objectify hidden unconscious meanings from consciousness (“the tendency to weakness” “self-punishment”, etc.). In addition, spontaneous expressions clearly represent typical individual defense tendencies of the psyche, which are associated with personal problems. A psychologist offers to a protagonist “to assign” the situation, to get used to it, “to enter” in this role, “to try on” over himself and spontaneously unwittingly to give an expression. If it is difficult for him, it can be suggested to imagine his own situation.

Here is an example of psychoanalysis of the semantics expression in a problem situation.

Ps.: Imagine, that you came to the meeting and heard the criticism of the director in your side, who, on your opinion, treats you right. After the meeting, he invites you to an office room and says: “I criticized you so that no one guessed that I love you”. What would you answer him?

A. (to the director): I am pleased that you treat me positively. But what was the purpose of your negative statements to my address?

Ps. (on behalf of the director): I said that no one guessed that I love you.

A. (to the director): Certainly. I was going to take an offense on you, but if such thing I would not (laughs).

Ps. (interpretation to a group): We saw that love and kindness that were missing in childhood, belong to conventional values of the protagonist. A. does not reflect a reality and she is not protected very well, as she is ready to swallow “a bitter sweet”. This phenomenon is that the candy wrapper attracts person’s attention, and the sweet in it is a bitter. In an official situation the director gives “candy” in a bad wrapper, showing that there is love inside. (To A.): You do not care who “wraps up a candy”. It is important for you what is inside. Nobody knows the inner world of another person, because the reality supports its “wrapper”. Thanks to your statements we have seen that it is important for you rather not the reality but a desire, thoughts, a unity of opinion. Thus, the reality is pushed into the background for the desired values, which are derived from the infantile period. In the official situation the director so much criticism lodged about you that you had no idea about his true feelings. He had to repeat the phrase that proved his love for you. It is an important thing to communicate with other people, to learn indirectly means. And then a text conversation will be clear to whom it is addressed.

A.: When I was a child I often drew a girl, wrapped in a candy wrapper. I think that I drew myself.

Ps.: We see an individual filling of the archetype. Archetype is a collective unconscious, the universe, which is filled with the personal meaning. There are few things needed for the manifestation of the archetype: emotional experiences, unity, freedom - unfreedom, good – bad, love - hatred etc. When you were a little girl you knew that candy, it was something good and you were drawing yourself in the candy wrapper, as you doubted that you were welcome “gift” for parents. Doubts that arose in childhood were a stimulus to your thinking about the biological belonging to your mother.

A.: I also often drew a pedestal that is used in competition by athletes - the first, the second and the third places. I always placed somebody in a particular place. But I do not remember mine.

Ps.: If you drew the pedestal, one could think that you wanted to be the first. Possibly, you felt that your parents removed you from the “first place”.

A.: Yes, I did. The desire to be the first was transferred to my trainings and relationships with others.
Ps.: When you were thirteen, you went away from your parent’s house. What place did you take on the pedestal then?
A.: I was very proud of myself. I could be independent, strong and free. When I am free, I can do a lot of things. So I felt myself better. What I did not like to do at home, it brought me satisfaction in my independent life. I was a mistress in my house. And in parent’s family I was a maid. I felt that I was up a notch.
Ps.: Could you say that you had a blind competition with your mother?
A.: I was really a mistress in another sense.
Ps.: What would you say to the girl who puts herself on the pedestal?
A. (to the girl on the pedestal): I am very proud of you. You can take hard decisions. I want you to know that you can always rely on my support and love of close to you people. Because you are very important to them. Remember that you are not alone in your independence.
Ps.: Your words are revealing an idealized picture of relations with the parents. It looks like the girl has never had a question concerning the substitution for her in the hospital. So what if your mother did not replace you? It is impossible to understand her rigid behavior to you. If she is not your own mother, you can forgive her, realizing that the motives of her behavior are not caused by a cognition attitude.
A.: When I began to live separately from my parents, my feelings that I was not involved with my mother had gone. After quarrels with her, I had to leave the parental home. But sometimes she left the house. Then I began to miss her, because hatred to the mother was unacceptable to me and I wanted to get rid of this feeling.
Ps.: Did you feel alienation?
A.: Yes, I did. I distanced from my mother. It gave me the ability to love and to understand her. I think that I have succeeded this.
Ps.: Then why are you referring to the girl on the pedestal as if she has not distanced from the mother? The text that you have said is very positive, and I as a professional have to pull the previous text to reveal the contradiction of the psyche. It turned out that the girl was on the pedestal in order to get rid of her emotional experience. Because when you thought that you were not a native daughter for the parents, then you would not stand on the pedestal. Although, it was expressed the feeling of guilt. Obviously, you punished yourself, suffering, turning your aggression on yourself, because after a quarrel your mother had left the house.
A.: I was very worrying about her and was blaming myself that I drove my mother. I understood that she would not go far away from home, but I was still worrying.
Ps.: Were you and your mother leaving the house in turn? Then I have a question: “Who was an adult in this situation?”
A.: Sometimes I could not restrain myself. I was abrupt with my mother and told her all that I thought. But eventually I realized that my behavior was cruel. When the mother began to offend me, I answered her the same way. It was a kind of confrontation.

The abovementioned analysis of semantics’ expression confirms the importance of skills of the psychologist-practitioner to display a logical associative-shaped chain of objectification of a complex multi-system mental orderliness in its experienced and “out of experience” institutions.
CONCLUSIONS
There has been taken an important role of a professional ability of the psychologist-practitioner to understand the symbolic nature of the unconscious in the holistic approach to the cognition of the psyche in its conscious and unconscious manifestations. It is necessary to be able to decode its manifestations in their ordering system. There has been taken into account the content of archetypes and interrelationships between different elements of the images. The research does not exhaust all the aspects that require further studying.

REFERENCES
INDIVIDUAL, THE PERSONAL ENCYCLOPAEDIA AND THE CREATIVITY THROUGH THE MEMORY OF THE READ LITERARY WORKS

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Abstract

The protagonist of “The Mysterious Flame of Queen Loana” by U. Eco has a particular kind of amnesia – he doesn’t remember his name or who he is, but he remembers all the literary works he has ever read, including comics. Eco creates a collage of citations underlining the concept of the individual encyclopaedia which can be represented as a puzzle, but the individual with his personality and creativity is a piece of puzzle itself which creates a literary representation of modern views of quantum physics, especially the concept of the system of systems and the web of relations.

Key words: literary works read, system of systems, web of relations, memory, personal encyclopaedia, personal education, sensations, knowledge

1. INTRODUCTION

Eco’s illustrated novel The Mysterious Flame of Queen Loana was published in 2004. The facts which followed the publication are the same which can be found any time the novel is introduced or discussed. In the first place, the fact is given that Eco’s protagonist’s condition, who is trying to rebuild his past thanks to things, sites, the help coming from his wife and a few other close and dear persons, is almost the same, if not identical, to those of Gilles, the protagonist of Petits crimes conjugauox by Eric Schmitt, a theatrical work published in France in 2003. The second fact cited concerns the title taken from an episode of the comic serial Tim Tyler’s Luck, in Italian Cino e Franco, by Lyman Young. But Young was inspired by Rider Haggard’s adventurous novel, entitled She. These facts recall the phenomenon of citation, intuition, inspiration, but personal experience and knowledge also, and in a few words describe and demonstrate, in a practical manner, the concept of the system of systems and of the web of relations, which belong to quantum physics, or better, mechanics.

2. THE SYSTEM OF SYSTEMS AND THE NET OF RELATIONS

Every detail, even the most minuscule, is a system of its own, but is a part of a bigger system as well, which is in communication with other systems thanks to the web of relations.7 The data accompanying the first approach to Eco’s novel regard mostly the titles which follow the discussion upon the work,

7 A simple example: a mitochondrion is a system of its own, and is a part of the cell’s system, which in turn is a system which is a part of a characteristic tissue or an organ, which is a system which is a part of the organism, which is a system and a part of the environment system, with which is in continuous communication thanks to the web of relation. In this sense, every minimal system, even the basic one, is in continuous communication with all the systems which form the entire picture. in other words, the system of systems.
but open a view to the first explicative step of the systems concept. In 2003 Schmitt published in France *Petits crimes conjugaux*, a text for the theatre. Due to a banal accident Schmitt’s protagonist lost his memory and, with the help of his wife, is trying to reconstruct his memory through his personal effects, home, and the memories of his friends and acquaintances. In 2004 Eco published *The Mysterious Flame of Queen Loana*, whose protagonist wakes up in a hospital and finds out that he lost his memory, that is a part of it, and, with the help of his wife, who is a professional psychologist, is now trying to reconstruct his past, that is, to regain the lost part of his memory, thanks to his belongings, memories of his best friend, ever since their childhood days, things he has red, mostly those related to his childhood and adolescence at the home at Solara, where he spent part of his infancy and youth. The scheme structures of the works are far too similar to remain unnoticed. The next thread concerns the very title, of Eco’s novel. In the late 19th and early 20th centuries Rider Haggard, a writer fascinated by southern Africa and author of fantasy and exotic-adventurous novels, had an extraordinary success and for a long time enjoyed top popularity. In the 1880s saw the publication of his novel of adventure *She*, which not only had several reprints, but even two sequels. A few decades later, Lyman Young was inspired by this novel for one of the most popular adventures of his comic serial *Tim Tyler’s Luck*, which was published in Italy with the title *La misteriosa fiamma della regina Loana – The Mysterious Flame of Queen Loana*. The episode reappears as inspiration for Disney’s Mickey Mouse episode *Topolino e la fiamma eterna di Kalhoa – Mickey Mouse and the eternal flame of Kalhoa*, a comic book published by Walt Disney Company Italia and released on seventeenth September 1961. Almost half a century later the *Flame* reappears as the title of Eco’s novel. Besides the question of imitation and inspiration, in the case of Schmitt’s work emerges the concept of Jung’s collective unconscious. It is true that there are no reasons why two or more human beings, among the billions on earth, could not share a very similar or almost identical idea. This won’t be identical because thanks to the lows of combinatorics, they can only be similar. The realisation and publication of these similar ideas are directly connected to the chronological factor. All this elements are verifiable in the field of innovations, above all. The thread of the *Flame*, which from 1886 stretches up to 2004, concerns most of all imitation and inspiration. It is obviously not a case of simple imitation, in any of the cited works, but inspiration and the repeating offer starting points which need further elaboration.

In the 17th century G. B. Marino was nicknamed by his contemporaries a “thief” of others’ works. But Marino himself replayed that such is not truth, saying that only he who emulates and the plagiarists, never indicate their sources, to hide their own lack of talent. Marino always openly cited his sources, the entire biblical or mythological episode, and offered his personal vision of them. The well-known cited episodes can become personal at that level which can bring an author to be able to offer a personal version of the same, which even having numerous elements in common with the original source, praise many personal moments and interpretations, in other words - the final product even if is a personal adaptation is an author’s page. If Marino represents a textbook example of free personal interpretation and/or vision of an entire literary work, where and how it will be possible to find out and discover the details, the concepts and the elements which had the role of the first creative impulse, of the inspiration, because the citations in literature and in cinematographic art as well, are voluntary, open and intentionally underlined, because they represent a tribute to the authors who obviously are significant to who cited them, and even in this case the reasons and the motives are highly various. In his lecture on *Visibility* dedicated to the creativity, which is a part of the *Six Memos for the Next Millennium*, Italo Calvino offers, among other concepts, one which relates to inspiration. In fact, a single detail, just as an entire image seen or read, can produce an avalanche of other words or images creating a completely new work. The system of an image can connect and create new images or stories in unthinkable and unpredictable ways, also thanks to the web of relations. The combinations are
innumerable, owing to the multidimensionality of the system and to the relation which enables communication between the systems creating it. Mental associations are an example, because thought, starting from a definite system, passes through most various systems, and never in a linear way, only to stop, at least temporarily, in another definite system. Visionary talent is a part of the sphere of fantasy. The opera omnia of Jules Verne are an example of literature that can be called visionary, turning out in time to be true and exact. The chronologically longest step between visionary thought and scientific reality is represented in the work of Giordano Bruno and the quantum mechanics and physics. At this point the circle is not closed, because if by chance there can only start a development.

Returning to the concept of image, as a system of its own and as a part of the system, what is characteristic of Eco’s novel, even as to the definition of the genre is that it is an illustrated novel. The illustrations include some photos from the personal archives, the author’s illustrations, manifestes from the early 20th century and from the Thirties, some images of and from other books, and the most interesting ones of comics. Some of them made an époque, or else are typical products of a period, while some left their imprints on the protagonist’s infancy or adolescence. Some images contributed to the creation of significances, just as during the infancy of the protagonist, because explaining some of the concepts which made him curious. Other images gave significance, even plastic, at the readings, mostly of all the exotic and adventurous ones, which the protagonist had in years. Through some images, as he could understand only through pursuing his lost memory, the protagonist made new discoveries, mostly concerning the interests that arise with growing up and maturation. The last cited cases have in commune the power which activates and incites fantasy and personal imaginativeness, which creates the difference, even the minimal one, but perceptible, between the different systems, which never can be identical owing to the laws of combinatorics, which do not allow complete and absolute repetitiveness.

Images have a relevant role in literature, a practice traceable from the 14th century, through the Baroque when had their opulent expansive explosion, all the way to the experiments of the 20th century. But in our century they have had a practical role, too, and in this case it is enough to cite the pictograms and icons which appear on a simple monitor, or the use of emoticons in modern communication. The images which had influence on the formation of the born in the 20th century, and how it was for the Eco’s protagonist, are mostly book covers of fantasy and adventurous novels and of comics. If some images offer entire stories which can be read whatever the way the observer’s fantasy takes him, if some can be admired only in their complexity, without destroying their beauty with analyses, some create a world on their own, which interprets other worlds. Whoever was shaped by this kind of images will not have other visual interpretations of the worlds offered. In this specific case is about prefabricated imaginativeness, and an example, which I would call textbook one, is Disney. His comics and animated cartoons prefabricated images of many fairytales, and it would be enough to cite Snow White, who for us will always have the appearance of the young girl created by Disney. On this trail finds the collocation, the question of the fairytales illustrations. The first illustrators chose the clothing and the architecture of the 18th century, and the problem arose with the later generations following in their footsteps. Even today, a princess or a witch will rigorously be wearing Eighteenth-century clothing. Another very important discourse are Disney’s comics, especially Mickey Mouse cited even by Eco. It is obvious that, of all the literary works and comics he has read, Eco’s protagonist, cites Disney’s comics, because he grew up with them. But what gives relevance to Disney’s work is the fact that at the beginning of the novel the protagonist runs into a Mickey Mouse episode and recognises not only the fact that it is a second edition, but remembers the whole story. The title of the episode is Il Tesoro di Clarabella - Race for Riches, and before his pursuit of his personal memory becomes the mysterious flame, the protagonist calls the lost memory he is searching for
“Clarabelle’s treasure”. In this specific case it is a question of the chronological line, because at the beginning of the novel the memory is “the treasure of Clarabelle”, and the infancy of the protagonist was among other facts and things, marked even with, and mostly, by Disney’s comics. Later in the book, the pursuit of his memory and the memory itself become “the mysterious flame”, like those from Haggard’s novel, or from the cited comic of Tim Tyler’s Luck, which the protagonist could have read only at a later age. This fact does not concern the availability of the comic, but the interests of the protagonist himself, which obviously differ in adolescence and in infancy. If prefabricated imaginativeness removes creativity, because it offers to the reader the complete image, personal experience imparts a personal meaning, since for every single individual the experience and the acquisition even of a final image represents an unique and unrepeatable event, which can be connected to any other system thanks to the web of relations, rendering relevant personal experience, which has no equals, always due to the laws of combinatorics.

The role that an image, seen and contemplated in infancy, has in the life of a person, is explained in the cameo which Eco dedicates to stamps. Once, philately was in vogue, more than today, and the protagonist discovers his personal stamps collection, which he calles “…a receptacle of onerific images” (Eco, 2005, 254), and which seems much better than some old atlases. I personally believe even because stamps have an element of reality, which follows them, and the fact that they travel through the space. Two stamps come from the Fiji Islands and make the protagonist daydream intensively, and as he discovers from his wife that for him visiting the Fiji Islands has been an obsession. However he has never made the final decision maintaining the travel to take an entire month, since the Islands are on the other side of the planet. An image can give rise to an eternal infatuation, as this episode very well illustrates.

In the sphere of images Eco describes and pays homage to Giordano Bruno and modern science. Discovering a tin with an image which repeats itself, the protagonist thinks how much he must have meditated upon this as a child. As an adult he adds knowledge gained by experience, which is an element of the question of the system of systems. “Infinity, as seen through the eyes of a boy who has yet to study Zeno’s paradox. We learn as children the metaphysics of the infinite and infinitesimal calculus, though we are unaware of what we are learning, and it might be the image of an Endless Regress or its opposite, the dreadful promise of the Eternal Return and of the turning of the ages that bite their own tails, because upon reaching the final carton, were there such a thing, we might have discovered, at the bottom of that vortex, ourselves, holding the first carton in our hands” (Eco, 2005, 122). Towards the end of the novel Eco pay’s homage to Giordano Bruno’s idea of parallel universes and the innumerable possibilities, of what physics often calls the theory of the many worlds “…and if anything exists outside of me it is a parallel universe in which who knows what is happening or has happened” (Eco, 2005, 418); “… in one, I identified with Julius Caesar, I crossed the Rubicon and suffered like a butchered hog after being stabbed those twenty-three times; in another, I was Signor Piazza and I stuffed weasels; in another, I was Angelo Bear, wondering why they were burning me after so many years of honorable service. In one I could be Sibilla, wondering, distraught, whether I might one day remember our affair. In this moment, I would be a provisional I; tomorrow I might be a dinosaur beginning to suffer as the ice age cometh to kill me; the day after tomorrow I will live the life of an apricot, a sparrow, a hyena, a twig” (Eco, 2005, 419). In a crescendo of images, which superimpose one over another, meaning can be pluralised, but the most propitious comparison is that with a movie. A name as an indication of a key to reading and comprehension of the novel is the name of the doctor who takes care of the protagonist – Gratarolo. In fact, in the 16th century there was Guglielmo Gratarolo, a philosopher and alchemist, with mnemotechnique among his interests. Most of the fields which he had in common with the genius of Giordano Bruno. Alchemist, only because
scientist who thinks out of the institutional limits, who imagine and leave his vision to descendants, as seeds to think and rethink, because the synchronic moment doesn’t praise the receptors for the revolutionary thought. Mnemotechnique, then, exploits images, because visual memory is the most powerful one, and “The Flame” is an illustrated novel.

As an example of the systems and of the web of relations, Eco includes in the novel autoreference as well. The first case is the protagonist, who remembers only what he has studied, read and learned at school and out of the institution, but cannot remember his own name. The incipit is a clear in medias res: “And what’s your name?” “Wait, it’s on the top of my tongue” (Eco, 2005, 3). The return to the concept of The Name of the Rose is evident, because the protagonist, whatever his name was, he would feel and know and recall the same things. But not only, because there is a direct mention too. Chapter 14 is entitled The Hotel of the Three Roses, a citation of a detective novel by Augusto de Angelis, and on page 297 Eco writes: “Where was the Hotel of the Three Roses? Everywhere, for me. A rose by any other name”, with a direct indication to Shakespeare. The second case we can find in the protagonist’s name: Giambattista Bodoni – the typographer whose homonymous font, after more than a century, is still an example of elegance and clearness, which is an evident tribute to aesthetics.

3. LIBRARIES, EDUCATION, EXPERIENCE, SENSITIVE PERCEPTION – THE PERSONAL ENCYCLOPAEDIA

The protagonist is a system composed of the personal memory and individual experience, too. In this specific case personal library will be analysed, which creates and completes the personal encyclopaedia, intended as the sum of personal knowledge. In the case of Bodoni, it is a sum of school readings, remembered because the protagonist had to study them with particular attention, or because he just liked them, and of casual readings, the voluntary ones, read by free personal choice, following only his personal interests. Knowledge and experience, and experience intended as knowledge, born and accumulated by those readings, especially the aimed by the personal interest ones, represent and create a relevant element of personality. In this particular case it is a fact that, on the one hand we have reality and fantasy, and on the other, the readings, which influence in turn and contemporary the one on the others, reciprocal alimentation and conditioning the perception and the elaboration in continuous interactivity. In this picture music too has a part, but this is a subject requiring another article. The first memory is a citation homage to E. A. Poe, and in only one sentence, Eco pays homage to the greatest names of the detective novel – Simenon, Christie and Sir Conan Doyle: “Maigret? Elementary, my dear Watson, there are ten little Indians, and the hound of the Baskervilles vanishes into the fog” (Eco, 2005, 4).

The first part of Eco’s novel swarms with allusions to citations from the greatest writers because each of the words or periods or images which following one another recalls a well-known title or author, even if not cited directly. It is about word play, which just like sounds are almost immense but limited, and personal perception and individual use make the difference: the author with his creative thought filtered by his writing, and the reader with his personal system which creates his own significance. It is the play and the power of subjectivity, of various webs of relations which of one defined system create other systems or mould in a characteristic manner the existing ones. Not necessarily the iron mask which the protagonist feels on his head has to be a tribute to Dumas, but it is impossible not to remember him and not to mention him as an example. Eco offers a key for reading even for the question of encyclopaedia: “I’ll have to bring my encyclopaedia next time, but from what I remember, your memory is good. Except you don’t remember who you are” (Eco, 2005, 8). For science, that is, for medicine, Bodoni’s case is only common pathology, for statistics reasons, because amnesia is not
It is clear to the doctor that Bodoni suffers from episodic amnesia, because he does not remember the facts of his own life, what he has been through, but remembers everything he has ever read or learned. Bodoni should only reach the episodic memory through the semantic one. At this particular moment creativity comes in, because thanks to the imagination can present to himself the events, heard or read, as his personal, and should distinguish the memory of the reality he lived through of those offered to him externally. The creativity and the intelligence in the perception of the systems, in the individuation of the personal ones and those which become personal but have not been lived, are reflected even in doubt, and doubt is the result of experience and intelligence.

Bodoni’s sensitive experience always finds metaphors in what he has read, but it is interesting to note that in his specific case this is made of titles which in his school days lay well far out the scholastic and educational system. When in hospital he experiences a magnetic resonance test, he mentions Star Trek, when he gets on his feet for the first time, the Little Mermaid, when he sees himself in the mirror, Stevenson’s Mr Hyde.

The personal encyclopaedia and the library can be read in a sentence taking up an entire page, which is the product of the doctor’s request to write down whatever comes to his mind. As Bodoni exactly notices, in his head “… it was a maelstrom of memories that were not mine” (Eco, 2005, 19). It is a pastiche formed by fragments, beginnings of one phrase and others’ endings, lists of names of fantastic characters, literary characters, persons who have created the history and culture of Western Europe. Creativity can be individuated in the associative proceeding between the fragments, which passes through the connection of the meanings but as well through the words which changes the use mode, that is the signification from fragment to fragment, create a possible chain, which is the web of relations between different systems, which represent, depending on the specific case. Bodoni, aware of not having any memory of his own family, affirms that he has lost his feelings, and with them soul. Two concepts that resist any final definition, but situated at the same level of sensitive experience, rather than the educational one. The sensitive memory, even as experience which creates knowledge, is offered in the episode of the photography of Bodoni’s parents. He affirms that in the future he will remember the photo and not his parents. The image, just like the text which offers a thought or a description of an image, offers the personal sensitive memory too, and in this case we have the absence of the substance of the memory of one concept which collaborated at the construction of the lived life, and forms the system of the personal experience. An image is a re-evocation of memory as well, in all its aspects, which can be alike, but never identical. This makes a personality unique. Such subjectivity is characteristic of written memories, in other words of autobiographies. The being unique of an individual is even as well in subjectivity of the perception and of the elaboration of a situation, fact or case, which follows, while this in course, but later on too, and considers the offering of the personal sensitive and cognitive experience of itself too, at the contemporaries and at the descendants as well. The memory of the sensitive experience, as Bodoni notices by citing Proust and the madeleine, but the importance of which for the individual is underlined in the next quotation: “Sometimes the most helpful thing is the taste of familiar food, a smell – who knows? On these matters, literature has taught us more than neurology (Eco, 2005, 25). The meaning of sensitive memory for the integrity of the individual can be noticed even in the question of the chronological dimension, and if want to in the special one too, and mostly in the relevant question of the orientation of the individual in those. The system of the personal sensitive encyclopaedia consists of knowledge which drives and defines causes, motivations and effects, even the collateral ones, all of which collaborates in the orientation of the individual, in other words in the relation of his system with others, and the entire system itself, of which it is only a small part.
Eco describes the importance of the issue of the temporal dimension, mostly at the individual level, through the following observation of Bodoni’s wife: “You’re saying you no longer live in time. We are the time we live in. You used to love Augustine’s passages about time. He was the most intelligent man who ever lived, you always said. We psychologists can learn a lot from him still. We live in the three moments of expectation, attention, and memory, and none of them can exist without the others. You can’t stretch toward the future because you’ve lost your past. And knowing what Julius Caesar did doesn’t help you figure out what you yourself should do” (Eco, 2005, 29). The sensitive experience as knowledge and as system, which diversity between knowing the denomination and its application, in the sense of practical discourse and in the personal one too, give an exact form at the individual creativity and sensibility which give the complete usability at the chosen words. This is about the personal meaning and use which every word has for every individual, and is the minimal system which forms other, bigger, systems, which through relating to each other make every individual unique. As Bodoni affirms: “I know the names, but not how to apply them yet” (Eco, 2005, 30), just because of the absence of the sensitive personal creative memory. The question of free and voluntary choice, and not of data to remember or to forget, is clearly reflected, in the next observation: “And to think that there are lunatics who drink to forget, or take drugs, Oh, if only I could forget it all, they say. I alone know the truth: Forgetting is dreadful. Are there drugs for remembering?” (Eco, 2005, 55). For the memory and for the unrepeatable of the system of an adult individual, the inevitable element is the system of infancy, and Bodoni makes the scientific step in the pursuit of he is own memory, by returning to the place of his childhood, which preserves the readings that formed him and which introduces the simple character of Amalia, who takes care of the house and is, at the same time, the keeper of his past.

The libraries read, experience, sensation, that means the personal encyclopaedia are systems on their own, but thanks to the web of relations they communicate and interact. For this reason is difficult to treat them separately, and their formation takes place exactly in the period of the formation of personality, which is a unique system. An example is the character of Sibilla, Bodoni’s assistant, who he does not know how to act to. From his friend he finds out he was not a faithful husband, although as “awaken” he has never felt a similar impulse. Bodoni finds out that he has to be an authentic mentor, that he did not have a romantic relationship with her, but digging among the objective testimonies of his childhood he finds a portrait of a beautiful blond woman which amazed him just as it must have when he was a child. The woman in the image is too much like Sibilla. In this circle lies the key for his professional-fatherly relationship with Sibilla. In the doubt and resolution of it lies the importance of a conscious connection between the past, the present and the future, intended as a chronological dimension of an individual. The systems here given, for the very fact of their interactivity, will be clearer to analyse if we follow the chronological line of the protagonist’s discoveries on his travel through infancy. Creativity in the re-creation of the personal encyclopaedia reveals itself in those moments when the data from his readings are added to those offered by the family and his best friend: “Not only am I an amnesiac, but I may be living out fictitious memories. Gratarolo mentioned the fact that in cases like mine, some people invent scraps of a past they never lived, just to have the sensation of remembering “(Eco, 2005, 63). This reveals the importance of memory as a minimal point of reference necessary to proceed, in other words to orientate himself in dimensions, through every individual is moving the one of his own, the ambient and society in general, but most of all the one formed by the closest persons. The need of orientation which forms the experience intended as knowledge is natural and instinctive, and when there are no solid points the mind creates fictional subjective, ones, which can be close to reality, but just as well only pleasant and suitable, necessary to move forward. The web of relations which connects and allows communication between different systems, in Bodoni’s case is a labyrinth, because there are no solid points of
orientation. “I was in a maze. No matter which way I turned, it was the wrong way. And besides, what
did I want to get out of? Who was it who said Open sesame, I want to get out? I wanted to go in, like
Ali Baba. Into the caverns of memory” (Eco, 2005, 75). It is possible to find the way out of a labyrinth
by observing it from above, and at the same time admire its beauty, which is possible thanks to
intelligence and fantasy. But to be able to do so, a minimal solid reference point is needed for the
necessary orientation.

Imagining the web of relation and the system of systems in three dimensions, Eco’s metaphor seems to
be the most suitable one, in his protagonist’s case. Finding the books, the comics, his school books,
notebooks and exercise books in the attic, Bodoni finds his personal Ali Baba’s cave, but the most
authentic cave is the chapel, with the only possible access through a trap door in the attic. There he
created and build the most authentic formation of the personal encyclopaedia. It was not a cemetery of
his past found in the attic, evident to anybody, where only sensations were absolutely his personal. In
the caveau – chapel even things were only his, the most intimate possible. It was the “Time’s
Temple”. During the rediscovery of his own childhood, Bodoni finds out authentic testimonies of the
bygone times, and the most characteristic is an example of the Fascist period. If a comic in 1932 was
in its original version, in 1941 it was already Italianised. The names of the places and the characters
were Italian, in accordance to the clear dispositions of censorship. But Bodoni asked himself if he, self
educated in the fantasy literary genre and taste, when reading novels and comics distorted by
censorship understood that those were not his compatriots and that they lived in a period previous to
his birth. Probably, at the time, this fact was irrelevant to him. But there was something else that
Bodoni found relevant – by finding the books he instinctively collocated himself in the exact place
where he read and absorbed them in his childhood, clearly bringing in the relation and dependence
space, time, and the moment relevant for the creation of personal encyclopaedia.

The written and the paper printed form have the capability to be immune to time. Sound, on the
contrary, has a double value. A period gramophone reproduces the sound of the period records exactly
like in that specific period. The same sounds are available today, but technology has changed, even in
better, the quality of the sound. A radio, on the other hand, even if from a specific past period,
transmits only the present sounds. Exactly in the Fascist period, and mostly during the Second World
War, the radio was a status symbol because not everybody could afford one, and it had the
significance of a window open to correct information, represented at the time by Radio London. The
natural conclusion is that the radio has a determinate historical role. For the pursuit of his memory, the
sounds of the radio mean the re-evocation of the sensitive experience, because a word re-evocates
another one, but even that one has a sound, besides its meaning. The re-evocation of childhood reading
sensations can be like a fairy tale for an adult. The grandfather’s records and the gramophone were
“like the frozen words of Pantagruel” (Eco, 2005, 165). Whereas the radio involves an entire semantic
system: “And then during the war the only heated room was the kitchen, so we moved the radio there,
and in the evenings, with the volume turned way down, otherwise they’d have thrown us in jail, we’d
listen to Radio London” (Eco, 2005, 167). Memories which almost all the Europeans share. Bodoni
 opts for a chronological full immersion: “That is to say, when I was reading my books and notebooks
from fourth grade, 1940-41, I would also browse through the newspapers from the same years and,
whenever I could, put songs from those years on the record player” (Eco, 2005, 179). And from this
scientific method arises an observation which can define memory in general: “Other days (five, seven,
ten?) have blurred together in my memory, which is just as well, since what that left me with was, so
to speak, the quintessence of a montage” (Eco, 2005, 178). For this particular period Bodoni finds a
direct voice which offers a deep and synchronic testimony, and which he was able to understand only
as an adult: “Across a distance of many years, my grandfather was giving me a great lesson, civic and
historiographic at once: You have to know how to read between the lines. And read between the lines he had, underscoring not so much the banner headlines as the inbriefs, the also-noteds, the news one might miss on a first reading” (Eco, 2005, 179). Bodoni finds out that the regime journals did say the truth, even if they didn’t discover the details, above all the uncomfortable ones, because his grandfather, on margins, near the articles used to add RL – Radio London and the number of the fallen.

Bodoni discovered the typology of the school education under the regime, which taught not to speak about the present, and to be polite and ready for the war. But as an adult Bodoni forgot that children are very good at distinguishing the fantasy from reality, and it is from their equilibrium that personality is formed. But, as he noticed as adult, his personal conscience was formatted, in those very years, and the source was astonishing but not illogical. On the one hand there was the images and Fascist education, result of censorship, voted to create stereotypes, only a tool of the regime, unambiguous and unilateral, excluding a priori any other possibilities of arguments and thought. At the other hand there were comics and literature, which in that specific period were held at the margins, but were free from censorship and institutional creative criteria, fruit of thinking based on facts, which in many cases were individuated by direct observation. It is just the margin, and in many cases the derisory gaps that give immunity to the authors, because considered as harmless and worthless. But: “It might be that the books that had marked my childhood most indelibly were those that sent me smoothly back to my adult, impersonal knowledge” (Eco, 2005, 149); “Clearly I was encountering heroes in those ungrammatical albums who differed from the ones put forward by the official culture, and perhaps in those garish (yet so mesmerizing!) cartoons I had been initiated into a different vision of Good and Evil” (Eco, 2005, 240); “and it was probably through the comics that I had laboriously constructed a social conscience” (Eco, 2005, 242). The first contact with free journalism and with its onerous meaning happened precisely through a comic, and it is indicative that it was Disney and his Mickey Mouse (a.k.a. Topolino). The episode (Topolino giornalista) “… was Mickey Mouse Runs His Own Newspaper: it was unthinkable that the regime would have allowed an article about freedom of the press, but clearly the state censors did not consider animal stories to be realistic or dangerous. Where had I heard "That’s the press, baby, the press, and there’s nothing you can do about it"? That must have been later. In any case, with scant resources Mickey Mouse manages to set up his newspaper, the Daily War Drum—the first issue is full of typographical errors—and continues fearlessly to publish all the news that’s fit to print, despite unscrupulous gangsters and corrupt politicians who want to stop him by any means necessary. Who had ever spoken to me, before that time, of a free press, capable of resisting all censorship?” (Eco, 2005, 241 - 242). Sensitive experience is the element which decisively contributes to the singularity and being unique of the individual system. Sensation eludes an exact verbal definition, and a description of it can only bring closer the idea of experience. The “mysterious flame” from the title contains precisely this meaning. It is a vague sensation, but for who is experiencing it is definite, just as the mystical experience which can be understood only for one who experienced it, because he has the knowledge of it. For the individual who experiments it, it becomes concrete and definite, above all at the moment at which he individuates the stimulus and puts in relation the sensation and the concrete detail. “I would say. …a mysterious flame” (Eco, 2005, 67). “I don’t know-that’s what came to mind” (Eco, 2005, 68). This particular sensation, which Bodoni defines the mysterious flame, recurs often during his pursuit of memory, arises from the things, the readings, the various stimuli he discovers re-finding himself. We find out that this sensation is not a single one, but various which all enter the same category. The readings in the attic, for example, provoked a “gamut of mysterious flames” (Eco, 2005, 117). One of the discoveries provoked a flame which can be intended as the key for the comprehension of all the flames: “Looking through the other albums, in a crescendo of mysterious flames that had me burning
through one issue after another, I discovered heroes my schoolbooks had never mentioned. Tim Tyler and his pal Spud” (Eco, 2005, 237). “Among the many Tim Tyler’s Luck albums, I finally stumbled on one that made me feel I was on the cusp of some final revelation. It had a multicolored cover and was entitled The Mysterious Flame of Queen Loana. There lay the explanation for the mysterious flames that had shaken me since my reawakening, and my journey to Solara was finally acquiring a meaning” (Eco, 2005, 251).

The Flame of the novel is a metaphor for love, which, observed from a strictly scientific point of view, is the “underhand” program of the nature, which guarantees the prolongation of the species. In this sense the Queen’s Flame guarantees eternal youth and life, even through genes heredity – the character peculiarities, talents, defects become eternal. The childhood fantasy, even in this case, plays a decisively relevant role: “You read any old story as a child, and you cultivate it in your memory, transform it, exalt it, sometimes elevating the blandest thing to the status of myth. In effect, what seemed to have fertilized my slumbering memory was not the story itself, but the title. The expression the mysterious flame had bewitched me, (…) And years later, my memory in shambles, I had reactivated the flame’s name to signal the reverberation of forgotten delights” (Eco, 2005, 253). At this specific point the problem of stimulus reappears, because a story, a sound were the beginning and the cause of an elaborated and significative sensation, which obtained a value when the precise idea of the sensation, was created, even if abstract. Bodoni’s research of the past cancels the conventional chronological dimension, because in its core it is not different from the research of the future. The unknown is present in both the cases, which Eco indicates in the story of Pipino who is born old and his first moan is his last breath. The process is the same, only the extreme points, the beginning and the conclusion, are reversed, and what is in the focus of the interest is the process, which makes the starting and the ending points irrelevant. The pursuit of the stimulus, of the cause, can offer the answer to the question who we really are. For Bodoni, this was the primary question: “In any case, it was undeniable that there in Solara every word gave rise to another. Would I be able to climb back up that chain to the final word? What would it be? "I"?” (Eco, 2005, 112).

The reference point for something that obtained the meaning of a stimulus, Bodoni found out reading the poetry he wrote in high school. He found out that the Contained Creature he sang was Lilla Saba, a girl he fell in love with, at first sight, according to his best friend, when he saw her coming down the school stairs. The details which connect his recent life to the girl are multiple: the name – Lilla is endearment for Sibilla. And this is another important element which puts in relation his particular connection with his assistant. It seems he has spent his life in search for Lilla, but she died in Brazil, at the age of 18, and how is given to understand, it was due to the syphilis her older boyfriend transmitted her, in high school days. Bodoni chose Lilla, first to give a concrete face, an exact feature to the vague sensation of the flame. In the beginning the stimulus was a comic, the creativity moulded and developed the idea of the sensation itself, trying to give to the same another favourable at the necessities of interests of the adolescence. In the end, Lilla became Bodoni’s mania, a sort of his raison d’être. The only thing Bodoni really yearned for was to see Lilla only once again, and to make it more difficult, the only detail he aimed at escaped his visual memory – Lilla’s very face. In this sense the girl’s face becomes the engine detail, the source of his knowledge. During his febrile pursuit, Bodoni had another ictus, but it was provoked not because he saw Lilla’s face, but because he made a sensational discovery related to his profession only. It was a Shakespeare “the First Folio of 1623, complete, with a few faint water stains and ample margins” (Eco, 2005, 298). For Bodoni this was “an invitation to return to Milan, to the present” (Eco, 2005, 298). Instead “to the present”, Bodoni returned to hospital with a second ictus. But, the “conscious coma” gifted him with the return to the pursuit of the key detail of the relevant sensation. In this sense the research and the discovery are comparable to the answers to rhetorical questions. The intuition brings Bodoni to remember the last
phrase of Martin Eden, “at the instant he knew, he ceased to know” (Eco, 2005, 129). Knowing, and not being able to enlighten the close ones, is probably the most painful and disappointing experience of a meaningful discovery. Towards the end, the self-questioning about the possible realities in the parallel universes, is proper curiosity about the self-existence. The continuation is a crescendo of images and songs, of persons who had some importance in Bodoni’s life. It is the conclusion of a circle, because it begins with literature, with words, and ends with words and with comics’ images. The only real element are the stairs of the high school – the concrete and definitive special point, and as such a reference point which gives the possibility to see, with the mind, the stimulus for excellence. It is the circle of memory, of experience, of a personal system he shared with others, but inside the system it has a unique function. With all the goodwill, and the parade of faces and sounds, which Bodoni finds meaningful, he is aware of the approach of the detail which has the vital importance for him, but before he is able to catch a glimpse of it, he passes away.

4. INSTEAD OF A CONCLUSION – THE FOG

There is a thread which passes through the whole novel, from the beginning to the end – the fog. All the way from the introduction the protagonist keeps cites referring to fog, and if at the beginning that does not seem strange, considering his particular condition, the fog often recurs as a concept, a metaphor, a citation, giving a particular rhythm to the entire novel, influencing even the perception of the meaning of the content. At a certain moment the protagonist discovers that he has always been fascinated by fog, and he has collected literary citations referring to it. As an atmospheric phenomenon, fog is particular for being extreme, because characteristic, and people either like it or dislike it, there is no neutral ground. Fog as a metaphor can be used and applied in innumerable ways. Coming back to the concept of Bodoni’s pursuit of memory, which recalls the postulates of quantum mechanics, it can be interpreted as the tissue which connects everything, the known and the unknown, the visible and the concealed. The novel itself is a sum of many possible connections, and as such a literary example of the most modern theories. In this specific case, fog is a clear metaphor, because it wraps up what we know, what we are certain of, and what due to the fog we cannot foresee. But it wraps up even what we imagine because we do not know well enough, which is feeding our fantasy. The Mysterious Flame of Queen Loana is a literary example of the system of systems and of the web of relations. Adding the system of every single reader, the web of relations and the systems in contact multiplies in exponential manner, obtaining almost innumerable personal experiences of what has been read, but never two identical ones. And the “Flame” is “mysterious” because not evident to all. The whole picture of the novel is fully syntonize with the visionary and revolutionary theories.

REFERENCES

DEVELOPMENT OF LANGUAGE AND PROFESSIONAL COMPETENCES WITH THE HELP OF AUTHENTIC MATERIALS AT SLOVENE FACULTIES

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Abstract
The article describes challenges faced by university teachers of foreign language for specific purposes after implementation of Bologna programme in Slovenia. Namely, the number of lessons is reduced, and teachers strive to achieve efficient pedagogy process. Due to the lack of proper textbooks for special oriented courses, teachers frequently use authentic materials. My study shows what authentic materials Slovene teacher use, their preferences, the purposes of usage, the language and professional competences they want to develop and eventual problems. Furthermore, comparison of teachers’ and students’ attitude towards authentic materials is presented. The aim of this article is also to prove that authentic materials are indispensable at teaching foreign language for specific purposes.

Key words: authentic materials, foreign language for specific purposes, language competences, professional competences

1. INTRODUCTION
At Slovene universities, teaching foreign language for specific purposes became even more challenging task since the number of lessons is mostly reduced to a half with Bologna programmes. This means that the same material should be crammed in a shorter period of time. On the other hand, Bologna process also brought about a new type of work for students - individual work to which a considerable amount of hours is dedicated. Thus, the students’ workload is excessive, and they are expected to take on more responsibility for their own learning.

Course design is in many cases a considerable and essential part of teachers’ workload. They have to plan the activities, as well as provide and adapt proper materials, which cannot be always found in textbooks. Also, they should know what the students need to learn and what topics should be included. By asking themselves how the learning outcomes are achieved and what kind of methodology should be applied, the teachers search for appropriate materials to be implemented in their lectures. In short, they need to do needs analysis in order to teach students the particular kind of language and communicative skills needed for the specific purpose. In limited time, students should develop skills and strategies in order to use them after the course is over. Therefore, teachers should identify attitudes, needs and potential of students, and they need to find such materials to fit into teaching situation. Teachers’ concern is also how students can learn more effectively, so they could design their course more dynamic and interactive.
2. PURPOSE OF THE PRESENT STUDY
Reduced number of lessons, students’ individual work and search for new material bring into lecture rooms authentic materials which can satisfy the needs of communicative language competences: linguistic competence, sociolinguistic competence and pragmatic competence. This study aims to investigate the kinds of authentic materials that Slovene teacher use, their preferences, the purposes of usage, the language competences they want to develop with these materials and the problems that occur. Furthermore, I wanted to know how students respond to them, what are their preferences and problems when dealing with authentic materials. The study was also undertaken to prove that authentic materials are indispensable at teaching foreign language for specific purposes, because teachers use them often due to the lack of suitable textbooks.

3. METHOD
For my research I prepared a questionnaire for teachers asking them what authentic materials they use in their lectures in foreign language for specific purposes, what are the purposes of applying authentic materials, what language competences do certain authentic materials develop, what problems occur when applying them and how do students accept authentic materials. I got answers from 12 Slovene university teachers of foreign language for specific purposes from University of Ljubljana, University of Maribor and University of Primorska, all of them teaching English, French or German for specific purposes, i.e. engineering (5), business (3), social sciences (3) and administration (1). Then 31 students were asked to write a short essay on how they feel about usage of authentic materials, what materials they prefer and what difficulties they face. I had to make sure that students are familiar with all kinds of authentic materials discussed in the study, so all of them are from my courses in technical English and German. They are 19 to 22 years old, 8 of them female, taking courses in the first and the second year of civil and traffic engineering.

4. TEACHING FOREIGN LANGUAGE FOR SPECIAL PURPOSES
Most authors discuss in their books or articles on teaching language for special purposes certain language, e.g. English. Even though each language has its own legitimacy, the methodology of teaching language for special purposes can be transferred to other languages, as well. Whatever language students study, they should use their existing knowledge and skills. Both teachers and students should cope with materials. This kind of approach is student-centred, the role of the language teacher is changed; he or she is more an observer, listener and facilitator, than lecturer. The materials should satisfy students’ needs as learners and also their needs as potential users of the target language. (Hutchinson, Waters, 1994: 48)

Widdowson does not understand scientific and technical English “as a variety of English text but as a textualization of a variety discourse which is itself independent of any particular language and expressive of a secondary and universal culture which scientists and technologists acquire through education.” (Widdowson, 1985: 52) Therefore, teachers of foreign language for specific purposes are expected to know a great deal of the specific area of which they teach language. This is a demanding task, and it depends on a teacher how he or she would deal with it. Stern is convinced that teachers’ characteristics like “age, sex, previous education, and personal qualities” contribute to the language teaching. “Above all, the language teacher brings to it a language background and experience, professional training as a linguist and teacher, previous language teaching experience, and more or less
formulated theoretical presuppositions about language, language learning and teaching” (Stern, 1991: 500).

Language teachers should answer two questions: what is to be learnt and what should be achieved. So, they should decide which themes, register, activities and tasks to include. Also, they have to prepare students for autonomous learning, and find proper materials for their special oriented and time-limited courses. Widdowson is convinced that “the students must feel that they are involved in meaningful communicative activity and not just doing a language exercise.” He suggests that teachers should decide on means, by which they can teach the students to use foreign language to explain, categorize, generalize, declare, predict, describe, report, etc. Teachers’ main role is still to design pedagogic methodologies, which will direct the students to necessary terminal behaviour as fast as possible (Widdowson, 1985). Thus, the achievements should be learning-oriented, real world-oriented and outcome-oriented. Even though I did not ask teachers about language exercises, it is obvious from their answers that they are using authentic materials in order to develop communicative skills rather than teaching grammar. It is truth that students are expected to be already familiar with basic grammar rules and their usage.

On the other hand, Hutchinson and Waters claim that “ESP is not different in kind from any other form of language teaching, in that it should be based in the first distance on principles of effective and efficient learning”. (Hutchinson & Waters, 1994) This means that teaching foreign language for specific purposes must not withdraw from its basic purpose and it should develop linguistic, pragmalinguistic, sociopragmatic, strategic, and discourse competencies. In order to improve these competences, materials are needed which provide a stimulus to learning. So, students are not just prepared for examinations but for use of language for occupational and academic purposes.

5. AUTHENTIC MATERIALS

The need for authentic materials emerged in late seventieths and early eighties with the breakthrough of the communication approach in pedagogy. This approach leads to materials which derive from a description of discourse. Grellet emphasises the importance of usage of “authentic texts whenever possible” (Grellet, 1994): 7). She argues “authenticity means that nothing of the original text is changed and also that its presentation and layout are retained. A newspaper article, for instance, should be presented as it first appeared in the paper.” (Grellet, 1994) Dastgoshadeh and Jalilzadeh are convinced that authenticity is a part of language and language use as well as a result of the selecting materials and that it is important, because the language learner is exposed to a similar situation as a native speaker (Dastgoshadeh & Jalilzadeh, 2011). In China, Lang and Jiang conducted a study on the relationship between learning motivation and authentic reading materials. Their results show that students are better motivated by authentic materials than by textbooks. Students’ attitudes toward English language and culture are more positive; their motivation for reading is higher, and their reading comprehension is improved (Fei & Yu-feng, 2008).

Richards contributes arguments in favour of the use of authentic materials:

- They provide cultural information about the target language
- They provide exposure to real language
- They relate more closely to learners’ needs
- They support a more creative approach to teaching (Richards, 2005: 22)
In 2011, Alex Gilmore conducted a study in which he wanted to investigate “the potential of authentic materials to develop Japanese learners’ communicative competence in English”. The study lasted ten months and engaged “62 second-year English-major students, from four intact classes in the university”. They were divided into two groups, one receiving textbook input only, the other mostly authentic input. His contribution clearly demonstrates that authentic materials were “more effective in developing a broader range of communicative competencies in learners than the textbook materials” (Gilmore, 2011).

On the other hand, Widdowson warns that our excessive concerns about language authenticity can result in ignorance of methodological principles of language teaching (Widdowson, 1985). Hutchinson and Waters argue that there is no such thing as an authentic text because it is taken from its original context. Consequently, all materials, discussed in this article, also cannot carry the adjective “authentic”. So, how should we name them after all? I decided to use the term “authentic materials” anyway since they explain their role at the best. Also, the term is used in Common European Framework of References for Languages.

6. AIMS OF APPLYING AUTHENTIC MATERIALS

On Slovene market, it is not hard to find textbooks for business English or German, but quite another matter is textbooks on engineering of the special fields and on social science. Therefore, I assumed that teachers would use authentic materials in order to get suitable texts, vocabulary or written and oral stimulus for their course type. My research proves that all teachers apply authentic materials into their lectures. Articles, graphs, and diagrams are used by all of them. Most of them apply interviews, podcasts, television or radio shows and pictures into their lectures. Several implement instructions, surveys, questionnaires, announcements, advertisement, catalogues and brochures. Only few use youtube videos, documentaries and parts of the film.

Teachers believe that authentic materials are necessary for the application of foreign language for specific purposes and are of great importance because students are exposed to target language. Authentic materials are perfect for lecture room; at each meeting they can serve as motivation, introduction and activation of prior knowledge, discussion stimulus, case study, work model or source of new vocabulary. Moreover, they help to create natural situations and spontaneous responses. Teachers agree that authentic materials are suitable as additional material to textbooks and bring certain freshness due to their up-to-date contents, since it is very important that, for example, students of business English are familiar with current issues in the world’s economy. Furthermore, authentic materials are taken from real life, they develop occupational competence and the students gladly accept real materials prior to scholar texts. Students gain better sense of language (pronunciation, word stress), in particular when they are connected to sound and picture. Combination of materials motivates different learning types (visual, auditory) and erects interest, confidence and motivation. The choice among different levels of pretentiousness, various styles (formal, slang, colloquial ...) can be offered. Furthermore, it is very important to prepare students for work in authentic situations which can be best achieved with the help of authentic materials if there is no possibility of real-life engagement. In addition, teachers cannot provide such materials as resolutions, articles, graphical descriptions or oral recordings by themselves for they are too demanding and also senseless.

Above all, teachers use authentic materials as a conversation stimulus, to gain new vocabulary or for vocabulary consolidation. Articles are used for reading comprehension, learning vocabulary and summarizing. They help students to get familiar with the genre and the professional domain. Audio
and video materials are applied as an introduction, for listening comprehension and motivation. On the other hand, authentic materials are rarely used for knowledge assessment, written communication, team work, as a base for individual work, discussion stimulus, grammar consolidation or description and interpretation. In the questionnaire, teachers also expose a lack of suitable and modern textbooks which, again, results in the choice of authentic materials in order to bring the field of study to the students. Some teachers claim that authentic materials are suitable for students with certain knowledge, at least A2 level, according to Common European Framework.

7. PROBLEMS

According to Stern “the problem for language teaching is how to help the language learner to reach a level of proficiency which, in the learner’s estimation, is serviceable, and how not to become arrested at an unserviceable lower level.” (Stern, 1991) Therefore, the materials used for university level should be suitable in order to meet this aim. The students should understand them, make acquired systems automatic and be able to use them in real life situations. Slovene university teachers of language for specific purposes agree that authentic materials can contribute to this purpose and that they can organize lectures more fluidly and flexibly by applying them.

Most of the teachers agree that there are no big problems with authentic materials, although searching for appropriate materials may be time-consuming. However, they can name some difficulties. The first is a limited number of hours of foreign language because teachers are aware of the fact that the time span of language acquisition is long. For instance, in only 30 hours of lectures, the development of all language competencies is almost impossible; therefore the usage of authentic materials is often more suitable for students’ individual work at home. Also, teachers who deliver lectures in the second and third year of study talk about language attrition because there is no continuity in language learning from secondary school. They believe that students forget lots of acquired knowledge in a year of two without connection to the target language. The second problem is material evaluation. The material, which a language teacher finds useful, and which he or she sometimes discusses with teachers of fundamental subjects, is not always efficient in the lecture room because it is unsuitable in terms of language or it just does not appeal to students. Occasionally it is necessary to weigh between topicality and contents or vocabulary of business articles. Therefore, not all the articles are up-to-date, yet they are used due to their quality in terms of vocabulary. Sometimes it is hard to find materials that are current and suitable at the same time since themes are changing.

The third dilemma arises from the length of materials, e.g. podcasts and business articles are too long and therefore not manageable within lectures, they are more suitable as homework since they require more processing. Fourth, vocabulary is not always suitable; some articles and audio materials proof to be too demanding in terms of technical or scientific vocabulary and sentence structure, they must meet the level of language knowledge of students. Comprehension problems of students with poorer pre-knowledge can be mitigated by clear instructions and gradual introduction of authentic materials. Better results could be achieved if there were enough time to provide active structural reproduction after passive dealing with materials. Last, some problems are also of technical nature, the computers can be defective or out of work. If more lecture rooms were equipped with computers, more authentic materials (e.g. podcasts) could be used. In the past, teachers faced more problems with the material access.
8. HOW DO STUDENTS ACCEPT AUTHENTIC MATERIALS?

Teachers and students were asked the same question. I was interested in comparing teachers’ and students’ attitude towards the use of authentic materials in teaching/learning process.

8.1. Teachers’ answers

The analysis of results showed that all lecturers agree that authentic materials are popular among students because they are amusing, up-to-date and bring diversity into pedagogical process. Also, they are more stimulating for students than textbooks. It is important that the theme is appealing and that a text is not too demanding in terms of a content and language. In general, teachers think that students’ attitude toward the work with authentic materials is positive.

Several teachers emphasise that there is a difference between students of the university and professional programmes. Namely, at Slovene universities one can enrol into university programme if he or she has passed the matura exam. Within the matura exam, a student should take 5 subjects, among them foreign language is a mandatory one. Most of the students enrolled into professional programmes, however, passed vocational matura, which consists of four subjects, so students can choose between maths and foreign language. Naturally, students decide for foreign language only if their grades during their four years in the secondary school are better than in mathematics. Consequently, most of the students of engineering take mathematics rather than foreign language. This leads to the differences between the university and professional programme. Therefore, this diversity is easy to spot at a faculty, so teachers claim that students of professional programmes accept audio-visual materials (videos, pictures) well, while technical articles are too demanding for the majority, not just in terms of vocabulary but also due to poor pre-knowledge of general language and grammar. These impact their reading comprehension and oral or written reproduction.

Some teachers notice that certain materials are better accepted by students than others. These are videos, pictures, TV shows, documentaries and podcasts. Only few think that authentic materials are not always popular among students. Three teachers also write about undertaking their own surveys after the course is over. Their surveys show that students are enthusiastic about authentic materials, in particular about podcasts (up to 12 minutes) and video recordings of social work. They find them a dynamic diversification of lectures and a source for new subject-related knowledge.

8.2. Students’ answers

Some students wrote about authentic materials in general while others were more specific and named exactly types they liked or did not like. Those, who give their general opinion, claim that authentic materials are useful and easy accessible via the Internet. They think they can learn lots of new words, technical terms, phrases and interesting topics. Authentic materials also bring themes that students think they would not come across otherwise, so they are more appealing than textbooks. They find them actual, and they can use them for learning communication in their field of study. Furthermore, they contain visuals, which emphasize contents, enable more casual learning and at the same time demonstrate the usefulness of knowledge in practice.

Few students do not like authentic materials. In their opinion, they are too demanding, so they cannot understand the content. One writes that they are sometimes boring and hard to understand. Another student claims that he does not like interviews since he does not care about other people. Interviews are mentioned rarely by students which coincide with teachers’ answers that they do not apply them much.
Students who like technical and scientific articles agree that they bring professional information from their field, modern advance tendencies and recent achievement; and expand their vocabulary. Some of them enjoy reading them just if they are interesting and not too demanding. TV shows and videos are very popular among students because they can understand the content better than from written texts, also due to gestures, postures and facial expressions. One student writes that he likes shows about civil engineering, but he finds some things exaggerating. Several respondents claim that it is much easier to understand various data from graphs, for they bring subject-specific information in an understandable manner. Among written materials few mention technical manuals claiming that it is easier to understand technical terms from catalogues because certain items are clearly described and shown. Not many students find brochures interesting and argue that it is easier to understand the content if there are pictures since the described item can also be seen.

9. DISCUSSION

Stern thinks that languages should always contribute to the total scheme of education. Language teachers “must have a clearly defined place within the educational system which constitutes the wider setting.” They should understand this system otherwise they cannot be effective. (Stern, 1991) Apart from the system, teachers of language for specific purposes should also cope with the study field of their students and consider knowledge of rules and patterns of a general language they are teaching. Furthermore, they have to set up conditions for learning, bearing in mind the limited number of lectures and students’ individual workload, as well as the educational technology. They should take into account students’ knowledge on the particular subject, which they already possess in their mother tongue. Simultaneously, they have to respect the levels of students’ achievements in learning language, and their individual characteristics. In short, teachers should carefully think of teaching strategy which comprises many teaching techniques. Fortunately, nowadays not just one method is prescribed or modern, so teachers can choose the most applicable technique from grammar-translation, direct, reading, audiolingual, audiovisual or cognitive method.

In his article Myths and Reality about Intercultural Dialogue in Foreign Language Teaching, Baryshnikov pointed out that “learners need communication and behaviour strategies and tactics of native speaker in order not to imitate them but achieve adequate understanding of their partner in the actual intercultural communication.” (Baryshnikov, 2010) Language competences should be developed through classroom activities, which focus on meaningful uses of the language and on language in context. Authentic materials provide construction of a discourse dealing with particular themes as well as the linguistic features. Articles from the field of study are a great source for new vocabulary and examples of grammar usage. They introduce a construction of discourse dealing with particular themes and encourage production and reception of texts. Surveys and questionnaires offer short statements, which are sometimes more suitable as longer texts. An interview reveals interviewee’s opinions of a certain topic, within a dialogue, a conversation is real, the focus is on communicative context, real information is exchanged, and the use of language is not always predictable. Announcements and advertisements bring short pieces of information, which consist of images as well as words thus making contents much more understandable. The higher the quality of images the better understanding is provided. Television or radio shows report mostly in comprehensible language, which appeals to students because spoken utterance and visual images supplement one another. Catalogues and brochures present their topic in pictures as well as in words. Therefore, they are understandable, mostly easy to read or to guess their purpose. Instructions give pieces of advice and information about procedures of performing a certain task, and are thus suitable
for detailed reading. Pictures convey certain messages and they provide a source for oral or written communication. Graphs and diagrams classify particular topic, since they are context-dependent; they provide a great conversation stimulus. Recorded programmes or podcasts are interesting and engaging; they are placed in the social context and also include non-verbal devices. Of course, the combination of two or more authentic materials, dealing with the same theme, contributes to various approaches of applying the same topic. On the other hand, they are not equally applicable to teaching, and learning outcomes are not always satisfactory.

In general, students are interested in scientific and technical discourse of authentic materials but after watching videos, podcasts and TV programmes they have troubles with active reproduction and communicative interaction. Also, Widdowson recognised that students in higher education after six or more years of instruction in English had problems with communicative use of language (Widdowson, 1985). Better results could be achieved if there were enough time to provide active structural reproduction after passive dealing with materials. To summarize, teachers use a variety of authentic materials frequently. They implement them in all stages of teaching, as an introduction, the main theme, repetition and assessment. They use them to develop professional competence, which “implies relation to professional knowledge, professional skills and experience that are necessary for the effective and successful professional career.” (Sidorenko, 2011) Students should comprehend how language functions in use. Moreover, the authentic materials are used to develop students’ cognitive functioning, i.e. help them learn how to learn. This can be regarded as the main object of language teaching where the purpose of a foreign language is not its perfect command but it should provide training of intellect (Stern, 1991). In conclusion, usage of authentic materials can be described as a modern approach which attempts to solve difficulties of language learning and it is further developed with new possibilities offered by information technology. It tries to place language learning in a broader context and provides supplement and/or alternative to textbooks.

REFERENCES


CONCEPTUAL METAPHORS OF TIME IN GERMAN AND ENGLISH CULTURES

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Abstract

The linguistic time as a temporal category is expressed by different means of a multilevel language system. Metaphor and metonymy are the basic linguistic means of expressing the time concept. The paper aims at the analysis of the cognitive shifts and restructuring of source and target domains of the three conceptual macrometaphors of time in German and English cultures: TIME IS THE GIFT OF GOD, TIME IS MONEY, TIME IS A VIRTUAL ENTITY.

Key words: category of time, conceptual metaphor, categorical shift, source domain, target domain, entailment, cultural model

The concept of time belongs to two different discourses. One concerns real time as it is presented in the theories of physics (cf. E. Ruhnau in the present volume). The other one deals with the human concept of time, which is called “internal or psychological” time (Jaszczolt, 2009). The present paper concentrates on the latter.

Our lives consist of a sequence of events to which we can assign temporal location. The question of relation between ‘real’ time or space-time and our internal time is one of the key problems of Präsens (Jaszczolt, 2006).

Unlike space, time is not a concrete or physical sensory experience. Moreover, unlike the human sensory-perceptual apparatus that is specialized for assessing spatial experience (among others, the visual system), we have no analogous apparatus specifically dedicated to the processing of temporal experience. Despite this, we are aware of the ‘passing’ of time. This awareness of time appears to be a wholly introspective or subjective experience. According to Evans (2004a), temporal experience can ultimately be related to the same perceptual mechanisms that process sensory experience. That is, perceptual processes are underpinned by temporal intervals, termed perceptual moments, which facilitate the integration of sensory experience into perceptual ‘windows’ or ‘time slots’. In other words, perception is a kind of ‘windowing’ operation, which presents and updates our external environment. The updating occurs as a result of timing mechanisms which hold at all levels of neurological processes and range from fraction of a second in duration to an outer limit of around three seconds (Evans, 2009).

The concept of time humans use and the concept of evidence humans have for different states and events in the world surrounding them are intrinsically connected. We locate events in time just as we locate them in space (Jaszczolt, 2009). What follows logically from this is that the main cognitive model which lies at the basis of conceptualization of time is metonymy (time event).

However, it is not conceptual metonymy that we concentrate on in the present paper; our focus is on conceptual metaphors. We attempt to analyze the cognitive shift and restructuring of source and target domains of the three conceptual macrometaphors beginning with introduction of Christianity up to present post-industrial world. Thus, the main emphasis of the paper are on the dynamics of the
macroconcepts of time, represented by three basic conceptual metaphors: TIME IS THE GIFT OF GOD, TIME IS MONEY, TIME IS A VIRTUAL ENTITY. Our research lies within the interdisciplinary field of cognition, language and culture. We try to shed some light on the question of how culture and technology shape language and in turn how language shapes the dynamics of time-concept at different stages of cultural and technological development.

1. CHRISTIAN MACROCONCEPT OF TIME.

Christian macroconcept of time has been for many centuries central in the conceptual world view of the English, German and Russian speaking communities. Christian doctrine has conceptually shaped everyday activities, way of life, moral and ethical values as well as the overall direction of the cultural development (Barchatova 2000, 3).

The basic conceptual metaphor of time in the Christian macroconcept is TIME IS THE GIFT OF GOD. The mental space of the "gift of God / die Gottesgabe" is extremely large, in fact, it includes the whole Universe created by God - with "man", "life", "time", "world" as its constituent elements.

The unity of time, man and life in Christian temporal notions is manifested by the etymology of the words world / die Welt, which have common Germanic origin and occurred as the translation of the Latin noun saeculum in its Christian meaning "world, worldly life" (with, partly retained original temporal meaning of "age, lifetime of a single generation"). Analysis of the lexeme world shows that it is a composition of two base morphemes *wer-("man") and *alds ("generation", "age"- a noun, derived from the adjective with the meaning "old" / "alt"). It means "tile age of people", as in old-En. werold, weorold, oldhigh-Ger. weralt, old-Icelandic verold (Stepanov 1997, 100; Gurevitch 1998, 89). This etymology may be explained by Saint Augustine's statement that all the centuries of human history are made up of human lives. The temporal meaning of the lexeme world / die Welt - "world as time and time as world" (Averintsev 1977, 263) shows close integration of the concepts of time and human life.

In the center of the Source domain ‘Gift’ there are concepts of ‘giver’ and ‘receiver’. Such concepts as ‘value’, ‘purpose’, ‘usage’, ‘attitude towards the giver’ are secondary. Each of these concepts is mapped out the target domain of time.

A wide range of its linguistic manifestations is found both in the Holy Scriptures and in English and German literary and non-literary sources: we’ll analyze only a few of them.

In the 91 psalm God promises to those that believe in Him: "With long life I will satisfy him" (Ps. XCVI) - "Ich gebe ihm ein langes, erfülltes Leben" (Ps. 91)⁸.

In the book of the Kings God tells Solomon what will the obedience to God and to him: "I will lengthen thy days" (I Kings III. 14) - "dann schenke ich dir auch ein langes Leben" (1 Konige 3, 14).

In his First Epistle General Saint John the Apostle writes about Gods’s mercy: "...he shall ask, and he shall give him life" (I John 5, 16) - "so bete er, und er wird ihm das Leben geben" (1 Johannes 5, 16).

Graphically the TIME IS GOD’S GIFT metaphor can be represented in the following way:

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Christian perception of human lifetime as God's gift is often reflected in the form of wishes. Thus, in the "Epistle Dedicary", placed before the text of the famous "King James' Bible" of 1611, the translators wrote: "The Lord of heaven and earth bless Your Majesty with many happy days" (The New Testament 1998, lvii).

The instantiations of the TIME IS THE GIFT OF GOD conceptual metaphor present a characteristic feature of Christians' everyday prayers. For instance, one of the evening prayers of Ch. Dickens included the following request: "We humbly pray Almighty Father that Thou wilt prolong our lives for many years" (Dickens 1935, 226). Here too, the length of human lifetime is conceived of as thoroughly dependent on God's mercy.

In Great Britain's national anthem, written in the form of a prayer of the whole British nation and as such reflecting time's comprehension by the whole British immunity, the "gift of God" metaphor is realized in the verse:"God save the Queen: and her victorious, Happy and glorious, Long to reign over us" (Die Nationalhymnen 1958, 50). In this metaphor Her Majesty the Queen herself as well as her happy, glorious, victorious reign lasting a long period of time appear as sent by God.

In American English the instantiation of the conceptual metaphor of time is presented by such contemporary American proverb as "A moment of time is a moment of mercy", with the time conceived of as bestowed by merciful God.
Among contemporary German temporal idioms there is a variety of linguistic manifestations of the ZEIT IST DIE GOTTESGABE conceptual metaphor, e.g. "Alle Tage, die Gott gibt" ("All the days that God gives") meaning "immer \ ways" (Rohrich 1978, 1056), "der Tag des Herrn" ("the day of the Lord") meaning “Sonntag / Sunday” (Melzer 1965, 353). The poetic examples of this conceptual metaphor are the following verses by Jochen Klepper (1903-1942), Rud. Al. Schroder 1878-1962) and Agnes Miegel (1879-1964): "Der du die Zeit in Handen hast" "Thou hast time in Thy hands"), "Deine Zeit und alle Zeit / Stehn in Gottes Händen" ("Your time and the whole time are in God's hands") (Melzer 1965, 353), "Jeden Tag, den uns Gott gegeben, Müssen wir ringen um unser Leben" ("Every day that God has given to us we must struggle for our life")

2. MONETARY MACROCONCEPT OF TIME.

Gradual deviation from Christian doctrine during late Middle Ages, Renaissance and Reformation resulted in disregard of the initially well understood spiritual value of time as a divine gift of merciful God: "This was a society that had experienced and could not forget the great pandemic known as the Black Death (1347-1350) ... The Europeans of these centuries saw death as standing close by ... The imminence of death made the use of time a crucial concern...Sacred time! Time to save, in both senses of the word 'save', for the time saved (from the pursuit of material things etc.) and well spent was the coin of salvation, but... merchants already understood that time was money". They began "to watch the time, and assign things by time, to devote oneself to business and never lose an hour of time" (Landes 1983, 90-91).

Time became one of the three main factors to shape European progress - together with work and money (Ganslandt 1991, 99). After the industrial revolution "time became the basic medium and resource for the new industries and for the novel social value of productivity.-Time was referred to as a resource, the more efficient use of which could lead to increased productivity. As a result, time became a major dimension around which society was organized" (Kellerman 1989, 41). Time was co modified. With the introduction of the division of labour principle labour became abstract, emptied of content, sold as abstract units of time (Giddens 1987, 152). Money grew into the "universal standard of value of all things" (ibid 1981, 130) and time in a market-dependent system began to equal money (Toffler 1981, 51). This led to the gradual "privatization of time" which "was a major stimulus to the individualism that was an ever more salient aspect of Western civilization... As such it was...key to personal achievement and productivity" (Landes 1983, 89). For, as M.McCormack, founder of a billion-dollar company, formulated it, "it is your time, after all, and you have to take the lead it isn't squandered" (McCormack 1991, 3).

The use of time to increase one's own individual material wealth resulted in the gradual shift in the source domain of the TIME IS THE GIFT OF GOD / ZEIT IST DIE GOTTESGABE conceptual metaphor. The source domain "gift of God" was ousted by the new source domain "the property of an individual" or "commodity". This was the conceptual background for shaping of the monetary macroconcept of time. The new conceptual metaphor TIME IS A COMMODITY / ZEIT IST DIE WARE was quickly spreading and by the 17th century had become conventionalized. A categorical shift took place: the concept of time passed from the category "divine donation / die Gottesgabe" to the category' of "possession / das Eigentum".

In the United States the establishment of the slave-trade system with people constituting a commodity, led to human lifetime being conceptualised as an object either bought or sold. Hence the development in 18th century by the word time of a new meaning ("the unexpired time of an indentured servant, or
the time of a slave permitted to seek outside employment on condition that he pays a stipulated amount to his owner") and its frequent use in word combinations of "trade" semantics:

— with verbs buy / sell: "He was a slave to a gentleman who allowed him to buy his time" (1865 Atlantic Mo. April 509/1); "This Young man wrote to Mr. Samuel Carpenter, and other Quakers of Philadelphia, ... who came forthwith to Virginia, and bought his time and brought him to Philadelphia last year" (1705 Boston News-Letter 5 Nov. 2/1);

— with the noun balance in its economics-related meaning: "I have for a sale a very likely yellow woman, ... [with] between five or six years to serve. The balance of her time will be sold very low" (1843 Missouri Rep. 28 January) (Mathews 1951, 1735); Note, that in the above examples it is neither a person, nor his / her labour but his / her time that is bought as a commodity.

In the course of time the TIME IS A COMMODITY metaphor evolved into the TIME IS MONEY / ZEIT IST GELD conceptual metaphor. It can be represented graphically in the following way:

As we can see, the concept of ‘giver’ in the source domain of TIME IS A GOD’S GIFT conceptual metaphor has been replaced by the concept of ‘owner’ in the source domain of a new conceptual metaphor TIME IS MONEY. The central concept accompanied by such concepts as ‘sale’, ‘trade’, ‘cost’, ‘consumption’, ‘resource’, ‘possession’ are mapped on the target domain of time.

Monetary time concept spread widely during the 17th-19th centuries, accompanying the gradual development of the market-driven economy. Thus, in 1831 there occurred a word combination time bill - "a bill of exchange which contains a definite or determinable date for payment in contract to a demand or right bill", in 1853 - time deposit - "another term for a savings account or certificate of deposit in a commercial bank", in 1863 - time draft - "a draft payable at a definite time in the future", in 1927 - time payment -"an installment payment" (Mathews 1951. 1735).
In contemporary English temporal component is crucial for verbalizing a variety of banking transactions, cf.: old law expression "time is of the essence" /"time is the essence of the contract" (Morris 1977, 566; Black 1990, 1483). Consequently lexeme time is frequently used in combinations with words of the trade or banking semantic field: time money - "money loaned for a definite period"; time sharing - "form of property ownership; a compound annual rental paid in advance"; time utility - "the usefulness a commodity or service has at a point of time"; time value - "the imputed monetary value of an option": time-bargain - "an agreement to buy or sell stock at future time"; time-bill - "a bill of exchange"; time-charter - "a specific and express contract"; time preference - "a preference for present as opposed to future consumption"; time value of money - "relationship determined by the mathematics of compound interest between the value of a sum of money at one point in time. Time value of money can be illustrated by the fact that a dollar received today is worth more than a dollar received a year from now because today's dollar can be invested and earn interest as the year elapses"; time-credit, time-deposit, time-draft, time-order, time-policy. This group includes also numerous terms with the words day, date, year etc.. cf.: day order, day trade (day trading), value date, day-to-day money (Woffel 1993, 1131; Holder 1995, 374, 399; Black 1990, 1483; Rubin 2000, 521; Friedman 2000; Downing 2000, 122; Green 1987, 157).

Among slang expressions of American English the word year acquires the meaning of "a banknote; a dollar. Thus '5 years' = a $5 bill or five dollars". To compare, the word yearling, used in financial sphere, means, "a stock issued by British municipal authorities, maturing within a year" (Wentworth 1967, 591; Green 1987,602).

Monetary concept of time is so deeply conventionalised in the English-speaking community that it has lost its initial metaphorical character and time is literally- conceived of as being equal to money. A vivid example of this is the following passage from the book by Mark H. McCormack "The 110% Solution. Using Good Old American Know-How to manage your Time, Talent and Ideas": "When was the last time when you assigned a dollar value to an hour of your time? When was the last time you flew from N.Y. to L.A. and ... considered the dollar value of those hours on the road? If you were kept waiting for a doctor's appointment, would you bill the doctor for your time? ... That is what I mean by "time is money"" (McCormac 1991, 29).

The monetary macroconcept of time can also be represented by the TIME IS A RESOURCE conceptual metaphor, where time is conceived of as one of the most important economic resources, though "time, unlike other economic resources cannot be accumulated" (binder 1970, 2). Time serves as the basis for labour and payment measurement, thus justifying the use of time lexemes with words of the conceptual field of labour management, cf.: time management - "managing the use of daily schedules for the purpose of achieving maximum productivity, maximum time utilization, not wasting time" (Friedman 2000, 696). This definition presents time as being utilized like material resources, cf.: "Sensible utilization of the world's resources must be given priority" (CIDE 1603). Workweek - "normal number of days and hours in an organisation's weekly work schedule...Organisations design their workweek to accommodate their needs" (Friedman 2000, 751). The verb's to design main non-metaphorical meaning is connected with making or drawing plans for material objects (cf.: "Who designed this building?"). Turnaround time - "time it takes to get a job done and deliver the output, once the job is submitted for processing... In most cases a short turnaround time is economically advantageous, making the most efficient use of time and materials" (Friedman 2000, 711). Man-hour - "unit of labour or productivity that one person produces in one hour's time" (Friedman 2000, 406). Time and a half - "payment of the basic wage plus 50% extra - for overtime or similar bonus payment; thus double time: double the basic rate, two and a half-time etc." (Green 1984, 286).
Metaphor TIME IS A RESOURCE provides conceptual basis not only for financial terms, but also for some of the sociological ones, cf.: "cultures with time surplus" (cf. the non-metaphorical usage: "The world is now producing large food surpluses" [CIDE 1469]), "time scarcity" (cf. the non-metaphorical use: "Scarce resources should be used sensibly" [CIDE 1262]), "time affluence culture" (cf. the non-metaphorical meaning of the adjective affluent: "having a lot of money or possessions" [CIDE 22]), "time famine culture" (binder 1970, 2).

Time comprehended within the frame of monetary macroconcept retains the characteristic semantic features it has obtained at earlier stages of conceptualisation, the main being "spatial order". A kind of conceptual blending is taking place. Mental space of "spatial order" blends together with the mental space of "money". This blend provides conceptual basis for the formation of the financial terms. Within the monetary macroconcept the highest frequency of occurrence this semantic element displays among financial terms, cf.: time spread / calendar spread / horizontal spread / spread - "option strategy in which an investor buys and sells Put option and Call option contracts with the same exercise price but with different expirations dates" (Downes 1998, 649). Here time is conceived of as horizontal space or line, on which expirations dates are placed. Long-term debt, long-term debt ratio, long-term financing, long-term gain, long-term investor, long-term liabilities, long-term loss / short-term bond fund, short-term debt, short-term gain, short-term loss, short-term investment - in all these word combinations the term gains a spatial feature of being either short, cf.: "assets expected to be converted into cash within the normal operating cycle (us. 1 year)" or long, cf.: "bond with maturity of 10 years or longer" (Downes 1998, 336-337, 566-567).

In the German-speaking community ZEIT IST DIE WARE, ZEIT IST GELD metaphors date back to Reformation period. In 1524 M. Luther for the first time used the expression auf Zeit verkaufen / Kauf auf Zeit with meaning "sell on credit": "auf borgen und zeyt theurer verkeuffen denn umb bahr gellt" ("to sell more expensive on credit and on time than for cash"). Afterwards this usage became conventionalized. Various derivatives, such as Zeithandel, Zeitgeschäft, Zeitkauf (Schirmer 1911, 213) were recorded in the dictionaries. The expression "aussehen wie die teure Zeit" (literally "to look as expensive time") with the meaning „blass und abgemagert aussehen“ („to look pale and exhausted”) dates back to 1700. From 1920 onwards in the students', pupils' and soldiers' speech such phrases as "keine Zeit haben", "viel Zeit haben" (literally "to have no time", "to have plenty of time") were used in the meaning "to be well off", "to be poor", as well as the expression "mal sehen, ob ich Zeit habe" (literally "to see whether one has got the time") meaning "to check if one has got money". In these examples the lexeme Zeit is used as a euphemistic substitution of the word Geld. From 1950 the word Zeit is used together with the adjective krumm, adopted from the trade sphere as the element of the word combination "krumme Preise" ("dishonest, suspicious prices"). The contemporary meaning of the combination krumme Zeit is "odd time, the minute index of which cannot be devided into 5 or 10" (Kiipper 1996, 940). Among the contemporary banking, law and finance terminology composite words with the roots of temporal and monetary meaning are prevailing, cf.: das Tagegild, der Tagdohn, der Tagesausweis, die TYZzgeinnahme, der Tagewen, der Tagespreis, der Tagtsverdienst, das Fagesgeschäft (Herbst, Readett 1989, 880-881). Despite the general process of substituting the egocentric economic (monetary) macroconcept of time for the Christian macroconcept of time, the latter cannot be completely ousted even from the sphere of banking. This is confirmed by the analysis of English and German banking expressions "days of grace" ("a privilege to defer payment of a note, acceptance, draft, or other time instrument after the indicated maturity for a number of days" [Rubin 2000, 207]), "grace period" ("period after the date the premium is due during which the premium can be paid without no interest charged" [Rubin 2000,
The structure of the word combination *days of grace* resembles the expression *Year of Grace*, meaning „Year of Our Lord, a year of the Christian era” (Brewer 1981, 1208). Their formal likeness indicates that the combinations *days of grace, grace period / Gnadenfrist* could have occurred as its caique. Lexemes *grace / die Gnade* were associated by the Christians primarily with God: cf. its contemporary definitions both in English and in German: "grace - approval or kindness, esp. (in the Christian religion) that freely given by God to all human beings"; hence the expressions *divine grace, state of grace, Good gracious* (CIDE 1998, 615); "die Gnade - verzeihende Giite Gottes" ("God's forgiving mercy") (Duden 1996, 620). The derived temporal meaning of the word *grace - "a period of time left or allowed before something must be done"* (CIDE 1998, 615) could have initially occurred as an implementation of the TIME IS THE GIFT OF GOD conceptual metaphor. Time of the postponement might have been conceived of as given by merciful God through the people (e.g., a creditor) "in addition" to the allowed period. With the development of trade and banking the word combination *days of grace / Gnadenfrist* began to be frequently used in the context of financial transactions in its already narrowed meaning of "deferment of payment". Now the monetary semantic feature is dominating in the meaning of the combination, yet the initial semantic component of "divine mercy" has not disappeared completely.

The process of conceptual metaphors shift is accompanied by conceptual blending occurring at different stages and levels of conceptualisation. Time comprehended within the frame of monetary macroconcept retains its characteristic features of 'spacial order', which it obtained at an earlier stage of conceptualisation. We can speak about conceptual blending of two mental spaces: 'divine mercy' and 'money'.

### 3. VIRTUAL MACROCONCEPT OF TIME.

The ever-growing demand for further timesaving has assisted the *telecommunications revolution*, which has begun in the 60s (Kellerman 1989, 43). Now computer technology is "so ubiquitous that it is as important as safe drinking water and electricity" (The Economist, January 8-14 2000, 18). For the past four decades "the new information technologies...through the combination of telecommunications, fast transportation, and computerized flexible production systems" (Castells 2003, 74) have changed the traditional time concepts. Computers "increase communication efficiency by allowing the instantaneous transmission of large amounts of information over long distances" (Wessells 1990, 27). As J. Ury points out, new machines and technologies "dramatically compress or shrink time-space. These technologies carry people, information, money, images and risks, and flow within and across national societies in increasingly brief moments of time" (Ury 2003, 115). Consequently, "modern electronic communications have influenced the social significance of the present in terms of its speed, form and distance" (Kern 1983, 6).

Due to the ongoing process of *globalization* the whole planet is being rapidly "connected in global networks of the information and images that travel throughout the world instantly" (Castells 2003, 74-75). "The most fundamental aspect of globalization is the pervasive compression of time and space, affecting the way we think, feel and act, introducing speed and proximity as defining attributes of our daily human experience" (Falk 2003, 425). Information technology is said to have annihilated time, which disappears in the simultaneity of electronic communication, instant messaging, and information retrieval (Newman et al. 2002).
We can speak about new conceptual time feature - "virtuality". For instance, before the widespread use of the Internet day trading ("the practice of buying stocks or other securities and reselling them within a day") was possible only by spending all your time at the stockbroker's office; otherwise you would not see market results quickly enough to act upon them. Nowadays, day trading can be carried out on line (Downing et al. 2000, 122). On line trading is uninterruptedly carried out on real time throughout the planet for 24 hours. The attribute day, which in the analyzed word combination might have been initially interpreted as "the light period of the 24-hour cycle", loses its original meaning while "adapted to machine requirements" (Toffler 1981, 52).

In the sentence "Billions of dollars later Y2K is on the run" (Newsweek, January 10 2000, 43) the computer neologism Y2K (the year 2000) occurs in contextual unity with the metaphoric phrase Billions of dollars later. Semantic collocability in this sentence is violated and time is associated and counted not in minutes or days but in dollars. The semantic anomaly of this utterance is based on the close conceptual interconnection between economy and computer technologies: that is the sphere of computer systems where the language users substitute monetary units for traditional units of time.

Central conceptual metaphor organizing time comprehension in the new technocentric macroconcept of time is the TIME IS A VIRTUAL ENTITY / ZEIT IST VIRTUELLES WESEN metaphor.

We attempt at defining the main prototypical conceptual features of ‘virtual’ time as follows: immediacy, simultaneity, instantaneity, acceleration, solidity, cyclic character, abstraction, hyper-fragmentation, compression.

On the lexical level the most frequent attribute of time - "simultaneity"— is verbalized by the adjectives synchronous, bisynchronous, concurrent. quasi-parallel. On the morphemic level "simultaneity" is verbalized by the prefix multi-, the initial quantitative meaning ("having many") of which has extended under the influence of the semantic field of computer technologies and acquired a new temporal feature "simultaneously many / gleichzeitig mehrere" in the neologisms multitasking, multiuser, multicast. Conceptual attribute "acceleration" on the lexical level is manifested by the adjective dynamic and the noun acceleration within various multicomponentia terms (e.g., accelerator board, accelerator card, dynamic adaptive routing, dynamn address resolution [Internet-Lexikon 1997, 3]). Such prototypical feature or time as “instant” is verbalized through special computer terms containing the adjective instant (e.g., IM - instant messaging [Hinner 2001, 188]), and the adverb immediately. "Cyclic recurrence" is the dominant conceptual component in the meaning of the lexemes, characterizing the rhythm of computer systems: cycle time, frequency, Frequenz. The conceptual feature "solidity" has developed into the technocentric temporal macroconcept due to the influence of TIME IS A SOLID STRUCTURE / ZEIT IST EINE DICHTE STRUKTUR conceptual metaphor. Initially this metaphor occurred within the TIME IS A RESOURCE metaphor, as illustrated by the following passage from T. Carlstein's article "Innovation, Time Allocation and Time-Space Packing": "innovations affect the packing of activities in a [limited] population time-budget... Time-saving innovations ... reduce the time requirements for various tasks and projects and thus generate slots in the habitual time-budget, gaps which are then filled with other activities" (Carlstein 1978, 152). Linguistic implementations of the TIME IS A SOLID STRUCTURE metaphor - the word combinations time slot, time slice - were borrowed by the cyberlanguage from the everyday language but were immediately specified as characterizing extremely short periods of time. Temporal "substance" is so "tightly packed with information", that "slots" necessary to allocate additional information are made by "cutting the time- through" (as during the non-metaphorical process of cutting) and dividing it.
Among instantiations of the new TIME IS A VIRTUAL ENTITY / ZEIT IST VIRTUELLES WESEN there are lexemes naming new temporal concepts, e.g. Y2K/Y2k (and numerous combinations with it, cf. Y2K compliant, Year 2000 Problem, Y2K consulting industry, the Millennium Bug, Y2K cooperation center, Y2K optin. noun Millennium (das Millennium), phrase Year 2000 (Jahr-2000). Language units Millennium (das Millennium), Year 2000 (Jahr-2000) initially had only one meaning of "time period / date" but in the course of metonymic transfer they came to conceptualize and verbalize specific technological phenomenon - updating of the computer software due to the millennial change of the year digits from 1999 to 2000. These words have as well acquired a negative connotation due to the possible widespread breaks in software (hence the phrases Y2K troubleshooter, Y2K-related failures Y2K alarm, Y2K-repair industry).

Analyzing immediacy, we build on R. Langacker.

All three conceptual macrometaphors of time coexist and interact in Present.

CONCLUSIONS
The time conceptual dynamics in English and German is based on the categorical shifts, accompanied by changes in the source domains of the conceptual metaphors. A process of conceptual blending is taking place.

In the Christian macroconcept of time, human lifetime is conceived of on the basis of the main conceptual metaphor: TIME IS THE GIFT OF GOD / ZEIT IST DIE GOTTESGABE. The spiritual value of time as God's gift determines its conceptualisation as the most valuable human treasure. Gradual deviation from Christian doctrine during Renaissance and Reformation results in the foregrounding of a new egocentric economic (monetary) macroconcept of time. The basis for the time perception in this macroconcept are TIME IS A COMMODITY, TIME IS MONEY, TIME IS A RESOURCE conceptual metaphors. The TIME IS A VIRTUAL ENTITY / ZEIT IST VIRTUELLES WESEN metaphor constitutes the conceptual basis for time comprehension in the new postindustrial era. There occurs new conceptual features of time, such as "virtuality", "solidity", "simultaneity" and "acceleration" proves that English and German speakers conceive of time as rapidly "compressed". The processes of "monetarization" and "virtualization" lead to gradual oblivion of the spiritual value of time and may make human life deprived of its everlasting meaning.
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BODILY IMAGERY IN ENGLISH MODERNISTIC LITERARY TEXTS
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Abstract

The phenomenon of human body has been in the focus of attention of multiple scientific paradigms since ancient times. Literary studies as well as linguistics also didn’t stay apart, bodily terms being analyzed from various aspects. In literary texts more pronounced foregrounding of the human body is observed in the period of modernism due to the changes in people’s outlook stimulated by the drastic events of the epoch.

In this research I concentrate on bodily terms and their role in imagery formation in literary modernistic prose, which is accomplished through the prism of conceptual metaphor theory elaborated by G. Lakoff and M. Johnson, the theory of conceptual integration by G. Fauconnier and M. Turner.

Human body being both the source and target domain of conceptualization comes out to be one of the dominants of the imagery formation in English modernistic literary texts.

Key words: corporeality, body, bodily terms, literary text, conceptual metaphor, conceptual metonymy, conceptual oxymoron, conceptualization, literary imagery, literary prose, English modernism.

1. INTRODUCTION. CORPORALITY IN COGNITIVE PERSPECTIVE

Human body phenomenon has been in the spotlight of numerous investigations in various branches of modern science – biology, anatomy, physiology, chemistry, psychology, philosophy, anthropology, sociology, linguistics, literary studies, culture studies, etc. (Medvedeva, 2005; Nikitin, 1999; Podoroga, 1995; Poltavtseva, 2005; Susnel, de, 2003; Ziemke et al., 2007). All of them focus on different dimensions of the body and corporality, starting from its biological, physical, organismic facets up to its phenomenological, social, semiotic, etc. ones.

Recent studies embrace also cognitive investigations of the body and embodiment which importance in cognition can hardly be overestimated (Gibbs, 2006; Ziemke et al., 2007; Kövecses, 2002), as far as the body is believed to shape cognition (Gibbs, 2006: 3).

Cognitive linguists concentrate on human being and human body as the key components of the mental lexicon and sustain their significance in the processes of conceptualization and categorization (Ziemke et al., 2007).

This fact as well as the fact of the rootedness of thinking in bodily experience (Kövecses, 2002; Stockwell, 2007; Ziemke et al., 2007) stimulates the interest in the cognitive research of linguistic aspects of the body and corporality in view of the interrelations of language and mind.
The problem of body, embodiment and corporality has already been under analysis in numerous works in cognitive linguistics and cognitive poetics and interesting results have been obtained (see: Stockwell, 2007; Kövecses, 2002).

In the frames of the theory of conceptual metaphor elaborated by G. Lakoff and M. Johnson (Lakoff, Johnson 1987) and extended by Z. Kövecses (Kövecses, 2002) bodily experience is marked with special significance (Kövecses, 2002: 87) due to the experiential basis of major conceptual metaphors (Kövecses, 2002: 81). Thus, Z. Kövecses argues that many of the conceptual metaphors are based on correlations in bodily experience between a sensorimotor and a subjective one (Kövecses, 2002: 116); and distinguishes primary metaphors based on bodily experience foremost (Kövecses, 2002: 87).

Remarkable findings show that a large portion of metaphorical meaning derives from the experience of our own body. As P. Stockwell sustains, many metaphorical expressions derive directly from embodied extensions (Stockwell 2007: 110). The “embodiment” of meaning, as Z. Kövecses, agreeing with G. Lakoff and M. Johnson, presupposes, is the central idea of the cognitive linguistic view of metaphor and of meaning (Kövecses, 2002: 18).

According to the neural theory of language, the extension of metaphor continues from language (linguistic metaphors) to mind (conceptual metaphors) to body (bodily basis of metaphor) and to brain (Kövecses, 2002: 87).

To sum it up, cognitive linguistics claims that thoughts are embodied, i.e. we conceptualize our ideas about the world and ourselves through our embodied experience of the world and self (Freeman, 2000: 266). So, all our knowledge is conceptualized through our embodied understanding, our orientation in the physical world (Freeman, 2000: 272). It all evidences for the high degree of significance of bodily being in viewing and understanding the world. Though, despite plenty of aspects of the body and embodiment, that have already been under analysis in cognitive linguistics, there still remain blank areas that require profounder study.

2. THE TERM “BODY” AND APPROACH APPLIED

Analytical study of the works proved the vagueness and obscurity of the term “body”. Embodiment is a difficult concept in cognitive linguistics and cognitive science in general. Its difficulty derives in part from the fact that it is thought of in various ways (Gibbs, 2006: 9; Kövecses, 2002: 117). The wide range of interdisciplinary and multiaspectual scientific approaches stipulated a considerable debate as to what the term “body” actually means. A series of questions can arise in this concern. Is the “body” merely a physical, casually determined entity? Is it a set of organic processes? Is it a felt experience of sensations and movement? Is it the individual physical body, or does it include the social networks such as families without which it would cease to exist? Or is the body a socially and culturally constructed artifact? (Johnson et al., 2007: 18).

The questions that arise reveal different aspects of the body which can distinguish its types: physical (somatic) body, social body and cultural body.

In this research our understanding of the body is delineated with its physical facet. The term “body” implies a physical entity including a set of typical organic processes and physiological conditions (health, illness, etc.) and a felt experience of sensations and movement.

This article focuses on the conceptual analysis of bodily terms and specific ways of their conceptualization in the course of literary imagery formation. The stated object of this research
includes parts of the body, organic processes, physiological states and qualities and their metaphorical extension in the context of literary text of English modernist prose. It excludes movement concepts as far as they are part of the generic-level metaphor EVENTS ARE ACTIONS lavishly illustrated in the following works (Kövecses, 2002) and sensations that have already been described (Galutskikh, 2012).

Bodily imagery of literary text was already analyzed in the theory of literature (Poltarobatko, 2009; Lebedeva, 2003; Steinbook, 2006). The authors dwell on various aspects of body and corporality – starting with characters’ portrait description analysis (Yerofeeva, 2006; Nasalevich, 2003), and ending with the study of literary texts concerned with philosophic interpretation of the human body. The latter include observations on the corporality phenomena in literary texts of different epochs: of antiquity (Khrabrova), including the Bible (Bilyashevich), of the Renaissance (Yeliferovza, 2007) and of the XXth century (Lagutenko, 2007; Lebedeva, 2003; Polarobatko, 2009; Steinbook, 2006), including the modernist period (Ioffe, 2008; Zulfigarova, 2007; Panchenko; Tatru, 2007) and the period after the II World War (Astvatsaturov, 2008).

The increase of the interest in the issues of human bodily being in the XXth century cannot remain unnoticed. Such tendency when human body reveals itself in the focus of attention replaced long-lasting period of dominating views of the person as a bodiless being shaped under the influence of Christianity at first and later – Rationalism (Gomilko, 2007: 9,17-18, 24-25, 27).

The topic of the body and corporeal being acquires the utmost significance in literary works of modernist writers (Ioffe, 2008; Zulfigarova, 2007; Panchenko; Tatru, 2007). The period of modernism being the epoch of the search for new types of thinking by the humanity, reflecting its helplessness and vulnerability, stipulated by the events going on in the world (Gomilko, 2007: 1), was the stage of transition from contemplation to comprehension of ontological phenomena, human body being one of them.

This fact as well as articulated accentuation of the topic of corporality in modernist literary texts stipulated the choice of the material of this research. The material is the literary prose of English modernist writers – Virginia Woolf and David H. Lawrence.

The research is aimed at the analysis of linguistic aspects of corporality as the basis of imagery formation of literary text. The aim is realized with the methods of semantic and cognitive types of linguistic analyses applied, which implies the process of reconstruction of conceptual metaphors in the text. The methodological grounds of the research is the theory of conceptual metaphor (Lakoff & Johnson, 1980; Kövecses, 2002), the theory of conceptual integration (Fauconnier & Turner, 2003).

The structure of the article is stipulated by the stages of the research. First, the parts of body are studied from the point of view of their role in metaphorical extension in the context of the literary prose of V. Woolf and D.H. Lawrence. Second, characteristic of the human body physiological states, qualities and processes are examined from the point of view of their role in literary imagery formation. Third, the interpretation of the results obtained through the prism of the theory of conceptual metaphor is performed.
3. PARTS OF BODY IN LITERARY TEXT: CONCEPTUAL ANALYSIS

The observations carried out resulted in grouping the ways of conceptualization of parts of body into three categories, represented by three generic-level metaphors: ARTIFACT IS A HUMAN BODY, ABSTRACT PHENOMENON IS A HUMAN BODY and NATURAL PHENOMENON IS A HUMAN BODY.

The generic-level metaphor ARTIFACT IS A HUMAN BODY (ELEMENT OF THE ARTIFACT IS A PART OF BODY) is illustrated with the following conceptual metaphors:

- OPENINGS ARE NOSTRILS, consider the fragment of the text:
  
  The snub-nosed monster rises to the surface and spouts through his blunt nostrils two columns of water, which, fiery-white in the centre, spray off into a fringe of blue beads (Woolf, BG: 29).

In this fragment, where the author describes the fountain, the openings through which the water runs are conceptualized through the prism of human body.

- OPENING IS A MOUTH, compare:
  
  The kitchen was small and full of firelight; red coals piled glowing up the chimney mouth (Lawrence: OC: 184).

  The woman put her saucepan on the hob, and set a batter pudding near the mouth of the oven (Lawrence, OC: 184).

  EDGES OF THE OPENING ARE LIPS, which is illustrated with the text fragments:

  She drew a green vase with a crinkled lip towards her, and began pulling out the tight little chrysanthemums, which she laid on the table-cloth, arranging them fastidiously side by side (Woolf, VO: 6).

  I love the telephone with its lip stretched to my whisper, and the date on the wall; and the engagement book (Woolf, W: 168).

  But now Orlando was to learn how little the most tempestuous flutter of excitement avails against the iron countenance of the law; how harder than the stones of London Bridge it is, and than the lips of a cannon more severe (Woolf, O: 82).

- MUZZLE OF THE GUN IS A NOSE, this conceptual metaphor is illustrated with the following fragment of the text:

  Out in the King’s Ride the pheasants were being driven across the noses of the guns (Woolf, SP: 59).

- TIMBER OF A BOAT IS A RIB, compare the example:

  Blue are the ribs of the wrecked rowing boat (Woolf, BG: 29).

- FRAME OF A BOAT IS RIBS AND A SPINE, consider the text fragment:

  As it came nearer to the ribs and spine of the stranded pilchard boat, it became apparent from a certain tenuity in its blackness that this spot possessed four legs (Woolf, SO: 81).

- CENTER OF SMTH IS A HEART, for instance:

  One was in the Gardens in ten minutes — it was like the heart of the country (Woolf, MB: 106).

- FRONT PART OF THE WALL IS A FACE, compare the text fragments:

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Occasionally the sergeant barked a command. Slowly the clumsy blue figure clambered higher up the \textit{wall-face} (Lawrence, TF: 24).

The figure of the soldier clung cringing against the \textit{face of the wall}, cleaving, groping downwards like some unsure insect working its way lower and lower, fearing every movement (Lawrence, TF: 24).

- \textbf{UPPER PART OF THE CONSTRUCTION IS A HEAD}, consider the example:

\textit{Seeing her mother at the head of the stairs, she said in her quick, clean voice: "Mother, what it it?"} (Lawrence, GF: 136).

It is obvious that single source domain \textsc{human body (part of body)} can apply to a wide range of target domains. The aspects that are frequently used in metaphorical comprehension of target domain \textsc{artifact} involve parts of the body, including the \textit{head, face, nose, rib, legs, hands, back, heart, bones, shoulders}, etc.

The mentioned and other conceptual metaphors which illustrate the directions of metaphorical extension of parts of human body in the course of imagery formation in the context of literary prose of English modernism, demonstrate the fact of the “embodied” understanding of the world as far as the ideas about the world and ourselves are conceptualized through the embodied experience of the world and self.

The second group of conceptual metaphors can be generalized under generic-level one \textsc{abstract phenomenon is a human body}. The spectrum of phenomena conceptualized through the prism of human body comprises emotions, feelings, other abstract things.

Feelings and emotions are centered in the heart, as the context of the analyzed text demonstrates, thus it is reflected in the conceptual metaphor \textsc{heart is a container of emotions}. Consider the fragments of the texts:

\textit{“Safe, safe, safe,” the heart of the house beats proudly} (Woolf, HH: 4).

\textit{[...] a perfectly plain, unsophisticated man, a man of the people (he straightened himself) very badly dressed, glaring, with not an air or a grace about him, a man who was an ill hand at concealing his feelings, a plain man, an ordinary human being, pitted against the evil, the corruption, the heartlessness of society} (Woolf, MWLHK: 113).

Feelings themselves are often understood in terms of the human body, where the conceptual metaphor \textsc{feeling is a human body} is applied, which is observed in the course of the literary imagery formation, for example:

\textit{In the same way the lips of our sensual desire go thinner and more meaningless, in the compression of our upper will and our idea-driven impulse} (Lawrence, FU: 99).

Face is usually associated with the front part of something, and of great significance, that is reflected in conceptual metaphor \textsc{the essential part of something is its face}, compare:

\textit{He tried to keep it up, to carry it through on the face of things} (Lawrence, TF: 24).

The fact of applying \textsc{human body} domain in metaphorical understanding of abstract targets in the course of imagery formation in the literary prose of English modernist writers correlates with the earlier stated assumptions. As M. Johnson and T. Rohrer claim, “human beings utilize the inference patterns found in the sensorimotor brain regions to perform “abstract” reasoning” (Johnson, Rohrer: 40).
PARTS OF BODY is a source domain which can characterize many target concepts of the domain NATURAL PHENOMENA, that reflects the generic-level conceptual metaphor NATURAL PHENOMENON IS A HUMAN BODY. It comprises the following simple metaphors:

- **RAY OF LIGHT IS A FINGER**, consider the following fragment of the text:
  
  *All day long the ten fingers of the lustre drop green upon the marble* (Woolf, BG: 29).

- **RAY OF LIGHT IS A TONGUE**, compare:
  
  *They were nearing the launch, which stood still big above them, her myriad lamps making lovely darts, and sinuous running tongues of ugly red and green and yellow light on the lustrous dark water, under the shadow* (Lawrence, WI: 141).

- **STREAKS ARE VEINS**, for example:
  
  *The light fell either upon the smooth, grey back of a pebble, or, the shell of a snail with its brown, circular veins, or falling into a raindrop, it expanded with such intensity of red, blue and yellow the thin walls of water that one expected them to burst and disappear* (Woolf, KG: 31).

- **SUBSTANCE OF A PLANT IS ITS FLESH**, which is evident in the text fragment:
  
  *Instead, the drop was left in a second silver grey once more, and the light now settled upon the flesh of a leaf, ...* (Woolf, KG: 47).

- **LEAVES OF A PLANT ARE TONGUES** – a conceptual metaphor which is frequently employed in the imagery formation of the texts under analysis:
  
  *... and again it moved on and spread its illumination in the vast green spaces beneath the dome of the heart-shaped and tongue-shaped leaves* (Woolf, KG: 47).

  *Primroses were everywhere in nests of pale bloom upon the dark, steep face of the cleft, and tongues of fern hanging out, and here and there under the rods and twigs of bushes were tufts of wrecked Christmas roses, nearly over, but still, in the coldest corners, the lovely buds like handfuls of snow* (Lawrence, TI: 18).

  *And the trees with their many-tongued much syllabing, their green and yellow leaves hustle us and shuffle us, and bid us, like the starlings, and the rooks, come together, crowd together, to chatter and make merry while the red cow moves forward and the black cow stands still* (Woolf, VO: 17).

  *And there is ripple and laughter like the dance of olive trees and their myriad-tongued grey leaves when a seafarer, biting a twig between his lips where the many-backed steep hills come down, leaps on shore* (Woolf, W: 163).

- **FLAMES OF FIRE ARE TONGUES**, for example:
  
  *[...]* feel her derision steal round me, feel her laughter curl its tongues of fire round me and light up unsparingly my shabby dress, my square-tipped finger-nails, which I at once hide under the table-cloth.’ (Woolf, W: 121).

- **EDGE OF A SHELL ARE LIPS**, compare:
  
  *Twisted shells with red lips like unicorn’s horns ornamented the mantelpiece, which was draped by a pall of purple plush from which depended a certain number of balls* (Woolf, VO: 9).

- **(CURVED) BANK OF THE RIVER IS A LIP**, consider the text fragment:
They toiled forward along a tiny path on the river’s lip. Suddenly it vanished. The bank was sheer red solid clay in front of them, sloping straight into the river (Lawrence, SL: 285).

- CREST OF A WAVE IS A BREAST, for example:

She had nerved herself to do what some large and imperious instinct demanded her doing: she had been swept on the breast of a wave beyond her reckoning (Woolf, ND: 193).

- BRANCHES OF A TREE ARE HANDS, which exemplifies narrower understanding of PLANT IS A HUMAN BODY:

The hazel still spread glad little hands downwards, the bluebells here were still wan and few, among the lush grass and in shade of the bushes (Lawrence, SS: 98).

- WOOD IS EARTH’S SKIN and RIDGE OF A HILL IS ITS SHOULDERS – are conceptual metaphors which are applied in metaphorical extension of parts of body concepts in the following fragments of the text, for example:

He loved the place extraordinarily, the hills ranging round, with bear-skin woods covering their giant shoulders, and small red farms like brooches clasping their garments; the blue streak of water in the valley, the bareness of the home pasture, the sound of myriad-threaded bird-singing, which went mostly unheard (Lawrence, SS: 102).

- NARROW PART OF STEM OF A FLOWER IS ITS THROAT, consider the fragment of the text:

He noticed the fine, fair down on her cheek and her upper lip, and her soft, white neck, like the throat of a nettle flower, and her fore-arms, bright as newly blanched kernels (Lawrence, SS: 104).

From the above mentioned examples it is evident that human body metaphors have a wide scope, being applied to a variety of target domains.

4. PHYSIOLOGICAL STATES AS THE BASIS OF LITERARY IMAGERY: CONCEPTUAL ANALYSIS

Not only parts of body serve as source domains in the course of metaphorical extension in the context of literary modernist prose, but physiological and organic processes as well. Here the scope of meaning of the initially characteristic of human body states and processes as death, pain, sleep, tears, ecstasy, wound, digestion, etc. is widened being transferred to various phenomena outside the human being. Characteristic of a human body processes undergo reconsidering in the literary text and are applied for understanding of a series of target concepts. It is conveyed in the following fragments of the analyzed texts and is generalized in a number of conceptual metaphors.

Thus, for instance, one of the ways of conceptualization of human body in the literary prose is the metaphor MECHANISM IS A HUMAN BODY, which is illustrated with the following fragment of the text, where such physiological process as spasms is attributed to the locomotive engine. Consider the example:

The two wheels were spinning fast up against the sky, and the winding-engine rapped out its little spasms (Lawrence, OC: 181).

This domain is employed in metaphorical understanding of abstract targets as well. For example, physical phenomena as sound, light, etc. can be understood in terms of human body. It is illustrated
with the fragment of D.H. Lawrence’s short story “Odour of Chrysanthemums”, which exemplifies the conceptual metaphor PHYSICAL PHENOMENON IS A HUMAN BODY. Compare:

*While for an hour or more the children played, subduedly intent, fertile of imagination, united in fear of the mother's wrath, and in dread of their father's home-coming, Mrs Bates sat in her rocking-chair making a 'singlet' of thick cream-coloured flannel, which gave a dull wounded sound as she tore off the grey edge* (Lawrence, OC: 187).

The observations on the next fragment of the text can be generalized by suggesting the conceptual metaphor PLANT IS A HUMAN BODY, consider the example, where tears, being one of physiological features, are attributed to flower leaves:

*The old tears fell in succession as drops from wet leaves; the mother was not weeping, merely her tears flowed* (Lawrence, OC: 196).

Similarly human body and its physiological states are associated with metaphorical comprehension of flowers in the following fragments of the texts. For instance, such conditions of bodily nature as ecstasy, passion and the like are attributed in the context of literary modernist prose to roses, compare:

*She looked at her roses. They were white, some incurved and holy, others expanded in an ecstasy* (Lawrence, SL: 144).

One could imagine every sort of scene in her youth, when with her good blue eyes, her straight firm nose, her air of cool distinction, her piano playing, her rose flowering with chaste passion in the bosom of her muslin dress, she had attracted first the young men to whom such things […] (Woolf, MB: 107).

The same bodily features got metaphorical extension in other parts of the text, embodied in the conceptual metaphor BUILDING IS A HUMAN BODY, as in the example:

*And there were obscure flushes and darkenings too, as if a cuttlefish had suddenly suffused the air with purple; and the room had its passions and rages and envies and sorrows coming over it and clouding it, like a human being* (Woolf, LLG: 90).

FIRE IS A HUMAN BODY is a conceptual metaphor that underlies the understanding of red colour of flames of fire in terms of bleeding sores, for example:

*The pit-bank loomed up beyond the pond, flames like red sores licking its ashy sides, in the afternoon's stagnant light* (Lawrence, OC: 181).

5. CHARACTERISTICS OF BODILY NATURE IN THE LITERARY TEXT: CONCEPTUAL ANALYSIS

Qualities, abilities and actions, characteristic of a human body also undergo metaphorical extension in the process of imagery formation in the literary prose.

Thus, the conceptual metaphor PLANT IS A HUMAN BODY is applied when the modernist writers describe flowers in the following fragments of the texts:

*The brown birds dashed over the hedges where the rose-hips stood naked and scarlet* (Lawrence, SL: 251).

*He refrained, and she, suddenly pitiful, broke off a twig with three or four wan flowers and held them against her face* (Lawrence, OC: 182).
In the given examples such bodily qualities as wan ‘unhealthy’ and naked ‘nude’ are attributed to flowers, not characteristic of them initially.

Bodily activity is the ground of metaphorical interpretation of the fire (FIRE IS A HUMAN BODY), for example:

*The pit-bank loomed up beyond the pond, flames like red sores licking its ashy sides, in the afternoon’s stagnant light* (Lawrence, OC: 181).

*He stood over the fire gazing into the depths of the looking-glass, and compressing his face into the likeness of a commander surveying a field of battle, or a martyr watching the flames lick his toes, rather than that of a secluded Professor* (Woolf, VO: 83).

LOCALITY/LANDSCAPE IS A HUMAN BODY is a conceptual metaphor underlying such examples of literary imagery as the following:

*He lived down Holme Road, on the naked edge of the town, facing across the river meadows towards Sneinton Hermitage and the steep scrap of Colwick Wood* (Lawrence, SL: 389).

*Her blindness in the case of Rodney, her attempt to match his true feeling with her false feeling, was a failure never to be sufficiently condemned; indeed, she could only pay it the tribute of leaving it a black and naked landmark unburied by attempt at oblivion or excuse* (Woolf, ND: 219).

He loved the gardens and the buildings that stood with their scarlet roofs on the naked edges of the fields, crept towards the wood as if for cosiness, the wild country scooping down a valley and up the uncultured hills of the other side (Lawrence, SL: 206).

In these fragments of the texts as well as in the following example, where the conceptual metaphor BUILDING MATERIAL IS A HUMAN BODY is applied, the bodily feature naked is attributed, which imparts the quality of erotic nature to the object reconsidered:

*The brown paint on the door was so old that the naked wood showed between the rents* (Lawrence, SL: 236).

Artifacts also belong to the targets which are reconsidered in the context of literary prose of English modernist writers in terms of human body (ARTIFACT IS A HUMAN BODY). The ability to caress is the body-based metaphor in the following context:

*But imperceptibly the cottage smoke droops, has the look of a mourning emblem, a flag floating its caress over a grave* (Woolf, JR: 30).

One more way of conceptualizing human body is through the prism of the metaphor NATURAL PHENOMENON IS A HUMAN BODY, which is also based on attributing to them qualities and abilities of bodily nature, compare:

*Several little tongues of flame clipped sensitive and ruddy on the naked air, sending a faint glow over the needle foliage* (Lawrence, AR: 29).

*And the river too runs past, not at flood, nor swiftly, but cloying the oar that dips in it and drops white drops from the blade, swimming green and deep over the bowed rushes, as if lavishly caressing them* (Woolf, JR: 22).

In general, the literary works of modernist writers reflect their articulated interest to the erotic aspects of human body, which finds its embodiment in the imagery formation by applying the attributes naked, caressing, licking, etc. to a wide range of targets. The same conclusion is fair for the
metaphorical comprehension of abstract phenomena. The following examples can be generalized by suggesting the generic-level metaphor ABSTRACT PHENOMENON IS A HUMAN BODY. The latter is illustrated with the text fragments:

[…] he thought that by means of it he could set flowering waste tracts of the earth, cure many ills, or raise up beauty where none now existed; it was, too, a fierce and potent spirit which would devour the dusty books and parchments on the office wall with one lick of its tongue, and leave him in a minute standing in nakedness, if he gave way to it (Woolf, ND: 88).

But still her soul was naked in her great dark eyes, and there was the same yearning appeal upon her (Lawrence, SL: 170).

Towards four o’clock the human spirit again began to lick the body, as a flame licks a black promontory of coal (Woolf, VO: 103).

It is interesting that spirit and soul, usually opposed to the body (cf. Cartesian philosophy (Costall: 56-57)), acquire qualities characteristic of the body in the course of the literary imagery formation. In the above mentioned examples the conceptualization of the body through the prism of the SOUL IS A HUMAN BODY is observed.

The submetaphors FEELING IS A HUMAN BODY and EMOTION IS A HUMAN BODY are the directions of metaphorical extension frequently observed in the context of literary prose, for example:

The naked hunger and inevitability of his loving her, something strong and blind and ruthless in its primitiveness, made the hour almost terrible to her (Lawrence, SL: 329).

Besides, they had met in a naked extremity of hate, and it was a bond (Lawrence, SL: 353).

Yet the passion licked round her, consuming, and when the sensual flame of it pressed through her bowels and breast, she really thought she was dying: yet a poignant, marvellous death (Lawrence, LCL: 299).

The same bodily imagery is used by modernist writers to describe physical abstract phenomena as light, sound, etc. (PHYSICAL CONCEPT IS A HUMAN BODY), for instance:

She laughed with a naked, painful sound (Lawrence, SL: 169).

Conceptual metonymy PART OF BODY STANDS FOR BODY AS A WHOLE is applied to describe feelings and emotions in the following fragments of the text, where we observe the projection of bodily qualities on parts of the body:

Occasionally she ran with Paul down the fields. Then her eyes blazed naked in a kind of ecstasy that frightened him (Lawrence, SL: 139).

Her dark eyes were naked with their love, afraid, and yearning (Lawrence, SL: 188).

6. CONCLUSIONS

The results obtained of the analysis of bodily terms demonstrated how wide the scope of metaphorical understanding of the world which derives directly from embodied extensions is. They attested a high rate of the significance of bodily terms in the imagery formation making HUMAN BODY domain one of the dominants in the conceptual space of the literary text. Being the source domain of multiple metaphorical re-thinking, human body as one of ontological concepts serves a universal measure of things that is shown in attributing to them the features characteristic of a human body.
Universality and polysemy of bodily images extends corporality phenomena far beyond “biological” body, that makes grounds for the assumption of the body as being the predominant image-symbol and semiotic code that makes the interpretation and poetic reconsidering of objects, phenomena and events in the outer world possible.

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THE CONSTRAINTS IMPOSED BY SENSORY MODALITY

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Abstract

Traditionally, working memory has been divided into two major domains: verbal and visuo-spatial. The verbal domain of working memory can be characterized either by its relationship to language or by its grounding in auditory processing. But how traditional conception of working memory may be used if we choose for example languages that are not auditory and vocal? What may happen if the architecture of working memory is determined by the constraints of auditory and visual processing? Various working memory effects were described: phonological similarity, word length, and articulatory suppression. The possible way to use mentioned above effects in teaching practice was proposed. The paper suggests that the architecture of working memory is shaped both by the properties of language structure and by the constraints imposed by sensorimotor modality. The paper strongly supports the existence of a sign-based "rehearsal loop" mechanism parallel to the speech-based rehearsal loop.

Key words: auditory processing, constraints, language, visual processing

1. INTRODUCTION.

Baddeley(1986), Gathercole & Baddeley(1993) Logie(1995) consider that models of working memory contain two major components, one used for verbal material, the other used for visuo-spatial material. But how can division between these two domains in short-term information processing be recognized? Classic experiments of Brooks (1967, 1968) and Paivio & Csapo (1969) has been recognized a fundamental division in human cognition.

What is the best way to define this division? According to recent findings the verbal domain can be characterized in terms of language. Baddeley (1986) suggests that printed stimuli although visual, may fall within the domain of verbal working memory. However, the verbal domain can be characterized by its grounding in the auditory and vocal-articulatory properties of speech. Wilson & Emmorey (1997) consider that many differences between verbal and visuo-spatial working memory have been attributed to differences between audition and vision.

Wilson (1997) suggests that languages that are not auditory and vocal, for example signed languages, challenge the traditional model of working memory. Signed languages are perceived visually and use similar spatial relationships with written languages to create grammatical information. It is understandable that signed languages and written languages seem to fall into the visuo-spatial domain of working memory. It is hypothesized by Wilson (1997) that signed languages and written languages share many characteristics of speech that may be critical for the structure of verbal working memory. In this article we discuss the constraints of auditory and visual processing to try to find out working memory architecture for teaching foreign language.
2. WHO CONSIDERS THAT WORKING MEMORY FOR VISUAL INFORMATION AND FOR SPEECH MAY DIFFER?

Wilson suggests (1997) that because sign language and spoken language are grounded in different sensory modalities that have different processing abilities and constraints, there is a reason to believe that working memory for sign and for speech may differ systematically. It is obvious that working memory for sign may have the same characteristics as for visual information. One major difference between auditory and visual perception is their ability to process temporal versus spatial information. For example, Loftus, Duncan, & Gehrig (1992) define that iconic memory vanishes within 200-300 milliseconds, while Darwin, Turvey, & Crowder (1972) consider that echoic memory persists for two seconds or more. Even with nonlinguistic materials, audition is superior in temporal processing: subjects are better at counting rapid sequences of clicks than rapid sequences of flashes (Lechelt, 1975). Numerous findings of this type have led to the conclusion that audition, but not vision, is tied to time (Kubovy, 1988). Conversely, simultaneous, spatially extended material is coded in vision in ways not possible in audition, given the latter’s poor spatial resolution. Kubovy (1988) argues that space is the province of vision and considers that audition is not inherently spatial.

Of course similar characteristics have been observed in working memory. Memory for the timing of irregular sequences is superior when the stimuli are beeps rather than when they are flashes (Watkins, Elliot, & Fish, 1992). When asked to do free recall, subjects tend to preserve the presentation order for speech stimuli but not for print stimuli (McFarland & Kellas, 1974). Based on such results, Penney (1989) argues that there are associations between auditory items but not between visual items. In contrast, visual working memory seems to benefit when space and simultaneity can be exploited. Some studies have found better recall for visual material with simultaneous presentation than with serial presentation (Frick, 1985). Penney (1989) concludes that the visual stream of processing within short-term memory has a stronger component and a weaker than temporal one.

Speech and visual information differ in ways that reflect these differences between the auditory and visual modalities. Written languages have limited sequential contrasts and permit more simultaneous expression than spoken languages. Moreover, morphology of a spoken language is transferred to the visual modality. However, in contrast to spoken languages, written language expresses grammatical information without articulation and facial expressions. At the morphological level, written language contains enough suffixes and may exhibit a great number of linear contrasts.

3. TWO MODALITIES IN THE WORKING MEMORY.

Can differences between written or visual information and speech shape linguistic working memory in the two modalities? Logie (1995) describes visuo-spatial working memory. Penney (1989) suggests that a great potential may be found in printed word stimuli for working memory. Visuo-spatial working memory and working memory for printed word in both these papers differ systematically from working memory for speech in their ability to process temporal versus spatial information.

It is hypothesized by Shand and Klina (1981) that both speech and sign are language codes, while print is something like a derived code. We know, for example, that humans recode print into phonological form in working memory, rather than simply relying on a visual, print-based code. Why should it be recorded this way? The answer may lie in the perceptual structure of the stimulus. According to perceptual structure, print differs strikingly from speech and sign. Signs are constructed from a set of meaningless units combined in rule-governed ways similar to that at the phonological level in spoken languages (Battison, 1978; Coulter, 1993; Stokoe, 1960). Linguists have broadened the
term phonology to refer to the patterning of the units of the expression system of a language (Coulter & Anderson, 1993).

Sign perception is radically different from most visual stimuli used to test working memory, such as static shapes, pictures, and printed words. **Wilson suggests** (1997) that signs are also arguably different in their perceptual properties from other moving stimuli. It is hypothesized that there is a close relationship between perception and production. As for perceived stimuli it can be effortlessly translated into their productive form. The stimuli such as shapes and patterns have no canonical motoric representation, while print stimuli are translated into a different type of code for rehearsal. **Wilson suggests** (1997) that rehearsability is critical for the structure of speech-based working memory and may be likewise for sign.

4. THE STRUCTURE OF WORKING MEMORY.

But how can we define the working memory structure? Basically, working memory for language consists in part of a speech-based code that uses the surface form of the language for information preservation. Conrad & Hull (1964) describe the **phonological similarity effect**. As for the **word length effect** Baddeley, Thomson, & Buchanan (1975) argue that it is complex for long words. These effects indicate that the surface form of the language, with its phonological property, can be important for this component of working memory.

The role of surface form is also shown by the fact that during experiments with deaf people memory performance is degraded when subjects perform an irrelevant mouth movement (articulatory suppression) (Murray, 1968). Thus, **Wilson & Emmorey (1997)** suggest that these effects indicate that memory maintenance uses mechanisms also used in motor planning and perceptual processing and can therefore be disrupted by competition.

It is hypothesized recently that the perceptual and productive forms of speech underlie speech maintenance in working memory. The interaction of above mentioned various effects reveals the structure of this speech-based mechanism, which consists of two components: a phonological store and an articulatory rehearsal process that refreshes information in the store as it fades. Evidence for this two-part structure comes, for instance, from the interaction between phonological similarity and articulatory suppression. When stimuli are auditory (in speech), suppression does not reduce the similarity effect, suggesting that the two effects stem from separate processes or representations. The similarity effect appears to be a product of the phonological store, to which auditory stimuli gain automatic access whether or not the articulatory rehearsal mechanism is available (Baddeley, Lewis, & Vallar, 1984). However, when materials are presented visually, as printed words, suppression eliminates the similarity effect. Apparently, the articulatory mechanism is needed to recode visual materials into phonological form.

Mentioned above findings may be in a great demand in language perception, especially in its auditory domain. The similarity effect caused by auditory stimuli may be widely implicated in lexical surface forming. Another effect (word length effect) appears to arise from the articulatory rehearsal process itself and does not occur when that process is unavailable. In contrast to the similarity effect, the length effect is eliminated by suppression regardless of presentation mode (Baddeley, Lewis, & Vallar, 1984). These findings may be quite useful for fast acquisition of vocabulary.
5. IS IT POSSIBLE TO DESCRIBE SET OF REHERSAL MECHANISMS FOR ANY LANGUAGE?

It is hypothesized that there is a rehearsal loop structure that is a function of the type of the information being processed. Wilson & Emmorey (1997) suggest that sign-based working memory may turn out to differ in certain important aspects from speech-based working memory. The different processing requirements of the sensori-motor modalities involved may create inherent differences between the two types of language rehearsal systems. Evidence for mentioned differences may give basic understanding of existence of a special loop for sign and any kind of visual information.

It is hypothesized that deaf people use a signed language based memory code for temporary storage, which resembles in some aspects the type of speech-based memory code used by hearing people (Hanson, 1982; Klima & Bellugi, 1979; Krakow & Hanson, 1985; Poizner, Bellugi, & Tweney, 1981). More recently, Wilson & Emmorey (1997) have conducted a systematic inquiry into the structure of this signed language based memory code, to determine the extent to which it parallels the phonological loop for speech. These findings indicate a striking degree of resemblance between the two types of memory coding.

The first idea for concern is the phonological similarity effect and articulatory suppression for sign. For speech, the phonological similarity effect occurs when items to be held in working memory contain many of the same phonemes. Lists with similar items (e.g., mad, man, cad, mat, cap) are poorer memory performance than lists with dissimilar items (e.g., pit, day, cow, sup, bar). Articulatory suppression for speech occurs when subjects occupy their vocal apparatuses with an irrelevant activity, such as repeating “ta, ta, ta” during presentation or retention of a list of words. According to Wilson & Emmorey (1997) findings this manipulation reduces memory span because the competing motor activity prevents the use of an articulatory strategy that normally assists memory performance. As noted above, when materials are presented auditorily, suppression does not reduce the phonological similarity effect, indicating that these two effects are independent for speech and may stem from separate processes within working memory. Mentioned above findings may be used for foreign words with similar items presented auditorily fast learning.

Findings in the phonological loop for speech in Wilson & Emmorey’s (1997) pattern of data provide evidence for a buffer that retains information using the phonological structure of signed language and a rehearsal process based on representations for movement of the articulators used in language production, namely the hands. This rehearsal process is used to refresh material in the buffer and to translate material into the phonological code used by the buffer. It is found that actually two articulatory processes are involved in working memory that can be dissociated from one another: one is used for recoding materials into phonological form, and one used for memory maintenance (Cu-belli & Nichelli, 1992; Fiez, Raife, Balota, Schwartz, Raichle, & Peterson, 1996; Vallar & Cappa, 1987). Thus, it may be evidence for a buffer that retains information using the phonological structure of any language and a rehearsal process based on representations for phonems used in language production. However, both processes appear to be articulatory in nature, and both are disrupted by articulatory suppression.

As for common language phonem-based memory it is sensitive to the articulation time of phonems and articulation suppression. Wilson & Emmorey point out that unlike the case of phonological similarity, suppression eliminates the length effect.

Wilson & Emmorey (1997) explore in depth phonological similarity effect, the sign length effect, the manual articulatory suppression effect, and the ways in which interactions between these effects
depend upon stimulus presentation mode and discover the existence of a phonological loop for sign is highly similar in structure to the phonological loop for speech.

This suggests that the phonological loop is a mechanism that develops in response to appropriate linguistic input, regardless of the modality of that input. These findings suggest that the architecture of working memory is not fixed, but rather responds flexibly to developmental experience Wilson & Emmorey (1997).

The model of working memory developed by Baddeley and colleagues (Baddeley, 1986) posits at least two components subordinate to a central executive: the articulatory loop and the visuo-spatial scratch-pad. A study by Reisberg, Rappaport & O'Shaunessy (1984), in which subjects were taught to use a manual strategy for remembering digits, suggests that the working memory system does not consist of a fixed collection of memory components, but instead can flexibly make use of available coding formats. The findings described here demonstrate that not only the working memory can employ such additional formats. The working memory can develop a mechanism possessing the same structural details as the articulatory loop. Although the articulatory loop for speech might be thought to be hard-wired, Wilson (1997) consider that due to the evolutionary history of spoken language, the existence of an articulatory loop for sign and visual information and articulatory loop for speech can not be similar.

6. CONCLUSION.

New approachers to teaching changes in any foreign language should involve basical understanding of sensori-motor modalities, articulatory rehearsal process and similarity effect. As the components of the working memory system develop in response to appropriate input during development it may be useful to find a proper way of working memory system forming. It is quite important to notice that findings discussed here suggest that sensory modalities and articulatory rehearsal process influence the way subjects percept and study foreign language and it will be useful to take into consideration mentioned above processes. It is necessary to highlight that the results discussed in this article emphasize similarities and differences between working memory for sign and visual information and working memory for speech. This pattern of findings indicates that both the universal structural properties of language and the specific processing constraints of sensory modality interact to determine the architecture of working memory. The striking similarities observed between the sign-based and visual based and speech-based mechanisms suggest that properties of language such as dynamic, temporally structured sensory input, a close relationship between receptive and productive forms are sufficient to generate a rehearsal mechanism in working memory.

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INNOVATION, MOTIVATION, MULTILINGUALISM
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Abstract
Everybody needs motivation. Everybody needs to have a reason for action. Taking into consideration that this work is devoted to learning a second (or foreign) language a question arises: what is their Goal of it? Here are some of them:

- fulfill school/university requirements
- function and compete effectively in the global economy of today and the future
- increase job opportunities and salary potential
- develop intercultural sensitivity, increasing global understanding.

L2 can be referred to as a Second and a Foreign language. People living in an English-speaking community/country are learning English as their SECOND language.

Those who are not living in an English-speaking community/country are learning English as a FOREIGN language.

Good L2 learners use different strategies while learning a language. They are more willing and accurate guessers; have a strong drive to communicate; take advantage of all practice opportunities; monitor their speech as well as that of others. One of the factors that influence the choice of strategies used among students learning a second/foreign language is Motivation.

Key words: motivation, second language, foreign language, goal, effort, desire, energy, active involvement, persistence, transfer, ability, intrinsic motivation, extrinsic motivation, loss of motivation, second language, foreign language, success.

1. INTRODUCTION
The Bologna Process aims to create a European Higher Education Area, in which students can choose from a wide and transparent range of high quality courses and benefit from smooth recognition procedures. The Bologna Declaration of June 1999 has put in motion a series of reforms needed to make European Higher Education more compatible and comparable, more competitive and more attractive for Europeans and for students and scholars from other continents.

The European Commission on Education aims to promote creativity and innovation through lifelong learning, as key skills for all. The main challenge is to create an environment, conducive to all forms of creativity and innovation, be it artistic, cultural, social or technological, and to promote the practical use of knowledge and ideas.
The capacity for creativity and innovation is essential for economic and social progress. *Creativity* is a human characteristic, which can be found in many contexts. Innovation is the successful realisation of new ideas stemming from a person’s creativity. This is why the capacity for creativity and innovation, which are closely linked, benefits the economic and social fields and the arts equally.

One should not neglect the importance of encouraging creativity and innovation within education and training systems, which are essential to the proper functioning of the knowledge triangle (education-research-innovation).

Key competences in the shape of knowledge, skills and attitudes appropriate to each context are fundamental for each individual in a knowledge-based society. They provide added value for the labour market, social cohesion and active citizenship by offering flexibility and adaptability, satisfaction and motivation. They are particularly necessary for personal fulfillment and development, social inclusion, active citizenship and employment. Key competences are essential in a knowledge society and guarantee more flexibility in the labour force, allowing it to adapt more quickly to constant changes in an increasingly interconnected world. They are also a major factor in innovation, productivity and competitiveness, and they contribute to the motivation and satisfaction of workers and the quality of work.

Transfer and motivation play important roles in learning. Transfer which is the application of prior knowledge to new learning situations is often seen as a learning goal, and depending on the transfer extension one can speak about learning success. Motivation determines the extent of the learner's active involvement and attitude toward learning and is defined as the impetus to create and sustain intentions and goal-seeking acts.

Transfer and motivation are mutually supportive in creating an optimal learning environment. Learning becomes meaningful when the learner perceives what he is learning to be relevant and transferable to other situations, and his motivation to acquire the skill or knowledge will increase. The same way, for transfer to take place, the learner needs to be motivated to do two things: a) he must be able to recognize opportunities for transfer; b) he needs to possess the motivation to take advantage of these opportunities.

**2. MOTIVATION (different approaches)**

Motivation involves 4 aspects: (Gardner (1985)

1. Goal
2. Effort
3. Desire to attain the goal
4. Favorable Attitude toward the activity in question.

D- Gardner (1985) explored four motivational orientations:

- reason for learning,
- (b) desire to attain the learning goal,
- (c) positive attitude toward the learning situation, and
- (d) effortful behavior.
He also describes core second language learning motivation as a construct composed of three characteristics:

- the attitudes towards learning a language (which he called affect),
- the desire to learn the language (want) and
- motivational intensity (effort).

According to Gardner, a highly motivated individual will enjoy learning the language, want to learn the language, strive to learn the language. To prove that we will quote Gardner as saying "An integratively oriented learner would likely have a stronger desire to learn the language, have more positive attitudes towards the learning situation, and be more likely to expend more effort in learning the language (Gardner, 1985).

Fisher (1990) points to three major sources of motivation in learning:

a. The learner’s natural interest: intrinsic satisfaction
b. The teacher/institution/employment: extrinsic reward
c. Success in the task: combining satisfaction and reward

We need to remember that in the classroom students who do well in the language are more confident than those who are not. Feelings of failure can lead to a downward spiral of a self-perception of low ability – low motivation – low effort – low achievement – low motivation – low achievement. Teaching faces the challenge to simultaneously enhance transfer and motivation so that they both support learning. To do this, teachers need to first understand the nature of transfer and the nature of motivation. In the context of language learning, instrumental motivation is concerned with the learner's desire to learn a language for utilitarian purposes (such as employment or travel), whereas integrative motivation refers to the desire to learn a language to integrate successfully into the target language community. (A- Gardner/Lambert (1959/1972) Later research reveals four other motivational orientations: (a) reason for learning, (b) desire to attain the learning goal, (c) positive attitude toward the learning situation, and (d) effortful behaviour. (D- Gardner (1985)

3. FACTORS INFLUENCING MOTIVATION

Six factors that impact motivation in language learning are: attitudes; beliefs about self; goals; involvement; environmental support; personal attributes. Language acquisition is the result of
interplay between cognitive mechanism and environmental conditions. Thus understanding and creating optimal language learning environments becomes a primary concern of the language teacher. Teachers can observe circumstances under which learners acquire language and are able to make adjustments toward creating optimal learning conditions. While designing learning activities, the language teacher should remember that learners must be given opportunities to participate as language users in multiple contexts because language learning or mastering focuses on both the accuracy and appropriateness of application in various contexts of use. These opportunities will result in learners' increased motivation and awareness of the intricacies of language use.

In 1983 he ARCS Model of Motivational Design is presented by Keller. The ARCS Model identifies four essential strategy components for motivating instruction:

1. **Attention** strategies for stimulating and sustaining curiosity and interest;
2. **Relevance** strategies that link to learners' needs, interests, and motives;
3. **Confidence** strategies that help students develop a positive expectation for successful achievement; and
4. **Satisfaction** strategies that provide extrinsic and intrinsic reinforcement for effort (Keller, 1983).

**4. WHAT IS ARCS?**

Keller (1987) breaks each of the four ARCS components down into three strategy sub-components.

**4.1 Attention:**
- **Perceptual Stimulation**: provide novelty, surprise, incongruity or uncertainty.
- **Inquiry Stimulation**: stimulate curiosity by posing questions or problems to solve
- **Variability**: incorporate a range of methods and media to meet students' varying needs.

**4.2 Relevance**
- **Goal Orientation**: present the objectives and useful purpose of the instruction and specific methods for successful achievement.
- **Motive Matching**: match objectives to student needs and motives.
- **Familiarity**: present content in ways that are understandable and that are related to the learners' experience and values.

**4.3 Confidence**
- **Learning Requirements**: inform students about learning and performance requirements and assessment criteria.
- **Success Opportunities**: provide challenging and meaningful opportunities for successful learning.
- **Personal Responsibility**: link learning success to students' personal effort and ability.

**4.4 Satisfaction**
- **Intrinsic Reinforcement**: encourage and support intrinsic enjoyment of the learning experience.
Extrinsic Rewards: provide positive reinforcement and motivational feedback.

Equity: maintain consistent standards and consequences for success.

Brophy (1987) said that "Motivation to learn is a competence acquired through general experience but stimulated most directly through modeling, communication of expectations, and direct instruction or socialization by significant others (especially parents and teachers)."

The teacher should set a personal example with his/her own behavior, create a pleasant, relaxed atmosphere in the classroom, develop a good relationship with the learners, Increase the learner's linguistic self-confidence, personalize the learning process. (Dornyei 1998:131)

5. LEARNING STRATEGIES

Some teaching strategies that can be used to foster motivation and provide better transfer opportunities of language skills include the following: (Ngeow, Karen Yeok-Hwa, 1998)

5.1. Encourage learners to take ownership in learning.

Let the learners identify and decide for themselves relevant learning goals. This will motivate them to apply what they have learned to attain these learning goals.

5.2. Promote intentional cognition or mindfulness to learning in various contexts.

Learners must be able to practice language in multiple contexts in order to bridge domains and foster active abstraction of concepts learned. This will help learners recognize the relevance and transferability of different learning skills or knowledge.

5.3. Increase authenticity of learning tasks and goals.

Learners should recognize a real need to accomplish learning goals that are relevant. This prepares them for the complexities of real-world tasks that require them to use language skills and knowledge that have to be continually transferred.

Providing our learners with the motivation to learn is one of the best steps we can take to facilitate learning success. "The best way to create interest in a subject is to render it worth knowing, which means to make the knowledge gained usable in one's thinking beyond the situation in which learning has occurred." (Bruner, J. S.) As Bruner (1960, p.31) said Success comes in “cans” not “can’ts”

Being critical to your students without any grounds may provoke a desire to abandon the classes, play truant. Thus, encourage and support students at all times but especially when they are struggling or lacking confidence in certain areas, be energetic and enthusiastic about what you are teaching. Students shouldn't be afraid of making mistakes and taking risks. Avoid correcting errors in a negative, accusatory fashion, through preplanned and spontaneous activities, provide opportunities for interaction in the target language in and outside the language learning environment. Create, through the presentation of attainable goals and reasonable challenges, a learning environment with a definite potential for success. (Paula Kristmanson http://www.caslt.org/research/affect.htm)

With the help of some specific actions teachers can increase motivation on classroom tasks. These tasks can be divided into two categories: intrinsic motivation and extrinsic motivation. (Huitt, 2001)

<table>
<thead>
<tr>
<th><strong>Intrinsic</strong></th>
<th><strong>Extrinsic</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Explain or show why learning a particular content or skill is important</td>
<td>Provide clear expectations</td>
</tr>
<tr>
<td>Create and/or maintain curiosity</td>
<td>Give corrective feedback</td>
</tr>
<tr>
<td>Provide a variety of activities and sensory stimulations</td>
<td>Provide valuable rewards</td>
</tr>
<tr>
<td>Provide games and simulations</td>
<td>Make rewards available</td>
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<tr>
<td>Set goals for learning</td>
<td></td>
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<tr>
<td>Relate learning to student needs</td>
<td></td>
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<tr>
<td>Help student develop plan of action</td>
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Motivation is a desire to achieve a goal, combined with the energy to work towards that goal. Students who are motivated have a desire to undertake their study and complete the requirements of their course.

A student might experience loss of motivation as a reluctance to undertake an assignment or project, or attend a lecture or tutorial. As a result of loss of motivation he/she may be thinking about withdrawing from a subject, or taking leave from university for a semester, for a year, or ‘forever’.

What are the reasons for losing motivation? Among the most important ones scientists mention a change, accumulated changes, a negative experience, and several negative experiences. Some specific factors contributing to loss of motivation are: a low mark or a series of low marks; getting behind on a program of study; feeling isolated; study becoming irrelevant to short term or long term goals, a mismatch between the knowledge; the difficulty of subject material.

6. MULTILINGUALISM AND MOTIVATION

Multilingualism, as described by the EU Commission, is a value for intercultural dialogue, social cohesion and prosperity. It plays an important role in lifelong learning, media and information technologies, as well as in external relations. The EU Commission aims to mainstream language policy to better realise the potential of multilingualism in Europe. (We dare to add other countries as well, including Russia). It presents the steps that should be taken to ensure that multilingualism is mainstreamed into all necessary policy strands for the purpose of social cohesion and prosperity.

Language plays an important role in the integration process of the modern world. Hence, the take-up of the host-country language is being promoted. A multilingual workforce is a distinct advantage that would provide competitiveness and thus promote prosperity. Consequently, companies are recommended to invest more in language and intercultural skills. From the citizens’ perspective, mastering several languages increases employability and allows choosing from a larger number of job offers.
The different languages and cultures can be brought closer to the citizens via the media, new technologies and translation services. These can both reduce and cross the language barriers experienced by citizens, as well as by companies and national administrations. Multilingualism refers to both a person's ability to use several languages and the co-existence of different language communities in one geographical area.

The increased use of on-line machine translation demonstrates that an essentially mechanical function of that kind cannot replace the thought processes of a human translator, and thus emphasises the importance of translation quality.

Demand for trained interpreters is increasing in an expanding market, particularly in supranational and international organisations. Interpreters help the institutions of multilingual societies to function. They support immigrant communities in their dealings with courts and hospitals, and with the police and immigration services. Properly trained interpreters thus contribute to safeguarding human and democratic rights.

We agree that "[T]o a very large degree, students expect to learn if their teachers expect them to learn." In a few words Stipek (Motivation to learn by Deborah J. Stipek - 1998 - 301 pages) gives us perhaps one of the best explanation of motivation and the role of teachers.

There are both internal and external factors affecting students’ motivation to learn a second/foreign language. Among the internal factors we can mention gender (girls’ motivation is higher); religion; goal and need of studying the language; interest and curiosity in the language; attitude to it; native language (L1) proficiency.

External factors include encouragement; expectations; feedback; scaffolding; task presentation; teaching strategies & techniques; rewards. As it has already been mentioned, relevance, attractiveness, relaxed, positive atmosphere might increase the efficiency of language learning. At the same time peer pressure, teasing (bullying) just because you are sticking out of the average community if you speak like a native speaker may have an influence on the young person so that he/she might want to be like others, the general public. In order for the students to be motivated, the learning environment needs to be free from anxiety. As soon as the student feels s/he is threatened or intimidated, s/he will lose his/her motivation even to try to speak. What do all these mean? Is being a teacher becoming a curse if one can be responsible for everything going around him? Are we becoming a hired nurse depending on our employers’? With all the fears the answer is NO if you (a teacher) is also motivated in the result.

7. HOW WE SEE IT

Master’s programs in law at Peoples’ Friendship University of Russia (PFUR) are trying to follow the new trends in education processes and be in the mainstreams of it. Having well understood the importance of languages (in our case it is English) which in the modern world can not be undercharged, the staff is doing its utmost to face the challenges. Masters’ groups for English training classes are organized taking into account students’ career goals, future fields of specialized professional activities, and law departments’ specialization. It means that teachers of English are supposed to have basic understanding of legal systems, procedures, concepts from a comparative angle. Taking into consideration that foreign language teachers are linguists and not lawyers but linguists, we assume the role of running the class, improving students’ speaking, listening and writing comprehensions, adjusting them to the on-going changes in legal language, at the same time giving them some freedom of choice while making presentations. The environment itself is fully devoted to
the main goal – motivating students to speak English, think English, and act English. Speaking the truth, the last two aspects are quite difficult. L1 differs from L2, Common law and Continental law also contributes to arising of difficulties. Another crucial moment is specialization of the students in the masters’ group. We do not usually have an opportunity to form the group according to their professional interests: i.e. in one group there can be few students whose specialization differs from the rest of the group. Here we need a highly qualified, skillful and motivated himself/herself teacher to organize the entire work and study in such a way that nobody feels deprived or abandoned or ignored. To fulfill this task one needs to have basic knowledge in law, pedagogical experience, understanding of the students’ expectation and desire, be honest. S/he ought to know how to persuade his/her students, be persuasive and demanding. The teacher’s good name, his/er private behavior, the way s/he dresses also play an important role in the educational process.

At PFUR the department of foreign languages considers using advanced way of education as one of the means of motivating students. We welcome the so-called “on-spot” tasks when students are invited to analyze a concrete case from legal practice related to the textbook unit from ILEC (International Legal English Course book by Cambridge) and/or from other sources (see British and Irish Legal Information Institute, http://www.bailii.org/). From the latter you can choose the branch of law tour students are interested in. It is essential that they write a brief or present it in a few minutes’ oral speech. They may also have a few minutes to have brainstorming, getting ready for their positions. We usually film it; have an after-discussion, then upload into youtube with the consent of students. (All of them are available at my site: http://web-local.rudn.ru/web-local/prep/rj/index.php?id=945&p=9153, or http://www.youtube.com/my_videos?feature=mhee, my channel at youtube “redhotchilipepper150”). During the deliberation a teacher is not recommended to interrupt students with corrections which well may frustrate them, but just be a listener. He/she has the advantage – skill and the camera. Thus, all remarks should be done afterwards, involving students to identify their mistakes. Being the only judge may bring nothing but irritation, unawareness and the only expectation for the lesson to end.

The same way we train our PFUR team for the International Willem C. Vis Moot Courts on Commercial Arbitration. Any position, either Claimant or Respondent is first prepared, checked, discussed. After that the team gathers together, and a Claimant/Respondent presents his/her position in front of his/her colleagues and the camera. Mistakes are fixed both by the teacher and the team members, not to say anything about the camera. Questions are asked, remarks are done. Do we conclude that the job is over? Not yet. There is the camera, the judge that fixes everything: gestures and postures, voice, eye contact and a lot of other things that eventually well describe the Counsel, gain scores for the team, or at least prepare the future lawyer for public speech. It is the modern technologies that can help us at this point. In our multimedia classroom we watch the film on a large screen, making all the necessary stops and returning to the arbitrary point.

Having good equipment in your classroom with web-camera(s), a sensitive microphone, CD-player is a must nowadays if you want your classes to be an unforgettable event for the students, a desirable thing to wish at least twice a week. Unlike some cultures where students express their likes whistling and tapping their feet in Russia we have only smiling or happy faces and “Thank you for the lesson” notes. In no way this is not a critique of culture or cultural diversity. Reliable equipment always allow you enter the Internet, organize conferences, upload your films.

So my advice is: motivate students, give the task and throw them in at the deep end. They will survive, I swear.
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THE 4TH TASK AND THE 4TH POWER: NEWLY FORMED NON-GOVERNMENTAL ORGANISATIONS CAUGHT IN A STRANGLEHOLD BY THE POST-SOCIALIST ESTONIAN MASS MEDIA?

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Abstract

The weakest link in the democratisation process of Estonia has been the demobilisation of social movements and the emergence of new civil society institutions. Motivated by an interest in the way participatory democracy is performed in post-socialist societies, or rather with failings in this area, this paper studies the backdrop to this current Estonian problem. In post-socialist societies (including Estonia) people are perceived as either ‘winners’ or ‘losers’, the stereotype of ‘winners’ presuming a well-paid job. In these societies, this label is not associated with non-profit activities. In addition to ethnic, gender- and age-based differences, the relation to money and power in society is one of the major sources of stereotypes. Besides a shortage of the economic, informational and human resources that civil society institutions need in order to function, the present situation is influenced by a lack of acknowledgement and recognition of civil society actors by the general public, mass media and other possible cooperation partners. Although existing stereotypes are difficult to break, the most effective way to deconstruct them is to become aware of the stereotyping way of thinking and its consequences.

Key words: Democratisation, post-socialist countries, civil-society, stereotyping

INTRODUCTION

Democracy implicitly presupposes public discussion and formation of opinions initiated by citizens. The term ‘public sphere’ has developed hand in hand with a vision of a society in which all citizens have the opportunity to form their own opinions and voice them. The normative basis of this article is the ideal model of bürgerliche Öffentlichkeit defined by Jürgen Habermas. In line with Habermas’s theory, we consider the public to be a communicative sphere of society in which citizens present their competing arguments and thus participate in the birth of the public opinion that shapes political decisions (Habermas 2001). Although Habermas does not directly speak of mass media when speaking of the public, it is the media that has been the most important public forum – and the communicative fourth power – in the post-socialist Eastern European societies. In the last decades, the role and impact of the mass media in society has grown considerably in Western countries with long histories of capitalism as well as in post-socialist societies in Eastern Europe. Therefore, scholars in the field talk not only about information society but also about media society (Palmaru 2003, p. 154).

This article, exploring some of the less discussed aspects of post-socialist societies, has a number of key objectives. The first of these is to follow up Claus Offe’s statement that the former socialist countries must implement a triple transition model establishing the validity of a new economic and legislative order and new rules of social integration (Offe 1996, p. 8). We would like to emphasise an additional dimension to the analytical framework introduced by Offe as the ‘magic triangle’, namely the establishment of a new form of civil society and its non-governmental intermediary bodies, under
the umbrella of which each person could be assured appropriate argumentation and negotiation capacity. This is the fourth of the core tasks of the post-socialist transition to democracy.

Second, using Estonia's transition as an example of the post-soviet transformation process, this papers aims to approach these newly-formed civil society institutions as the main channels and mediating bodies for citizen power in the emerging Estonian democracy. In light of the representational monopoly granted to civil society actors in democratic societies, we explore the availability of the most important channel for their communication efforts: the mass media.

The latter leads us to the third and indeed the most crucial aim of this study. In considering how to promote participatory democracy, and move towards the ideal public sphere as Habermas defines it, the question of whether or not the preconditions for more symmetrical public communication between non-governmental and mass media institutions exist in Estonian transition society is of the utmost importance. In analysing the public competition of free arguments, the focus of this paper is on civil society actors and their media communication practices as perceived by the gate-keeping policy makers in post-socialist Estonian media institutions. As mass media does not mean free communication in the sphere of private persons who have consolidated to form the public (or as Habermas puts it, Öffentlichkeit) but refers instead to a form of institutionalised, intermediated communication with limited feedback, it was important for this study to focus on passing moments of what Klaus Merten terms meta-communication. This refers to moments of communication between a communicator who acts as a recipient and a recipient who is in the role of a communicator (Wiio 1972; Merten 1977 in Palmaru 2003, pp. 146–147). Such communication situations, rare in the context of mass media, highlight a set of crucial problems which, if they remain unsolved, will lead us away from the idea of the competitive democratic public.

If this is the theory, in practice there may be a number of unpleasant surprises in store. Most likely the formation of civil society institutions will succeed despite these problems, but at the same time fail to open a communication channel for citizen power and hence to public discussion and participatory democracy, as media gate-keepers will use their power to block or distort the voice of civil society actors before it reaches the general public (Habermas 1986, p. 352).

An important issue to consider when interpreting the outcomes of the present study is the unequal positions held by civil society actors and mass media editors both in their communication with one another and in mass communication situations. The powerful discursive position of the mass media in society both in the Western world as well as in the post-socialist Eastern European countries is well noted in the field (Fowler 1991, p. 122 in Bishop et al. 2003, p. 267; Fischer et al. 1997, p. 299, p. 319 et sqq.; Hall 1997, p. 258 et sqq.; Palmaru 2005, p. 44 et sqq.), as its messages reach vast numbers of people at the same time. Today, social control is carried out first of all through discourses shaped by mass media (Bishop et al. ibid.). These discourses define what is ‘normal’ or ‘natural’ in a society, forming part of the socio-cultural code (Imhof 2002, p. 61). Discourses are created by society, at the same time creating and expressing the reality of that society, thereby determining how its members think and behave and what kind of performance is undesirable (Bishop et al. 2003, p. 246). As a result,

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9 Habermas, though, has not always sympathised with the organised civic initiative (Lagerspetz 2005, p. 144; see also Habermas 2001)

10 We prefer the term ‘NGO actors’ as it is short and well-established in European social sciences to ‘actors of the non-profit organizations’ which would be the direct translation of the Estonian term ‘MTÜlased’ or ‘mittelundusühenduste aktivistid’ – the term that has become a synonym of the civil society institutions in Estonia resulting from the legislation that has given the majority of civil society initiative that format.
Stereotypes often derive from discourses constructed by the mass media. It has been argued that almost all our knowledge about our society – and about the whole world – has its origins in the mass media (Luhmann 1996, p. 9).

The logical assumption deriving from that is that mass media has had a strong impact on the discourses prevalent in Estonian society, and on the stereotypes that have their origins in and are kept alive by those discourses. If Estonian civil society actors hope to have an impact in society, the success of their efforts depends greatly on the effectiveness of their communication with the mass media.

During the time that Estonia was part of the Soviet system, Estonian civil society activity was blocked. Citizen power was able to take its first steps only during the perestroika as the regime loosened its grip and people became less fearful of possible repercussions. That was the time when independent social movements were born (Lagerspetz et al. 2007, p. 9). However, civil society in Estonia in the 1980s did not emerge from this alone. The entire process of regaining independence, of breaking away from an autocratic, mono-party regime, was based on the existing readiness of important elements of the civil society, and among others, the people, to act for the public benefit (Lagerspetz 1996, pp. 42–44). But the civil society’s ability to take part in solving the series of problems of transformation to which post-socialist Estonia and many other countries in Eastern-Europe are exposed does not result automatically from the existence of the social movement that had its peak in revolutionary actions. In Eastern Europe, revolutionary movements have often had an unconditionally anti-institutional, if not ‘anti-political’, twist to them. They have thus been in danger of underestimating the capacity for negotiation and compromise, the only things that would have made it possible to convert social mobilisation into political power. These movements then disappeared from the scene soon after the bureaucracy of the old regime was deprived of its power and the only factor that united the former social movements was eliminated (Offe 1996, pp. 42–43). The overall result was the demobilisation of social movements in Estonia at the beginning of the 1990s and the emergence of new civil society institutions – the non-governmental organisations that Mikko Lagerspetz and Aire Trummal, Estonian researchers of civil society, judged in 2003 to be the weakest link in the democratisation process of Estonia (Trummal et al 2003, p. 32; see also Schöpflin 1995, p. 197; Wallace et al. 2012).

These events in the recent history of Estonian civil society motivated us to examine the background to the problem and to ask whether it is possible that in addition to a shortage in the economic, informational and human resources that NGOs need in order to function, the present situation could also be influenced by another factor, namely a lack of acknowledgement and recognition of civil society actors by the general public, mass media and other possible cooperation partners (See also Elster et al. 1998, pp. 31–32). As the question of public recognition is closely connected to the opportunities for mass communication, we suggest that the ability of civil society actors to function as a public go-between is strongly mediated by whether or not they are recognised as being ‘important’ and ‘competent’ in the leading Estonian editorial offices. The basic assumption of this study is that in terms of media communication, the success of civil society actors – that is, the ability to channel citizen power effectively – depends on the communication process itself moving towards more collective goals. For this to happen, there would have to be a mutual interest between the two communication partners in achieving a positive outcome for many, and less unthinking reliance on black-and-white belief systems such as stereotypes which distort the outcomes of communication.
INFLUENCE OF STEREOTYPES ON COMMUNICATION

Stereotypes are faulty generalisations which reduce people to a few characteristics (Hall 1997, p. 257) and assume that those characteristics are shared by all the members of a specific group (Baron et al. 1991, p. 183; Aronson 1994, p. 299, p. 302). Herein lies the potential danger of stereotyping in the context of communication: a particular group is seen as homogeneous – in the present study the characteristic applied to the group is ‘incompetent’ – and on that basis decisions are made which harm the interests of that group, possibly also those of the communication partner and even the interests of the entire society.

Stereotypes can be described as a set of beliefs about the personal characteristics of an individual belonging to a certain social category (Dorsch 1994, p. 764, see also Lexikon der Psychologie 2001, p. 246). In order to understand how stereotypes function, it is important to approach them as heuristics, or generalising mechanisms. Both perception and memory are selective: if an individual has to process a great deal of information (as everyone, journalists in particular, must in today's world, where we are surrounded by a surplus of information), he/she perceives the information that corresponds to his/her expectations rather than the information that contradicts his/her stereotypes (Bierhoff et al. 1988, p. 252; Stephan 1989, p. 44). As a result, an impression is formed about the communication partner, which (seemingly) confirms the correctness of the stereotype. Memory functions in the same way and thus this impression will be saved in the brain.

Categorising the world is a natural way for an individual to cope with a complex social reality. As a result, however, faulty, inflexible, simplified and biased generalisations emerge which are obtained through socialisation and mirror the prevalent values of the society in which a person lives (Katz and Braly 1933, Klineberg 1951, Allport 1954, English and English 1958 in Stroebe et al. 1989, p. 4; Brigham 1971 in Hinton 2000, p. 11; Schäfer 1988, p. 51; see also Spreckels and Kotthoff 2010). It is impossible to prove or disprove a stereotype as the features it contains are seldom measurable (Hinton 2000, p. 12; Hahn et al. 2002, p. 25). Moreover, stereotypes are difficult to change, as they are highly resistant to new experience (Lexikon der Psychologie 2001, p. 248, Degner 2009). Klaus Roth points out that although stereotypes change in the long run, they are very stable ‘routine categories’, attempts to typify the world around us, to interpret the behaviour of people around us and thereby influence and construct our reality (Roth 1998, p. 23).

People are mostly unaware of cognitive stereotyping processes and assume stereotypes to be a valid part of the objective world. On this basis, the way in which the behaviour (efficiency and success) of others is perceived and judged often depends more on the social class or the particular group to which the individual belongs than on the personal qualities of the individual or his/her behaviour in a particular situation. Thus, stereotypes influence our social competence (Six 1988, p. 317) and the decision-making process (Hinton 2000, p. 39): the presumed typical qualities of the relational partner determine the expected behaviour of the partner. In relation to the present study, we would like to draw special attention to the impact of stereotypes as self-fulfilling prophecies in the context of communication: the above-mentioned expectations and the respective performance on the part of the interactor influence the communication to such an extent that the typical, expected behaviour of the communication partner is brought out with the help of those expectations (Bierhoff et al. 1988, p. 252; Schäfer 1988, p. 45; Watzlawick 1991, p. 92; Aronson 1994, p. 310; Hinton 2000, p. 98, Degner 2009).

In a communication situation, stereotypes, in spite of their endemically faulty nature, create in interactors an illusory feeling of mutual understanding – a feeling which influences the outcome of the communication. In the context of this study, such outcomes include the judgements and performance...
of the editors-in-chief and other gatekeepers in editorial offices, as well as the performance by civil society actors which is generated by and mirrors these judgements. Here, a specific potential outcome might be the decision not to publish arguments and claims mediated by civil society actors, regardless of whether or not the information actually is of public interest.

While intentionally deconstructing stereotypes is not simple, there is a general tendency for negative stereotypes and prejudices to be increasingly less accepted today, as they are viewed as socially unacceptable patterns of judgement (Six 1988, p. 69). Many authors are hopeful that contact between different groups, that is, communication as such, would convince people that the images they hold of different groups are not true. However, in most cases this contact actually affirms the existing stereotypes not only through stereotype-confirming behaviour or communication, but equally through obvious exceptions to that. If contact is to affect stereotypes in a positive way, that is, prove their relativeness or even falseness, the contact must be long-standing, voluntary and take place in an environment that emphasises the equal status of the communication partners (Inglehart 1989, p. 29; Wilder 1984 in Baron et al. 1991, p. 206; Docidio et al. 1997 in Hinton p. 2000, pp. 123–124; see also Stroebe et al. 1990, p. 409). More often than not, however, the social groups are not equal. Another important factor in the deconstruction process is the mutual interest of communication partners in a positive outcome. More than anything else, however, becoming aware of the stereotyping way of thinking and its consequences helps to deconstruct stereotypes (see also Beelmann 2009, and Ruhrmann et al. 2009). The process of deconstructing negative stereotypes can be accelerated by changing the starting points of relational partners, by training their social competence, and by enlisting the help of mass media.

In our study, however, where one of the interactors is an editorial office, it is difficult (although possible) to use the latter measure. If mass media helped to tone down the stereotypes that are presently established in the Estonian transition society – in our case, the mental images that concern success and failure – the stereotypes about civil society actors would in all likelihood lose their sharpness. Making use of the mass media in deconstructing stereotypes is complicated precisely because, on the one hand, mass media reaches many members of the society, and on the other hand, gatekeepers in editorial offices are subjective and affected by their selective perception.

The main negative feature dominating the perception that Estonian media leaders hold of civil society actors as a group is incompetence. The ability of civil society actors to be successful in society and to communicate with mass media is doubted. Competence is a very subjective indicator, depending on the background of the interactors and the communication situation. Competence can be defined as social judgement, which requires an evaluation of one’s communication performance by one’s relational partners (Koester et al. 1993, p. 7): it is an impression, comprising both effectiveness and appropriateness (Spitzberg et al. in Martin 1993, p. 17). Effectiveness is related to one’s goals. It is measured by the extent to which an individual accomplishes what he/she wants to accomplish – in this case, to what extent civil society actors succeed in persuading the editorial staff to publish something on or comment on their arguments and claims. Appropriateness marks the ability of the interactor not to violate norms and role expectations in the communication situation – in this case, if the person presenting the argument is someone the editor considers to be a successful member of society, he/she finds the information ‘interesting’ and worth to be published/aired, whereas, the message assumed to be appropriate to a civil society actor is one that is not very interesting (Lauristin 2004; Saar 2002). Competence is less a feature of one partner than a relationship between people, the extent to what one communication partner can persuade the other of his/her ability to be successful in a particular field. Based on this definition, only an individual who succeeds in making his/her communication partner perceive him/her as competent is actually competent. In other words, in order
to perform in a competent way it is important both to achieve the goal and to leave an impression of competence on one's communication partner. Though, the motivation to perceive the other as competent in the communication process plays also a vital role (see Matsumoto et al. 2009).

In sum, as stereotypes distort the ways in which communication partners perceive each other and the conclusions and judgments that are reached on the basis of a communication situation, stereotypes are a significant aspect of the workings of citizen power. The stereotype that the mass media holds of civil society actors, that is, their attitude towards them – including a perception of their success in society and their ability to function as mediators of citizen power – is, because of the role of the mass media as a major wielder of communicative power in society, of crucial importance in determining how democracy is performed.

**STEREOTYPES ESTONIAN MEDIA LEADERS HOLD OF NGOS**

This paper is based on qualitative in-depth interviews carried out in 2003 for a study targeting editors-in-chief at the Estonian political mass media institutions with the largest readership, and leaders of civil society organisations with experience in communicating with mass media. The study aimed to examine the conceptions and associations connected with civil society actors. The interviewers tried to influence the respondents as little as possible, in order to let them word their images of civil society actors as freely as possible, and thus reveal how they are perceived in Estonia. Based on the objectives of the study and on the nature of qualitative sociological research in general, the collected material was systemised according to the categories and topics the interviewees themselves used.

A follow-up study was carried out in 2012. We analysed interviews given by media leaders, that is, editors-in-chief, in daily broadcasts on Estonian TV and radio, on two topics related to the civic initiative: the demonstration against and opposition to The Anti-Counterfeiting Trade Agreement (Acta) in February and the strike of employees from several sectors in March, the biggest general strike since the re-establishment of the Republic of Estonia.

When carrying out a study about stereotypes, it is important to take into account the fact that as the democratisation of society proceeds in Estonia, stereotyping has become a taboo topic among more informed members of society, just as it is in countries with longer democratic traditions. Therefore, the interviews often reveal little that could be directly connected to stereotypes – at least at first glance. The interviewees try again and again to express politically correct attitudes and to avoid generalisation. They only express a stereotyped opinion in conjunction with claims that it ‘has been proven’ – claims that are used to demonstrate the correctness of a stereotype or to justify an attitude. Often respondents apologise while generalising, or offer ‘logical’ social reasons that again attempt to legitimise the stereotype. Such actions can be seen as attempts to downplay the negative or politically incorrect generalisations that have been voiced (Tusting 2002, p. 668).

Overall, the interviews reveal that Estonian editors-in-chief hold fairly unambiguous stereotypes about civil society actors. These stereotypes concern characteristics related to competence in communicating with the mass media, and features related to the scarcity values (Inglehart 1990, 2000) of a transition society, as well as qualities related to individualistic-emancipatory values, which the members of higher social classes, who are viewed as the more successful members of the Estonian society, supposedly possess. The editors-in-chief and other gate-keepers in the most important media institutions belong to the latter group due to their above-average income. Veronika Kalmus and Triin Vihalemm have argued that individualistic-emancipatory values dominate over collectivistic-universal values in the attitudes of the so-called sub-culture of socially successful members of a transition
society. There is a tendency among members of social classes with higher incomes to see economic welfare as explicitly derived from the ability to enforce one’s claims and ideas (Kalmus et al. 2004). This is one of the qualities that the study showed media leaders perceive as necessary in communicating with the mass media.

The analysis of the initial interviews revealed five aspects of the image Estonian media leaders hold of civil society actors: (1) they have no opportunity to earn money or make a career, (2) are individualistic persons engaged in entertaining themselves, (3) are ineffective in their field of activity, (4) play a marginal role in society, and (5) are incompetent in communicating with the mass media.

**Image 1: civil society actors have no money and no careers**

Remarks by the editors-in-chiefs stating that it is not possible to make a career or earn money while working in the non-governmental sphere – leading to the implicit assumption that civil society actors do not really wish to achieve much in the society – could be seen to be influenced by the scarcity values of a transition society. Researchers analysing post-socialist transition societies (including Estonia) refer to the perceived categories of ‘winners’ and ‘losers’ in these societies, in which the stereotype of ‘winners’ includes traits related to consumer society values characteristic of higher social classes (Lauristin 2004, p. 284). In the young market economy of Estonia, which does not have an existing class of capitalist owners, these traits presume a well-paid job. Such jobs, however, are not associated with non-profit activities. Thus, the stereotype that Estonian media leaders have of civil society actors includes a low income and no career opportunities.

In addition to ethnic, gender- and age-based differences, the relation to money and power in society is one of the major sources of stereotypes. It is interesting how the categorisation of ‘winners’ and ‘losers’, as it obviously appears in the stereotypes revealed by our interview data, overlaps with the ‘just world hypothesis’. This notion refers to the general tendency of people to believe that the world is just and, accordingly, the distribution of resources in society is also fair (Hinton, 2000, p. 88). As civil society actors lack money and power, it must be that they are inefficient and therefore deserve their position as ‘losers’ in society.

(Stylistic notes: “people” is used instead of “people” and “we” is used instead of “we”)

(Media leader A)

*People cannot afford to work in low-paid positions. There are basically no generations in Estonia that would inherit their capital and a feeling of security from their parents – everybody has to establish themselves; thus, there is a lot of pressure on people in Estonia to earn money. And I think that that is one of the reasons why there is little interest in NGOs. An NGO as such is not associated with career and ‘big money’ [***] But the communication style of the NGO actor is influenced by the fact that if they had a good job offer from the private sector, they would quit [working for the civil sector]. It is as if they do what they do because they have no choice... I mean, again, one has to think of money... [***] We cannot afford charity. Because of lacking time and funds for that. [***] I mean, in Estonia, the whole NGO-thing is rather unnatural because people are trying to establish themselves and that will take at least another ten years.*

**Image 2: civil society actors having fun**

Editors-in-chief belong to a social class associated with individualistic values: these values include success, a pleasant and interesting life, and personal fulfilment. This study showed that, in accordance with this class-based value system, the editors-in-chief we interviewed regarded civil society activities as entertainment or, in the best case, an opportunity for personal fulfilment. When asked what civil
society activities brought to mind, the interviewees began by with naming activities such as belonging to clubs and societies: singing, (folk) dancing, handicrafts, fan clubs, and so forth. Taking individualistic values as a starting point, these editors viewed NGOs as a way of spending time with other people, or a pleasant opportunity for personal fulfilment that at the same time allows people to apply for financial support. Thus, these media leaders did not appear to perceive civil societies as in any way a fundamental part of society or a way of expressing free will. As described in ‘Image 1’, the background to this attitude is that editors-in-chief feel that working for civil society institutions can be neither the free choice of an individual nor a real way of fulfilling oneself personally. This attitude derives from assumptions based on the values of a transition society – the ‘natural’ wish of all the members of the society to be on the side of the ‘winners’.

(Media leader B)

I’d say they [the civil initiative] have probably given many people a chance to label whatever they are doing [---] to determine an official framework for a club or a society, whatever they have. The NGOs surely are a good opportunity for people who want to do something – they offer a juridical framework.

Image 3: inefficient civil society actors

The efficiency of civil society actors, that is, their ability to achieve their goals, was estimated to be low. Civil society actors were perceived as somewhat discouraged people, who are interested in achieving something but are not able to do so. They were perceived as rather ineffectual members of society who require encouragement to make them really participate in society, and who need to develop personally in order to get past the point of being a civil society actor, of investing their energy within the ineffective framework of civil society institutions.

(Media leader B)

Well, they could do better. I think that they [the civil society actors] are not really efficient. Maybe one of the roles [of civil society actors] could be to encourage people to participate in society. I mean, those discouraged persons – they could find a way to participate in the society first as NGO actors and later as something else. [---] I think the goal is not to be an NGO actor – that is just the means to get going.

(Media leader E)

We have no veche,11 we have lobby work, and those NGO actors are regarded as simpletons of some sort who want to achieve something.

Image 4: third-rate civil society actors

The media leaders interviewed emerged as benevolently but unanimously of the opinion that the third sector plays a third-rate role in society. Depending on the theoretical background of each respondent, the importance assigned to the role varied. The stereotypes expressed by these media leaders showed that they associate civil society institutions with low levels of success and with an inability to achieve anything. It is therefore clear that these editors-in-chief do not see civil society actors as constituting a power capable of achieving anything of importance in society. The perceived impact of civil society actors on Estonian society is neither considerable nor of any significance because of their

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11 Popular assembly in medieval Slavic countries as opposed to the parliament and other democratic institutions of power
classification as ‘losers’. Media leaders are of the opinion that the best that civil society actors can achieve is to give their ideas and concerns a voice – to bring the field of interest in question to the attention of decision makers and the public sphere.

(Media leader B)

*Well, I guess I would insult those NGOs by saying that [the role of civil society actors in society as such] is null and void, but that is the way it is. I’d say that they rather don’t matter. There are some rare exceptions, surely [---].*

(Media leader E)

*They unite groups of individuals who are connected by some shared feature, they represent those people and try to communicate their interests and needs to society, to the rest of the members of the society, to state authorities and so on. They try to make those interests understandable, bring their message to those authorities. [---] Their role isn’t important, really, I’d say...*

- **Image 5: civil society actors are incompetent in communicating with the mass media**

- Editors-in-chief hope and expect that their sources – including civil society actors – will present their information in a simple and clear format. One of the preconditions for cooperation between a civil society actor and an editor is mutual understanding – regarding both the way the information is presented and what it consists of. From a media leader's perspective, the relational partners who are perceived as socially competent are those who understand the professional needs of a journalist – first of all, the need for information that is at once interesting and relevant, presented in a short and matter-of-fact format that respects the limited time the journalist working in the environment of a market economy feels he or she has.

(Media leader C)

*Mass media tells simple stories but they [civil society actors] don’t get it [---] I think the conflict between the NGOs and the mass media springs from all the talk about the third sector and so on. It is just that they [the civil society actors] generalise too much; they just don’t descend to the grass-root level, which would make civil society activity interesting for the mass media.*

The editors-in-chief in this study estimated the ability of civil society actors to communicate with mass media to be fairly low: their manner of communication was considered appropriate but the message was felt to be boring. This implies that the editors have not communicated with civil society actors on an equal level, that they have simply judged the ability of civil society actors to communicate with the mass media to be poor both linguistically and nonverbally. Civil society actors are thus perceived as not being able to persuade the journalist of the relevance of the information he/she mediates. The editors-in-chief complained that civil society actors have no idea as to how to communicate with mass media and lack experience in this area.

(Media leader A)

*Everyone who comes to us with information thinks that it matters – and it does. However, often it is not interesting. [---] Often, those NGO topics are the ones that are neither exciting nor interesting. They are, let’s say, flat, the messages contain no conflict, no plot – nothing of the stuff that makes mass media intriguing.*
(Media leader B)

[Civil society actors communicate with mass media] in an appropriate and yet slightly boring way. [---] Mostly, these are people with little experience – with a few exceptions [---], but probably, yes, among NGO actors the number of people with very little experience in communicating [with the mass media] is high ... there are some certain tricks ... maybe they should read a book about it or something [---] about how to put their message into simple and clear words [---] Well, it could be that those NGO actors just don’t understand that – they seem to think that everything they do is very interesting and very important. The ability [---] to see and highlight the relevant things is non-existent [---]

In a communication situation, the interactors assign similar meanings to their behaviour. A mass media communication situation generates an expected attitude in the civil society actor, which matches the media leader’s stereotype: the civil society actor feels that he/she is not a worthy communication partner to the editor. That attitude does not depend on the topic at all – the same feeling emerges also when the topic would be of interest to the mass media. The journalist’s stereotype becomes a self-fulfilling prophecy: as the editor-in-chief is convinced already before meeting the civil society actor that the latter is an incompetent and marginal person who has no authority in society, his/her communication style mirrors these attitudes which in turn discourages the civil society actor – whose behaviour adapts to the expectations. A vicious circle has come into being.

(Media leader B)

...there is sort of a contradiction: on the one hand, the people are annoyed that we don’t talk about them – they do something and yet ... On the other hand, if someone [a journalist] says okay, let’s go and talk, then they answer: ‘I don’t know – should we?’

(Media leader A)

Often those NGO actors – they are rather pessimistic already beforehand, they have been told ‘no’ so many times. So they come in the door and they have this ‘will-you-say-no-to-me-as-well’ face, they sort of make you say no.

FOLLOW-UP

The interviews studied in 2012 revealed no change in the attitude towards civil society activities, confirming the observation in the same year that ‘... there is in general little change in the development of civil society in Eastern Europe over the period 1995–2008. Levels of participation in voluntary associations are still low and there is only a limited indication of growth’ (Wallace et al. 2012, 16).

Media leaders’ reaction to protests against joining the Anti-Counterfeiting Trade Agreement

Similarly to the civic initiative, media leaders are themselves often in a critical position towards the government. However, the activists of the anti-Acta movement were discredited as an ‘uproar’ and a ‘hysteria’, even as ‘wild’, although the methods of the movement were classic methods used by the civic initiative both in Europe and in the USA, that is, fairly moderate. In spite of this, media leaders stereotyped the activities as incompetent acts of communication.

(Media leader B)
The uproar that is taking place around the Anti-Counterfeiting Trade Agreement [...] the hysteria that some of the Acta-antagonists have brought up and that obviously is not grounded – there is a wildness of unclear signals around the Anti-Counterfeiting Trade Agreement, to the extent that its content is actually in danger of being overshadowed.

Media leaders’ reaction to the general strike

The general strike saw a re-emergence of an especially large number of the features of the stereotype that the interviews in 2003 revealed that media leaders hold of civil society actors. Individuals who commit themselves to civil activities are continuously seen as inferior citizens, as ‘losers’, and are still not granted the level of access to media channels that would correspond to their actual growing role in the Estonian society. Ironically, though, both these events initiated by civil society actors, which prompted the analysis of interviews on which this paper is based, were very large in scale, proving that Estonian civil society, and with it democracy, is gaining strength – while media leaders attempt to oversee and control this process, sticking to established stereotypes and thus slowing down democratic development.

Downplaying – ‘confirming’ the picture of third-rate civil society actors:

(Media leader G)

[Answering the question whether trade unions have any power to organise employees] We can call it a game – let us play trade unions, someone plays the game and someone else joins in.

(Media leader H)

Trade unions could play a bigger role [in the society] if they were able to do something else besides just wagging the flag. They could produce some analysis or reports about salaries or working conditions or, let’s say, about the state budget. They’ve never done this...

The ‘winners’ versus ‘losers’ debate continued

(Media leader G)

...people will finally understand that money is an absolute unit that can be taken, redistributed, you can’t just keep printing money. [...] redistribution, the understanding of where the money comes from, will finally hit home.

Access to media channels

(Media leader H)

[Answering the question of whether the strike gave the newspaper any interesting material] As I see it, the trade unions provided us with nothing.

CONCLUSIONS

In post-socialist Estonian society, citizens have been roughly classified either as ‘winners’ or ‘losers’, displaying the sort of dichotomous classification which has been said to be one of the characteristic features of post-socialist societies (Lauristin et al. 1998, p. 900). The ‘winners’ have adapted themselves successfully to the dramatic changes that have taken place: they have access to money and power and are thus in a position to use the possibilities to consume that have emerged together with the market economy. At the same time, almost anyone who cannot spend money in the way that has become a norm in the post-soviet consumer society, is looked upon as a ‘loser’ (Lauristin 2004, p.
This view is a very black and white one, one with hardly any shades of grey: the middle classes, which traditionally play a substantial role in democratic societies, are weakly represented. A black-and-white view of the world does not allow for a plurality of values. For instance, an individual working in the non-governmental sphere in a post-socialist society is automatically considered to be a ‘loser’ as success is mainly associated with money and power, and these are things that the executors of the fourth task of the transition society – civil society actors – do not possess in Estonia today. In a post-socialist society, universal and collectivist values like equality and fairness (and hence also solidarity and social responsibility) typical of a civil society actor, are associated with ‘losers’.

Ronald Inglehart’s studies on scarcity values found low tolerance and valuing subjective welfare, as well as low political activity and personal initiative, to be characteristic of post-socialist societies (Inglehart 1990; Inglehart 2000; Inglehart and Baker 2001 in Realo 2002, p. 36). The above-mentioned black-and-white world view clearly demonstrates these values. The scarcity values in turn offer an explanation to why the NGO actors, as active members of society, are not really respected in the post-socialist society. First of all, they are stereotyped as ‘losers’, and secondly, they have values that deviate from the norm: they do not seem to be interested in money and power, and are therefore perceived as not wishing to participate in shaping society. This makes them different and prevents them from being acknowledged by mainstream society. This is detrimental to their progress, as in addition to necessary legislation and resources, the civil society needs understanding, acceptance and recognition (Lagerspetz et al. 2007, p. 8) by the public and especially by the mass media – because of the mass influence of the latter.

Our study revealed five key aspects of the stereotypes of civil society actors and concluded that these stem from the scarcity values which dominate post-Socialist transition societies. These stereotypes show that individuals working in the civil sphere are viewed as belonging to the category of ‘losers’ rather than ‘winners’ in Estonian society because of having chosen or having been forced to choose a marginal role. Thus, Estonian media gate-keepers perceive the information forwarded by civil society actors as uninteresting and unimportant, and civil society actors themselves are regarded as incompetent in communicating with the mass media.

Stereotypes influence communication, including communication with the mass media. Because of the media, civil society actors are perceived as poor communication partners in communicating with the mass media, and treated accordingly. This dismissive treatment discourages and forces civil society actors to accept the role of an inefficient communicator, which in turn strengthens the attitude towards them in editorial offices. Once again, stereotypes function as self-fulfilling prophecies: the editors, subconsciously thinking in stereotypes, in fact guide the communication performance of the civil society actors with his/her expectations, and with his/her own behaviour resulting from those expectations, until the civil society actor does what is expected of him/her – his/her performance remains incompetent and inefficient.

In addition to this, the stereotypifying attitude affects the information mediated by civil society actors. As the source of this information is individuals whom media gate-keepers perceive to be of marginal importance in society, ‘losers’ who act in a sphere that produces no profit, the information tends to be seen as uninteresting and of little relevance to a society where post-socialist transition values dominate. This attitude leads to the risk of not responding to the actual content of the message. As a result, relevant messages and demands originating from civil society organisations that do actually have sufficient support in society might in fact become classified as irrelevant information that the mass media does not convey to the public, the subjective reason being that they do not think it would be of interest to the latter.
Because the dichotomy of ‘winners’ and ‘losers’ cannot be overcome easily, the information flow produced by recently formed non-governmental institutions and their vast memberships of ‘loser’ actors is in danger of being ‘captured’ in the editorial offices and caught in the stranglehold of the editors-in-chief and other ‘winner’ gate-keepers standing guard. If Estonian civil society institutions fail in their capacity as the mediating body for citizen power and its messages and claims, which unfortunately seems frequently to be the case in the post-socialist societies, social mobilisation will be affected and, in reversal, increased political apathy among the majority of the population will emerge. Indeed, this is a topic that calls for further research.

Previous studies carried out in Estonia on the availability of mass media channels to civil society actors confirm that the accessibility is not satisfactory (Trummal et al. 2001). In light of the inflexible nature of stereotypes, this situation is very difficult to change, even though media gate-keepers as well-informed members of the society are theoretically aware of the central role of citizen power in performing democracy. But the roots of the stereotype of an inefficient and marginal civil society actor lie deeper than just in the communication between the mass media and civil society organisations, embedded as they are in the values of Estonian transition society. Furthermore, the stereotypes revealed by our study not only influence the content of daily newspapers or radio broadcasts. Previous studies suggest that a similar attitude dominates in other powerful Estonian public spheres as well (Lagerspetz et al. 2003; The 2003 NGO and 2011 CSO Sustainability Index for Central and Eastern Europe and Eurasia). Therefore, to rephrase Habermas (1986, p. 263), civil society actors and all other political actors in Estonia, among others the mass media, are facing a great deal of Öffentlichkeitsarbeit: the public sphere and the motives for identification with civil society have yet to be established in Estonian society in transition to democracy, which means hard work, as today, as well as in the past, the public in any post-socialist society has to be created, it is not just given.

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COGNITIVE MODELLING OF SENSE DISAMBIGUATION IN POLYSEMOUS WORDS

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Abstract
In the present paper the authors put polysemy research into the broader context of research in mental lexicon, conceptual priming and probabilistic conceptual modelling. The article adopts a novel approach to the resolution of polysemy and puts it to an empirical test. The authors postulate that priming plays a key role in the activation of an adequate meaning of a polysemous word. Mental structures, represented by a lexical unit, contain relevant conceptual information about the target word. These mental structures may act as a prime - a certain stimulus which facilitates an adequate identification of the target word meaning.

Key words: mental lexicon, conceptual modelling, priming, polysemy, mental representations, sense disambiguation, cognitive contexts

1. INTRODUCTION
Resolving polysemy has always been and still remains one of the key discussion points not only in traditional semantics, but also in cognitive semantics and cognitive science in general. In cognitive semantics a polysemous word is interpreted as a mental structure resulting from a complex nature of human activity, human experience and our understanding and interpretation of it. Language crystalizes reality and shows how it is perceived, categorised and construed by human mind. Every word is a result of certain cognitive processes (Ку́рякода, 1997, p.38).

Polysemous words do not develop their senses at random but “follow certain cognitive paths or patterns that are natural to human cognition and that structure our acquisition of experience, knowledge of the world and language” (Nerlich et alt., 2003, p.7). Language is understood as cognitive human activity which draws “on patterns that are regulated in accordance with a community’s sociocultural practices” (Distributed Language, 2011, ed. by S.Cowley). Human knowledge of the world in all its complexity is stored in mental lexicon.

Proceeding from what has been said above, we can postulate that mental lexicon performs an important role in polysemy resolution, for it is mental lexicon that concentrates various types of cognitive processes connected with perception, processing, storage, retrieval, usage and generation of knowledge. There is no unanimously accepted understanding of what mental lexicon is and what functions it performs. Opinions vary: some consider it to be a mental store of information about words that includes semantic information (the words’ meaning), syntactic information (how the words are combined to form sentences, and the details of word forms. Some theories propose one mental lexicon

12 The article has been written in the framework of the “Cognitive analysis of word semantics (computer-based corpora approach) research project ”
for both language comprehension and production, whereas other models distinguish between input and output lexica (M.Gazzaniga et al., 2009, pp.389-390). There are also opinions that mental lexicon is information-specific networks, or mental lexicon is often understood as a system of concepts and links between them which have been formed as a result of human cognitive activity. However, there is a general understanding that mental lexicon is an inherent part of human memory; it is directly connected with language and the role it plays in cognition. On the one hand, mental lexicon is a kind of analogue of a certain natural language. On the other hand, it is an integral part of human mind, intellect and human memory (Ку̀брю́кова, 2004, p.379).

Resolving polysemy is only possible in context. The central question in the theory of polysemy is still the question of what aspects of word meanings are predefined and invariant across multiple contexts versus what other aspects are indeterminate and only realized in context (Ravin, Leacock, 2002, pp.5-6).

2. MENTAL LEXICON, COGNITIVE CONTEXTS AND POLYSEMY

In the present study, mental lexicon is understood as a non-linear system of perception, decoding, processing, storage and retrieval of various types of information being directly and indirectly related to language and speech. It is a combination of complex mental representations, storing information not only about words and their senses, but also about all types of situations of their usage – cognitive contexts – associated with word senses, as well as about real or potential participants of communication, their actions, the sequence of these actions, etc. These complex mental representations are not static properties; they reflect the dynamic character of human cognition as such. Complex mental representations do not have once and for all given content, for their content is constantly adjusted in the process of our perception of reality, gaining new experience and assessing it.

The formation of mental lexicon goes on during the whole life. Since the age of 16 months children acquire 10 and more new words daily (Eysenck, Keane, 2010, p.328), and a normal adult speaker has a passive vocabulary of about 50 000 words (M.Gazzaniga et al., 2009, p.389). Bearing in mind the fact that both passive and active vocabulary units are polysemous, polysemy resolution mechanisms never fail to attract attention. Multiple word senses are never a problem for human communication. Speakers unconsciously and quickly select the only polysemous word sense that suits a particular context. However, there is purposeful work of the brain behind every polysemy resolution task. The method of conceptual modelling allows us, to some extent of course, to reconstruct the process of the formation of certain fragments of mental lexicon related to perception, processing, storage and retrieval of the information connected with particular senses of a polysemous word.

The acquisition of senses of polysemous words goes on with different intensity depending on the intensity of cognitive activity in general. A child first acquires the words denoting concepts belonging to the basic level of categorization. These words are more frequently used and, as research proves, are acquired more easily, they are also processed and identified faster.

Word senses (irrespective of the concepts they denote) are acquired and learned being used in a certain cognitive context having a complex conceptual nature. In our study the term “cognitive context” is understood broadly and includes a whole range of cognitive (conceptual) characteristics – universal cognitive characteristics, culture-specific characteristics, and individual cognitive characteristics of cognitive contexts in all the multitude of their parameters. Hence, each polysemous word is associated with a set of dynamic cognitive contexts forming a complex multi-dimensional mental representation, which could potentially capture and store a significant amount of conceptual information, in fact,
referring to any number of conceptual domains that are relevant to the identification of a particular sense of the word.

In our opinion the process of word and word sense acquisition can be formally represented in the following way:

- Perception of the word (or a word polysemous sense)
- Holistic individual perception of the cognitive context it is used in; visual and perceptual categorization at the conceptual pre-semantic stage;
- Association of the word (or its particular sense) with a particular cognitive context;
- Accumulation of cognitive contexts associated with different senses of the polysemous word in the process of multiple use of the word in a variety of situations;
- Formation of a complex mental representation (a set of cognitive contexts) and its storage in mental lexicon.

Cognitive contexts ‘fix’ various types of information associated with words senses. This information is not homogenous in its character: there is ‘universal’ conceptual information which is perceived and processed by default. This information is implicitly present in a given cognitive context, associated with a certain sense of a polysemous word. For instance, spatial relations (up-down, above-under), direction, physical structure of the world, time, movement, its character, etc. This is the kind of conceptual information that will remain unchanged irrespective of any pragmatic factors; it is a certain conceptual constant that is always there implicitly. However, without this information any cognitive context will be incomplete. Cognitive scenarios (or any other knowledge representation forms) represent typical, conventional situations, actions, their sequences, etc. and they usually develop against a certain background. For instance, if we take the word ‘menu’ which is also polysemous, then its cognitive scenario ‘records’ all the actions and their sequence associated with eating out - a waiter brings the menu, customers choose the dishes they want, etc. But human mind registers not only and exclusively what the menu is and what is its telic function. It effortlessly perceives, processes and stores all the information associated with the concept menu – spatial organization of a restaurant, a café, other customers sitting at their tables, a head waiter meeting customers by the door, etc. This information captured by default may play an important role not only in the further development of this situation, but also may potentially generate new information by means of inference. In case of polysemy it may help to identify senses of the polysemous word.

Being stored in human memory cognitive contexts associated with particular senses of a polysemous word are the fruits of individual perception. Cognitive contexts are inevitably subjective to a certain degree since they are formed on the basis of our previous individual experience. Even when using a word in one and the same sense, two speakers, without realizing it, operate a different volume of conceptual information fixed by the same word sense. When perceiving, processing and storing a cognitive context associated with a particular polysemous word sense, every person has his/her own picture of the world depending on his/her previous experience, his/her subjective idea of the value scale formed during earlier life.

Consequently, in mental lexicon a polysemous word may be represented by a complex mental representation – a set of cognitive contexts associated with different senses of the polysemous word. This mental representation may ‘record’ a large volume of information belonging to different conceptual domains.

We also attempt to analyze the opposite process – the process of word retrieval from mental lexicon, specifically polysemous word sense disambiguation, with the help of conceptual priming.
In a traditional semantic priming task, subjects are presented with pairs of words. The first member of the pair, the prime, is a word; the second member, the target, can be a real word, a non-word, or a pseudo-word. Subjects are faster and more accurate at making the lexical decisions when the target word is preceded by a related prime, e.g. the prime ‘car’ for the target ‘truck’ (Gazzaniga et al., 2009, p.390). So conceptual priming is a faster identification of a particular word after the presentation of a prime belonging to the same conceptual category.

The results of our research show that a set of cognitive contexts represented by a complex mental structure may act as a conceptual prime leading to a faster and more accurate identification of the target word sense. Probabilistic conceptual modelling of word sense disambiguation clearly demonstrates the role of a particular type of cognitive contexts and conceptual primes in word sense disambiguation.

In our case, a cognitive context in all the multiplicity and complexity of information types, may act as a prime facilitating a faster identification of a polysemous word sense.

The method of conceptual modelling allows us to suggest a cognitive model simulating the process of resolving polysemy:

- Perception of a polysemous word in one of its senses;
- Activation of the complex mental representation (a set of cognitive contexts) associated with the word;
- Activation of a particular cognitive context acting as a prime
- Word sense selection.

It has to be noted that the sequence of conceptual operations presented above is only a hypothesis and needs experimental evidence. However, it is still possible to illustrate the process of word sense disambiguation using the data from the British National Corpus, specifically on the instances of new senses development of polysemous English nouns.

Let us take the word ‘bird’ as an example as we have used this example in our previous works on polysemy development and resolution (Заботкина, Боярская 2011, 2012).

The word ‘bird’ has the following meanings registered in most English-English dictionaries:

n) warm-blooded egg-laying vertebrates characterized by feathers and forelimbs modified as wings
   • S: (n) the flesh of a bird or fowl (wild or domestic) used as food
   • S: (n) informal terms for a (young) woman
   • S: (n) a cry or noise made to express displeasure or contempt
   • S: (n) badminton equipment consisting of a ball of cork or rubber with a crown of feathers

(WordNet)

Let us analyse the following sentences chosen from the British National Corpus. We have chosen four groups of examples showing the use of the polysemous noun ‘bird’ in some of its meanings:

1. a. Glancing up, I saw a beautiful yellow bird perched on a telegraph wire, looking like a prize long-tailed canary.
In examples 1a and 1b the word ‘bird’ is used in its primary basic meaning. In 1a, a cognitive context, acting as a prime, contains conceptual information which is association- and categorizationwise connected with the target word ‘bird’ – spatial position of the object (glancing up and perched on a telegraph wire), appearance (beautiful and yellow), and conceptual subcategorisation, a simile (looking like a prize long-tailed canary). Even if we had been given a minimum of conceptual information - “glancing up, I saw a beautiful and yellow bird...”- it would not have been difficult to identify the meaning of the word since most of us have seen many times a rather familiar picture – birds sitting on telegraph wires. This is the cognitive context that is activated in mind.

In example 1b the noun ‘bird’ is also used in its basic meaning. However, the character and type of movement of the bird - “shuffled”- activate a cognitive context which is different from the cognitive context in example 1a. This cognitive context is also associatively connected with a bird, but a larger and heavier one, probably even hardly able to fly (one of the prototypical characteristics of prototypical good examples of birds). The meaning of the word (as it is given in traditional dictionaries) is the same, but the volume of conceptual information, as well as cognitive contexts associated with these senses is different. It makes us think about some domestic birds moving slowly along a perch.

In the second group of examples cognitive contexts activate another meaning of the polysemous word belonging the category HUMAN BEING – a female (Victoria Wood, lady), having certain physical (fat) and evaluative (attractive) characteristics. The activation of these conceptual domains helps to identify the metaphorical and pragmatically marked meaning – an attractive woman.

In 2b a different cognitive context is activated. It contains the information about a rather stereotypical situation – a man leaves a restaurant/bar/party being accompanied by a young and attractive girl. This cognitive context is so stereotypical that any part of it can be easily reconstructed. We have seen it happen many times in real life, in movies, etc. We can even reconstruct actions/events preceding the ones described in the sentence. This previously acquired cognitive context helps to identify the metaphorical meaning of the word ‘bird’.
In example 2c, also taken from the British National Corpus, the purely linguistic context is so narrow that it is impossible to identify the meaning. However, a wider pragmatic context (a young man of 19 talks to his peers), as well as phonetically peculiarities of his speech makes us think of the only target meaning – a young and attractive girl. Our memory stores the information about young men of a particular age, their behaviour, topics of conversation, etc. We know what young boys are like; we know from our previous experience what they may speak about. Consequently, a particular cognitive context, representing conceptual information and containing a number of pragmatic stratification characteristics acts as a prime helping to identify the sense of the target word.

The cognitive context in 2d contains a rather stereotypical information about a well-off clerk, who has a prestigious and well paid job “had risen in the City to a financial position”, who has an expensive apartment “flash docklands flat” and an expensive car - “to park his BMW”, as well as a pretty girlfriend who is French. This cognitive context is not culture-specific, it is so ubiquitous that it activates the only possible meaning – a young and beautiful girl. To some extent, the resolution of polysemy here is very much expectancy-induced. For instance, if we asked anybody to continue the following sentence “He is an oligarch; he has a mansion, a Mercedes and…”, then most people would probably add something like “a yacht, a …, a wife and a lover”. This stereotype was formed during our earlier life by mass media, etc. So when we hear a sentence like the analyzed one, our mind offers a cognitive context what resembles this stereotype most.

In examples 3a и 3b the noun ‘bird’ is used in its metaphorical meaning – ‘a plane’. The complex mental representation in example 3a contains different types of conceptual information – about historical epoch (Kirov), place (Russia), action (get smth. off the ground). Being activated these cognitive contexts taken together help to identify the metaphorical meaning of the word ‘bird’ which can be found only in some dictionaries - a plane, missile, etc. Our background knowledge about the time of the action, even our approximate assessment of the level of technology of that time narrow the volume of conceptual information of the target word to the meaning ‘plane’, since missiles were not designed yet then.

In example 3b a different cognitive context is activated - an airport, impossibility to take a flight (take off), irritation and anger (obscene words). A rather stereotypical situation, familiar to everybody who wanted to take a flight and the flight was cancelled due to some technical problems. Once experienced or perceived this activated cognitive context acts as a prime helping to identify the only sense possible – ‘a plane’.

Example 4 shows another cognitive context – that of an auction. This cognitive context contains conceptual information about all the necessary elements of any auction - a seller (auctioneer), buyers (bidders), money (offered sums) and, finally the lot being sold - ‘bird in a cage’. The cognitive context makes it clear that the lot is not a live bird, since our stereotypical idea of an auction is not primarily associated with selling live birds, but rather works of art. So it is quite clear that ‘bird in a cage’ is either a painting, or a statuette. Since there is no any further information it is impossible to identify the sense more precisely, and the sentence remains vague.

3. CONCLUSION

Thus, a cognitive context is a part of a complex mental representation, associated with a particular sense of a polysemous word. Sets of cognitive contexts associated with a polysemous word are results of human cognitive activity. They are stored in mental lexicon and may act as a prime facilitating a more exact word sense disambiguation. Cognitive contexts being knowledge representations are
crucial to resolving polysemy. However, further research is needed on the succession of cognitive processes involve in polysemy resolution.

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PROBLEMS OF INTER-ETHNIC BALANCE IN MASS MEDIA AND SOCIO-ECONOMIC LEVEL OF WELFARE IN SOCIETY

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Abstract

Optimization processes of an ethno-cultural policy demand association and integration of people. In this scientific article formation problems of corporate ethics of mass media are studied. Theoretical concepts of lingvo-cultural situations in human life are defined. Processes of interrelation of language and cultural directions are considered. Processes of influence on creative consciousness of the person of changes in lingvo-cultural situations are revealed at interaction of ethnoses. Conclusions and recommendations are drawn on the basis of the stated material.

Key words: person in the civil society, phraseological structure of language, linguistic personality, social image of the individual, lingvo-cultural situation, personal culture, Eurasian space, personal creative consciousness, bilingual mechanism of speech activity, passionarity.

The topicality of the given research paper is caused by the active processes of propaganda of inter-ethnic balance stabilization in mass media along with correlation of linguistic and cultural directions in human life, which constitutes the object of the investigation. The subject of the investigation is the evaluation of ethnocultural society sphere formation and the analysis of linguocultural situation influence on the level of personal creative consciousness.

Public institutions of the state – enlightenment and education, artistic creativity, social and humanitarian sciences actively propagandize and consolidate spiritual and moral values and nationwide ideals in human consciousness. In the space extension of civil society formation, mass media plays a prominent role. Those are state and private organisations of tele-radio broadcasting, modern informational means of communications and connections. In the corporate culture of Kazakhstani journalists is very high the culture of informing of inter-ethnic relations that excludes the provocation of contradictions and violent conflict on national and cultural basis by means of the mass media. In the mass media, there are special requirements placed to the transmission of ethno-cultural situations in society through the prism of phraseological picture of the world, which is directly relevant to the study of specifics in semantic space of the language. Phraseological structure of a language in the mass media is a "mirror", in which a lingvo-cultural community identifies their national self-consciousness. Namely, phraseologisms as peculiar “microcosms” provide to native-speakers a specific notion of a situation, social activity and their own macrocosm. Recognition of the fact that, not only the text, but also separate lexical-semantic units can represent a language function and determine its functional trend, allows to talk about such interpretation of lexical units, which depends on conceptualization peculiarities of the world.

Understanding of theoretical foundations of the semantic space structure requires the formation of corporate ethics in the mass media. The structure of semantic space can be presented by the different
conceptual fields, and the phraseology covers the fields connected with human being. Strongly marked anthropocentric character of phraseological semantics allows us to describe the semantic structure of a phraseological word, the level of phraseological saturation and the character of representation of the external world. The coding process of specific notional field is connected, primarily with the semantic structure of a phraseological word, also with that pragmatic sense which is denoted in the situation of use. The dynamics of lexical universals in the mass media is connected with the admission of that fact, where human language is open and conversional system for each person. The whole phraseological space of informational communications of the society is created on the ground of the experience and critical perception, when person lives through and accepts new realms and enriches the living language with them. A person lives in the given culture consciously, on the critical level. Therefore, cultural identity of a person is an essential attribute of informational communicative means in the process of interpretation not only notional structure of phraseological unit, but also its wide cultural context.

Linguistic transformations appear immediately when social image of a person and a society changes. The language of mass media is also responsive to historical processes, which take place in the society. Our reality is characterised by different epochal events, which effectively raise interest of people to political, economic, martial, ecological and cultural problems. A personal need for various kind of information is also activated. In this connection, there are changes in human lifestyle, in the way of thinking, also takes place re-thinking of stereotypes, which are put in human conscience and language. The analysis of author's (original) texts in modern scientific works of linguistics identified a number of basic trends of realities in the language: cultural linguistics of separate social groups, ethnos, sub-ethnos during the short and culturally dramatic period of time (linguocultural situation); historical cultural linguistics; historical-typological cultural linguistics; comparative cultural linguistics, which pursues pragmatic aims (Shaklein, 1997, p.10).

The processes of correlation and interdependence of linguistic and cultural trends that reflects linguo-cultural situation constitute the object of linguo-cultural investigation (Shaklein, 1997, p.2). In this regard, extra linguistic field of language is considered “everything that contacts with ethnology in linguistics, all relations, which can exist between the history of language and the history of race and civilization. Both these histories are intricately bound and interdependent. Customs of the nation are reflected in its language, and the language itself considerably forms the nation” (Vygotskiy, 1984, p.59). Properly, the presence or absence of old written traditions, the existence of dialects, their pattern, the change of dialectal base, the presence of belles-letters and publicistic literature and the writing systems are accepted to refer to the linguistic style (intralingual) (Tumanyan, 1968, p.195).

In an extended social sense a human culture can be considered as “the aggregate of specific personal work methods and its results” (Yulian Bromley, 1973, p.5), which directly depends on the language and has an influence on it, composing cohesive linguo-cultural systems, which are implemented in linguo-cultural situations. Linguo-cultural situation is a dynamic and indulating process of interaction of languages and cultures in historically developed cultural regions and social spheres (Shaklein, 1997, p.19). The notion of linguo-cultural situation practically includes almost the whole life of any given society. In this sense we can emphasize the most significant factors, which influence on it. Disclaiming the spacious outlook on a linguo-cultural situation, we will explicitly give consideration to one of them – ethnolinguistics.

In Kazakhstan live representatives of 131 nationalities: those are ethnoses - who have their own cultures and languages. The largest national community among them is the Kazakh people (53%). The Russians equal to about one third of the population. Besides, there are large communities of
Ukrainians, Koreans, Germans, Tatars, Kirghizs, Uzbeks, Azerbaijanians, Armenians, Chechens, Ingushes, Georgians and others (Vartanova, 2006, p.133). The results of interaction for ethnoses, who take part in linguo-cultural situation, mostly would be diverse. There are four variants of relationship (addition, complexity, decrease, depletion (erosion) of the culture), which can be limited by one simple quantitative change in the culture of ethnoss, but which can lead to deep structural shear in it. The higher the level of culture of the ethnic group, the more favorable effects bring her familiarity with another culture (Sadokhin, 2000, p.208).

In the linguo-cultural situation of the Kazakhstani society in the 1960s has been revived movement for enhanced studying of the language, national archetypes of consciousness and behaviour. The progressive youth was worried about the forgotten and seemingly unnecessary, historical past of the Kazakh ethnoss. The language was preserved, but there was no study on national culture and history of the nation. During those hard times of demonstrating nationalism, the most stirring part of youth was seeking for “their origins, their essence and its philosophic base... we peered into our Kazakh insides, genes, and archetypes of behaviour. We did not consider ourselves as nationalists. We were Eurasianists; our fervor was directed to the connection of our subsistence with the whole world. We did not look for friends among those, who supported aul (village) homegrown attitude to the world in themselves” (Gadilbek Shalakhmetov, 2000, p. 96-97).

Eventually an idea came about the importance of this tendency to self-dependence of Kazakh-Turkic element to the culture, determining the character of the region but being not secluded in the same time, clamly aligned with other cultures. In the Soviet Union, it was forgotten and left, so it seemed irrelevant and antagonistical, although it included new impulses for the development of cultural eurasianism. It is necessary to accept a lot from the west – the culture of life, business; but we should not be limited by this, as well as by the “aul (village) nationalism” (Gadilbek Shalakhmetov, 2000, p. 98).

The society understood, that in the history of the Kazakh ethnos, in the soviet times, existed something foggy and well concealed that was really important and indispensable for self-awareness in this world and for the choice of prospects for the development.

The poetry of Olzhas Suleimenov is a spectacular example of the influence of linguocultural situation’s factors on the personal creative consciousness. The poet composes in Russian, but he clearly senses the breath of native Turkic words in the language. Admirably mastering the language, he became a minstrel of Eurasian sense, a spokesman of Eurasian spirit, emerging through Russian language as a base of unity of Turkic and Slavic nations. In his work “ȺɁɢə” (“Az i la”) he showed, how the Russian language was enriched by communication with neighbouring nomads, and how significant this meaning is for the comprehension of people’s temper in the Eurasian space. His book “Язык письма” (“Yazik pisma” / “The language of writing”) explains the reasons of underlying words consistency in developed languages and continues the thought basing on the material of languages of the whole Europe, comparing vocabularies of North American Indians, Chinese vocabulary and the vocabulary of African nations. Neither language, nor culture can exist in narrow limits of state or national borders, and this is an important breakthrough of Olzhas Suleimenov as a sophist in the most global social spheres (Gadilbek Shalakhmetov, 2000, p. 102-103).

Investigating the processes of interaction of two linguistic cultures in one personality, U.M. Bakhtikireeva formulated the notion of personal creative consciousness “from the point of view of bilingual mechanism, transferring the primary linguo-cultural experience to the language of acquired culture. However, we face a special kind of speech activity, the result of which is a literary text” (Bakhtikireeva, 2009, p. 163).
Russian-speaking writer spoke about his nation, and this gave him an opportunity to live consciously and properly in those historical facilities. Cultural epoch of the XX century was complicated and ambiguous, people lacked for the power, which belonged to a totalitarian state, to forcibly subdue the special moral of intellectual production, primarily art and poetry. Artistic forces become responsible in front of the state and obedient to the state. An artist and a writer should adapt for ethic principles, which are formed by the state, which claim to be the spokesman and defender of people’s interests. Russian-speaking writers, who are the authors of best literary works, were not taught by the state. They had tasks and objectives, which were different from the tasks and objectives of their colleagues. They were super activists of their ethnos, intercessors for their nation, primarily for the Russian nation (Bakhtikireeva, 2009, p. 191).

Literary-historical works of L.N. Gumilyov are the significant facts of last century’s cultural life. These magnificent works describe the attitude of personal creative consciousness with a word “passionarity”. They were called “people of the long will”, who dreamed of and realized projects, which excelled ethnos’s energies. “Ethnic processes are discrete (intermittent)... The basic thesis of ethnology is dialectical: new ethnos, young and creative, arises suddenly, breaking dilapidated culture and dead-hearted, i.e. without the possibility to create, life of old ethnoses. This is called renaissance, though it would be more correct to say “degeneration”. And if the new impact doesn’t shake the decrepit ethnoses, they will be turned to relicts. But the shakes reoccur, though disorderly, and the humanity exists in its multiplicity...” (Lev Gumilev, 2009, p. 17).

Therefore, wide propaganda of Kazakhstani inter-ethnic relations abroad and inside the country carries the idea of unity on the Eurasian space, the foundations of creation of supernational order structure promote the development of integration processes. This socially significant role must be played by Mass media with the responsibility, corresponding to time requests. Point of contact and interaction of two language cultures is the personal creative consciousness, which provides the unity of world and interethic balance.

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MAPPING AS THE ALGORITHM OF ANALYSIS OF THE CONCEPT IMPERATIVE

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Abstract

This article is devoted to one of the approaches in studying the language phenomena – the cognitive one as a part of an anthropocentric direction, in particular a technique of mind-mapping which allows carrying out the analysis of the concept IMPERATIVE. Mind-maps as a version of mental maps are the effective tools of structurization and the information analysis. Using mind-mapping, we chart the conceptual analysis, identifying key steps and stages of the research.

Key words: cognitive approach, mapping, mind-mapping, concept, conceptual analysis

1. INTRODUCTION

It is known that each epoch, each stage in a science is characterized by the dominating idea, methods, technologies, the approaches which correspond to the concrete paradigm. The researches of comparative and contrastive character dominated in comparative-historical-linguistics. The structural linguistics has allowed developing of the descriptive, typological techniques. The feature of linguistics of the end of the XX century – the beginning of the XXI century is poly-paradigmality that is explained by the coexistence of such features, as anthropocentrism, expansionism, neo-functionalism, explanatority (Kubryakova, 2004). In study of the language the scientists are guided by the certain approach. The choice of approach defines the research methodology. This article is devoted to one of the approaches in studying the language phenomena, the cognitive one as a part of an anthropocentric direction, in particular a technique of mind-mapping which allows carrying out the analysis of the concept IMPERATIVE.

2. THE COGNITIVE APPROACH AND THE MAPPING

The cognitive approach is productive both in acquisition of the linguistic knowledge which is realized in the text, and in generation of new knowledge. Representation of the text-content is fixed in the form of the formal model due to activization of the intellectual processes. Such formal model is the result of the transferring of the structure of knowledge from the physical space of the text into its conceptual space through structurization of figurative schemes. A version of figurative schemes is maps. The process of creation of maps is called mapping (Musataeva and etc., 2012). The most popular creation techniques are denotative-maps, cognitive-maps and mind-maps. The technique of mind-mapping is used in the given article for the description, the analysis and interpretation of the concept IMPERATIVE. Mind maps as a version of mental maps are the effective tools of structurization and the information analysis. The essence of the conception of mental-maps is representations about the principles of work of a human brain: associative thinking, visualization of fancies, complete perception (gestalt).
3. THE ESSENCE OF MIND-MAPPING

The technique of working out of mind-maps (or associative maps) is associated with the names of brothers Tony and Barry Buzan (Buzan, 2007) and represents a way of multilateral representation of the system relations of the information through revealing of associative communications of the central object. The brothers named it an integrated radianted way of acquisition of the information. It is called a radianted way because acquisition of the material is carried out through the associative thought processes the starting point of the application of which is the central object. Further we will present the description of the development cycles of a mind-mapping by a technique stated in (Musataeva, etc., 2012). Mind-maps “Concept and technique of its description” and “The content of the concept IMPERATIVE” have been developed for the description of the concept IMPERATIVE.

The construction of the map begins with the central image. The mind-map “Concept and technique of its description” has been constructed for presentation of the technique of the description of concept through representation of its structure. The map is built as a “geometrical figure”. The main idea, concept, is in the centre of the figure.

The central image-figure has branches, the basic components of concept which have been revealed from the review of the researches devoted to the description of the concept.

Concept-branches generate the system of own associations which are the branches of the second level and are also designated by keywords, images or color. Key images of each branch are considered again as stimulus and describe the following level of associations.

To represent the mind-map of general conceptual analysis (as we call it) we will consider the term “concept” and also the techniques of its description which are generally presented through exposure of components of concept.

4. CONCEPT AND TECHNIQUES OF THE CONCEPTUAL ANALYSIS

There is a set of definitions of concepts in science. However, all of them point to its mental nature: it is “mental formation” (Askoldov-Alekseev, 1997), “operational unit of thought” (Vorkachev, 2003), “mental construction” (Karalk, 2009), “operative memory of a mental lexicon” (Kubryakova, 2004), “mental essence” (Kilevaya, 2002). Different scientists distinguish as a part of concept such definitions as linguacultural unit (“marked by ethnocultural peculiarities”) (Vorkachev, 2002), “a point of intersection between the world of culture and the world of individual senses”, «a culture clot”, “a form in which the culture is included into the mental world of the person” (Stepanov, 1997) and linguacognitive “knowledge quantum” (Kubryakova, 1999) components.

As a working definition we accept the formulation offered by Yu. Stepanov according to which concept is “a point of intersection between the world of culture and the world of individual senses”, it is “a culture clot in the consciousness of the person; in the form of which the culture is included into the mental world of the person” … on the other hand … it is that phenomenon by means of which people – the private soldier, the ordinary persons, who are not “the creators of cultural values» enter the culture, and in certain cases influence on it” (Stepanov, 1997).

As we have been convinced from the given definitions the concept is a many-sided unit and respectively methods of its descriptions and approaches to studying it will be various too. However, it is necessary to create one full technique as far as it is possible. For this purpose it is necessary to
analyze existing techniques, review the existing methods and it may be appropriate to identify a procedure.

Let’s proceed directly to the techniques of conceptual analysis which are generally limited to the following steps.

- **The analysis of dictionary entries** involves the analysis of entries of all definitions of lexicographical sources (Sternin and Popova, 2010). According to S. Vorkachev (2003), “lexicographic meanings … reflect the main stages of formation of a concept”, allow to identify the main meaning and derivative ones which represent the most common features of the concept. In the analysis of sema-structure of a keyword N. Kryuchkova (2004) in addition to “the interpretation of the lexical representation of the key words in the dictionaries” includes analysis of the etymology, the procedure which we regard as the next stage of conceptual analysis.

- **Definition of etymological component** which is an obligatory component of a concept. It is “cultural” and also “cognitive memory of a word” which are defined and understood as semantic characteristics of a language sign (Karasik, 2009) and connected with its primordial mission, national mentality, system of cultural wealth and spiritual value system of native speakers”. In etymology we can see “the evolution of an internal form, the way of etymon” (Stepanov, 1997).

Constructing a method to describe the concept of “genetic sequences”, Yu. Stepanov (1997) identifies “three components or three” layers in the concept: 1) basic, actual sign, and 2) some additional “historical”, “passive” signs being already irrelevant, outdated”, and 3) an internal form, which is usually not realized, embodied in an external, verbal form. The internal form of a word is closely connected with its etymology, its starting point. The definition of “passive signs” is carried out by means of historical, culturological methods, when the connection of a concept with the history of a country, social structure, its development (updating, a passivisation of certain meanings and values) is revealed. The definition of “an actual sign” is conducted with regard to the social factor, the importance of the concept in a society, awareness and perception of it by society.

The appeal of the author to history, to “passive signs” which are already unknown and aren't significant shows the development and the way of a concept to diachrony. The facts of diachrony define the direction of “a semantic derivation” (Zaliznyak, 2001).

- **Definition of derivational potentialities** gives the chance to describe the categorial value peculiar to a word name-of-concept. In S. Vorkachev’s (2002) opinion, “word-formation relations” have “every reason to believe that the semantic history of the concept is... fragmentarily recorded in current part- speech implementations of its name”. Linguacognitivists I. Sternin and Z. Popova (2010) claim that derivational connections are arranged in the form of “derivational field” and for this purpose word-formation dictionaries (including in particular “Derivational dictionary of the Russian language” by Tikhonov) are used. “Definition of word-family, derivational nest” by V. Gaidukova (2000) is considered in the analysis of linguistic semantics alongside with the etymology of the word, setting of the frequency, the study of paradigmatic and syntagmatic relations of this concept with other words.

- **Identification of antonyms and synonyms** adds the additional signs to the main ones. According to S. Vorkachev (2003), this component of a concept is designated as “paradigmatic, syntagmatic
bonds” which are indicators of a place taken by a concept. As to N. Kryuchkova this stage is defined as “the analysis of lexical paradigms” which covers also the description of hyperonyms, and a derivational field. But in the most part of researches, as a rule, identification of sememes -synonyms is carried out by means of the dictionary of synonyms. V. Gaydukova (2000) divides all obtained data “between themselves by thesaurus functions” (the term offered by Yu. Lotman) in which “the statistical and dynamic relations” are allocated further. So, synonyms, antonyms as well as metaphors with symbols are statistical equivalent functions of a concept.

- **The analysis of frequency of word-concept-name** with other words shows an assessment, transfers “implications, how we understand a concept” (Vorkachev, 2003), allows to define “ways of a categorization” (Sternin and Popova, 2010), known to intuition and it deduces them on a consciousness surface through language knowledge. As a material for this analysis art, journalistic texts are used in which words defining symbolical sense (Kryuchkova, 2004) are presented. V. Gaydukova’s (2000) approach is subjected to a more thorough analysis and comprises dynamic relationship: 1) actant (subjective, objective and instrumental) and 2) implicative (cause-and-effect and relationships of sequence)relationships. Here relations of localization which can connect the dynamic and statistical relations are considered too.

- **The analysis of the metaphors** including a word- name-of- concept shows domination signs of one or the other seme. A. Rudakova calls this procedure “the analysis of the figurative nominations” (Popova and Sternin, 2010)

- **The analysis of idioms**, or identification of paremies (proverbs, sayings and phraseological units) (Sternin and Popova, 2010) discloses occasional meaning of the semes, or supplements existing signs. According to V. Gaydukova (2000), cultural semantics of a concept is included in proverbs, phraseological units, literature, etc. Therefore this part of the conceptual analysis is called “the analysis of cultural semantics”.

- Special significance is given to the experimental techniques because experimental data are practical confirmation of “real values, a concept as reality of consciousness” (Sternin and Popova, 2010). V. Karasik points out three-dimensionality of the concept including conceptual, figurative and valuable components. He uses experiment-poll for the purpose of identification of the last (acsiological) component to define the place of concept at this stage (in synchrony) in consciousness of native speakers (Karasik, 2009). In V. Gaydukova’s article (2000), the analysis of language and cultural semantics are combined by psycholinguistic experiment.

As a rule, the experiment is carried out with native speakers. There are two versions of the experiment – free (shows concept-relations in a conceptosphere) and directed (reveals cognitive signs). In our research both types of experiment are undertaken. The results of the associative experiment are necessary so as to confirm, or completely to reject the signs revealed at the previous analysis stages.

After revealing cognitive signs they are distributed in hierarchic order: actual and less common signs of a concept – its kernel and the periphery (Sternin and Popova, 2010).

Generalizing all of above-mentioned techniques, having taken the logical analysis of V. Gaidukova as the basis, we represent a technique of the description of a concept in the form of the conceptual-analysis-mind-map.
The description of the concept IMPERATIVE is carried out according to this scheme.

In explanatory dictionaries following semes are revealed: the imperative is 1) command, the categorical, absolute order – and this meaning acts as the first one in explanatory dictionaries edited by D. Ushakov, S. Ozhegov and N. Shvedova (2010); and 2) ‘an imperative mood (in linguistics)’. This meaning is the first one in “The new explanatory and word-formation dictionary of Russian language” edited by T. Efremova (2010).

In “The modern explanatory dictionary” (2010) besides of two specified meanings one more meaning is noted, which is connected with the term “categorical imperative” introduced into philosophy by I. Kant. According to the philosopher, it is the valid moral instruction. I. Kant distinguished two types of imperatives: hypothetical and categorical. “The first one expresses the command given due to the desirable goal (as means); the second commandment states absolute command. I. Kant presented this distinction of two types of imperative in the work “Groundwork of Metaphysics of Morals (Grundlegung zur Metaphysik der Sitten)” (1785). The categorical imperative orders everyone to operate by a rule concerning which the operating would like it to become the general law. The term “categorical imperative” is metaphysical because it means absolute opposition of what should be to what it is in reality. So, one more seme is added to two selected semes, and then, as a whole, the following signs are distinguished: 1) absolute order, command; 2) grammatical category of mood; 3) Kant’s categorical imperative. The etymology analysis will allow us to build these semes in a chronological order, i.e. to define the most significant-initial and secondary meanings.

It is obvious that the word is not of Russian origin. Therefore for revealing etymology of a word we address to sources of other languages. In the etymological dictionary of English language the word
imperative exists as a noun (n.), and as an adjective (adj.); and what is more as an adjective (Online etymology dictionary, 2010) is the primary one.

In grammar as the name of the category the noun imperative began to be used since the XV century. Later it designated ‘something obligatory / a duty’ (from 1600th). Word passed into to Old-French imperative directly from late-Latin imperativus ‘arranged by order; imperative’ which in turn came from Latin imperare ‘to order, rule’ (Online etymology dictionary, 2010).

Imperare was formed by connecting the prefix “im-” (one of the variants of the prefix “in-”, before “b” and “p” consonant “n” in a prefix turns into “m” if the root begins with these letters) and the root ‘parare’ (‘to prepare, collect’). The prefix meaning negation or contrast can designate also the action directed to something or being in something (Latinpro, 2011). In our case the second meaning influenced the formation of a word.

Parare came from Old-French “parer” (‘to arrange, organize, prepare’) which was formed from Latin parare to (‘prepare’), going back to proto-Indo-European *per-(to put forward, to show clearly) (Online etymology dictionary, 2010).

Latin word imperare connects the word imperative with such words as the emperor (the leading person, the commander), the empire (‘country where the emperor rules’) (Online dictionary, 2010). P. Chernykh (1994) notes that “Latin imperium – command, the power, the high command (<in +paro> – “provide”, “obtain”, “organize”) came “probably directly from Latin into Russian language”.

Due to semantics of the word, later I. Kant selected it as the name of the theory of “categorical imperative”. Philosopher understood it as “the sentence having a form of command”.

Thus, it is possible to assume that the meaning of imperative is the action which should be done by the person to whom the addressee speaks, literally ‘organize, or prepare something. Etymon “command, the order” influenced on the choice of the name of grammatical category in the XV century, and then this same defined I. Kant’s choice.

In the process of development other single-root-words were formed from this word. In English-language dictionaries we find the adverbs imperatively (‘surely’), nonimperatively (‘unessentially’) and imperative (Efremova, 2010) and the adjective nonimperative (‘commanding’; juridical; “not allowing a choice”). These words indicate the adjectival and attribute character, that is, doing something we should not just perform, but do it well, in accordance with the order assignment. In English, there are such nouns as imperativeness (obligatory exactingness), and nonimperativeness (non-exactingness, optionality) (Oxford dictionary, 2011), we find the corresponding word in the Russian language - the imperativeness analyzing of the compatibility of the word-concept-name in one of the examples of RNC (Russian National Corpus): И, однако, как часто это «императивность» выражается в мечтательную притязательность, в некую одержимость надуманными преобразовательными планами! (Г. Флоровский. Пути русского богословия (1936) – transl.: And yet how often this “imperativeness” degenerates into a dreamy pretentiousness in some contrived obsession transformation plans! (G. Florovsky. Ways of Russian Theology (1936). This noun denotes commitment, exactingness, order, which is peculiar to a particular object.

The presence of adjectives and adverbial derivatives allows claiming that the imperative contains in itself the quality, i.e. an object or subject quality and an action quality (something that can be performed being endowed with this quality). In the “Dictionary of Synonyms” the following words similar in meaning: law, inclination, a commandment, imperative mood, a prescription, the principle, the order are presented (Abramov, 1999). These synonyms can be divided into two groups: 1)
synonyms which are related to the grammatical category (imperative mood, inclination) 2) synonyms which are in one degree or the other express the commandment: the law, a commandment, a prescription, a principle and the order.

With the synonyms of the first group imperative will be connected by the seme ‘grammatical category’, as since the given term in Russian studies functions alongside with the Russian variant – imperative mood; it relates to the grammatical category the Mood of the Verb.

The instruction, the law, command and the order are connected with the imperative by the seme ‘the official order (government) / document with such order’.

Law differs from other synonyms as the semes distinguished in a word are related to justice (‘the judiciary, judicial authorities’), science (‘relation between the phenomena, internal relation between cause and consequence’), religion (obsolete word ‘system of moral and ceremonial rules of any religious doctrine; obsolete word ‘marriage union; church wedding’) (Ushakov, 2010).

Command is the most obsolete word, as noted in dictionaries, the most out-of-date word (literary archaic term (‘bookish ‘decree of the Supreme power (ceremonial), order (official)’ (Ushakov, 2010).

The requirement is distinguished by the seme ‘the desperate request expressed in a categorical form’ (Ozhegov, 2010).

The word principle having in its structure the semes ‘basic position of any scientific system, the theory’ and ‘internal conviction in something, the norm or a behavior rule crosses with the word. law, covering thereby scientific and moral / religious spheres. But in it we can find the seme basis of any device, mechanism’ (Ozhegov, 2010).

Thus, identified from the analysis of synonyms the words of the first group are related to the seme ‘grammatical category’; the dominant and common seme for all synonyms of the second group is the ‘official order (government) / document with the order. The remaining semes – ‘inner connection between cause and consequence’, ‘a system of moral and ceremonial rules of any religious doctrine’, ‘urgent request, expressed in categorical terms’, ‘basic starting position of some scientific system, theory’ are specifically manifested in this or that given context.

The analysis of the compatibility of lexemes which objectify the concept in the language gives the chance to determine some components of the concept” (Sternin and Popova, 2010). This stage is the most significant in our study, as a large amount of factual material has been analyzed. In order to identify combinations of the word-concept-name examples were taken from the Russian National Corpus (http://www.ruscorpora.ru). Examples (510 sentences-contexts of using the word imperative) were selected by continuous sampling method.

Examples were distributed according to syntaxemes (G. Zolotova’s term) relating to a specific case. Using the “Syntactical dictionary” (Zolotova, 2006) the meanings of syntaxemes have been defined. As a result we received the following groups:

- **syntaxemes of the Nominative case (178 examples)** are the subject of the sentence. As the subject of the sentence imperative acts as **Causer of the action, character or state** (Zolotova, 2006), so it can take revenge (отомстить) (Законы бессильны для тебя, но тебе отомстить категорический императив (Л. Шестов, Шекспир и его критик Брандес, 1898) – transl.: Laws are powerless to you, but you will revenge the categorical imperative (L. Shестов, Shakespeare and his critic Brandes, 1898), (not) to forbid, prohibit (не) запрещать) (Очевидно – не категорический императив, ибо он не запрещает убивать людей, похожих на отца (L. Шестов, Шекспир и его критик
Брандес, 1898) – transl.: Obviously - not a categorical imperative, because it does not prohibit killing people like his father (L. Shestov, Shakespeare and his critic Brandes, 1898), (not to allow, let (не) позволять (По Ницше, Dịch rộng “culturа”, “slускупка” государства, “imperative стаиной трупности” никогда и ни при каких условиях не позволит возрасти “вышему гения”, цаемому им грядущим “сверхчеловеку”), злонамеренно трактуемому зачастую в качестве харизматической проекции тоталитарного вождя, фашистского лидера (F. Крахоткин, Фридрих Ницше: антисоциализмы культуры и государств, 2003 // “Лебедь” (Бостон), 2003.09.21) - transl.: According to Nietzsche, false “culture”, “the servant” of the state, “the imperative of herd cowardice” never and under any circumstances will allow to grow “higher genius”, coming to them, “Superman”, often maliciously interpreted as a charismatic projection of a totalitarian leader, fascist leader (F. Krahotkin, Friedrich Nietzsche: antagonistic cultures and states // “The Swan” (Boston), 2003), to demand (требовать) (No imperative существования орануса как целого требует, чтобы его клеточная структура омылась постоянно нарастающим потоком денег (B. Пелевин, Generation “II”, 1999) – transl: But imperative of oranus existence as a whole requires that its cellular structure to be washed constantly by increasing flow of money (V. Pelevin, Generation “P”, 1999), inhibit to oppress (угнетать) (“Полагаю, что категорический imperative посоконицу употребляет в воле жреца исключительно у нас в Испании” (П. Вайль, В сторону рая // “Иностранная литература”, 1997) – transl.: “I believe that the only definitive imperative oppressed the artist here in Spain”(P. Weil, To the Side of Paradise // “Foreign Literature”, 1997), to order (преписывать) (… во всяком случае, нравственный imperative предписывает нам такое отношение к обстоятельству, обусловливая его, предопределяя форму его нормой… (А. Белий, Эмблематика смысла. Предпосылки к теории символизма, 1909) – trans.: …at least, a moral imperative orders such attitude to knowledge that causing it predetermines the shape of it as the norm… (A. Belyi, Emblems of sense. Premises to the theory of symbolism, 1909), etc.

• syntaxemes of the Genitive case (133 examples) without prepositions have the meaning of comparison in comparative constructions (Zolotova, 2006) (Но этого не случилось: у Макбета не хватило силы, эмоций жены оказался властнее, чем голос императива (Л. Шестов, Шекспир и его крик Брандес, 1898); – transl.: This did not happen: the Macbeth did not have the strength, the call of his wife was more powerful than the voice of the imperative (L. Shesov, Shakespeare and critic Brandes, 1898); the media of feature (Символ, изображённый на картине, не исчерпывается его; выражает чувство... не сводим к эмоциям; возбуждает волю... не разложим на нормы императива... (А. Белий, Междудвух революций (1934) – transl.: Symbol, expressing the idea, is not exhausted by it, expressing a sense of feeling... not being reduced to the emotions, exciting will is not expanded by the rules of imperative... (A. Belyi, Between Two Revolutions (1934); syntaxemes of the genitive causative (Zolotova, 2006) (Он создатель категории императива, противоположного кантоновскому, – человек, человечество всегда выступает для него в качестве средства при его охоте за предметами (B. Гроссман, Все течет, 1955-1963 // “Октябрь”, 1989) – transl.: He is the creator of the categorical imperative, Kant’s opposite - man, mankind always acts for him as a tool in its hunting for items (Grossman, Everything Flows // “October”, 1989);

- syntaxemes of the Dative case (28 examples) without prepositions express the meaning of the object of the sentence and are collocated (Zolotova, 2006) with such verbs as to yield (поддаётся) (Следует заметить, что эта неограниченность в принципе обладает дозволенностью, даже эпизоды в новогоднюю ночь в основном поддаются ритуальным императивам и позволяют упомянуть “без оглядки” (O. Николаев, Новый год: праздник или ожидающее праздника? // “Отечественные записки”, 2003) – transl.: It should be
noted that this unlimitness in reality has permitted even the wives on New Year’s night yield to ritual imperatives and allow husbands to drink “without thinking” (O. Nikolaev, New Year: a holiday or waiting for the holiday? // “Notes of the Fatherland”, 2003), follow (следовать) (Опортунисты в большинстве своем вовсе не склонны следовать какому-либо “моральному императиву” и много размышлять на тему, “хорошо ли управлять другим народом” (Л. Бронштейн, О “Поселенчих” и не только, 2003 // “Вестник США”, 09.07.2003) – transl.: Mostly opportunists do not tend to follow any “moral imperative” and think a lot on the theme, “whether they manage other people well” (L. Bronstein, The “settlement” and not only // “Bulletin of the US”, 2003), submit (подчиняться) If this is so, I'll have to admit that you like in the era of liberation in 1905th, are submitted to the beliefs of some categorical imperative, some axiomatic hypnosis, which I can not understand, because I am also axiomatically convinced that the Jewish question has played a great role in the events (V. Shulgin, V. Maklakov December 17, 1929); and formed from the verbs with the semantics of command nouns (подчинение общества экономическим императивам) (subordination of society to economic imperatives, послушание категорическому императиву) (obedience to the categorical imperative), with the preposition ‘on’ to express the reasons of the actions (Zolotova, 2006) (перестраивать по императиву) (the imperative to rebuild), уступать по императивности (to yield the imperativeness), direction (Zolotova ,2006) (Доказавши, что критерия национальности, собственно говоря, не существует, он смею перешел к императиву: а потому не должно существовать и национализма (К. Чуковский, Случайные заметки, 1903) – transl.: Having proved that the criterion of nationality, in fact, does not exist, he bravely went to the imperative: and therefore nationalism should not exist (K. Chukovsky, Random Notes, 1903):

- syntaxemes of the Accusative case (66 examples) without a preposition express the meaning of the object of causation (Zolotova, 2006) (Тут, мне кажется, важно понимать, что ресурс, конечно, все равно нужен, но не надо делать из этого жизненный императив (Г. Копанев. Робот или не робот? // “Пятное измерение”, 2003) – transl.: Here, I think it is important to understand that resource is, of course, still necessary, but do not do vital imperative of this (G. Kopanev. Robot or not robot? // “The Fifth Dimension”, 2003), in the causative models expressing logical relations between phenomena by verbs-complicators (Этим понятием царства целей определяется третье и окончательное выражение категорического императива (В. Соловьев. Оправдание добра (1894-1899) – transl.: The third and final expression of the categorical imperative is defined by this concept of the kingdom of aims (V. Solovyev. Justification of the Good (1894-1899); with the preposition in function as transgressive (Zolotova, 2006) – a result of causation of transformation with the verb to turn (И этот чисто конкретный вывод они превратили в своего рода кантовский “категорический императив”, повелевающий безусловно и непрекращенно, должествующий осуществляться независимо от чего бы то ни было, “хотя бы он и никогда не осуществлялся”, — по принципу “ты можешь, ибо ты должен”… (Н. Устрилов, Под знаком революции, 1927) – transl.: And they have turned this concrete specific conclusion in Kantian “категорический imperative” commanding and indisputable, forced to be dependent on whatever, “even though it had not taken place”, – according to the principle “you can, for you must”… (N. Ustryalov. By the sign of the revolution, 1927); and formed from a gerund (Записи последнего дня, несмотря на некоторую хаотичность, выдают спокойную покорность уму, который, из совершенно мимолетного мечтания превратившись в категорический императив, все дальше увлекает...
• syntaxemes of the Instrumental case (77 examples) without preposition function as a predicate in nominal models with link-verb становиться (to become) (Zolotova, 2006) (... закономерность, как объективный принцип мира, невозможно становиться императивом практического разума, а с субъектом этого разума олицетворяет себя художник: в его “я” открывается “я” мировое; он – демиург своего мира; мир искусства есть начало сотворения нового мира в мире бытия (А. Белый, Смысл искусства, 1907) – transl.: ...regularity as an objective principle of the world, unwillingly becomes the imperative of practical reason, and the artist represents himself as the subject of reason: his “I” opens “I” of the world, he is the demiurge of his world, the art world is the beginning of the creation of a new world in the world of being (A. Belyi, The meaning of art, 1907); within the meaning of the secondary – sign in an authorized constructions with the verb назвать (to call) (Zolotova, 2006) (В самых различных, самых разнообразных и самых противоречивых своих аспектах культура (и отчасти жизнь) предшествовавшей эпохи стоит под знаком того, что мы назвали высшее императивом значительности (С. Аверинцев, Моя ностальгия (1995) // “Новый Мир”, 1996) – transl.: Culture in the most varied, the most differently qualitatively and in the most controversial aspects (and sometimes life itself) of the preceding era is marked by the fact what we have named above imperative of significance (S. Averintsev. My nostalgia (1995) // “The New World”, 1996); with preposition ‘with’ in nominative constructions with verbs denoting struggle, fight, manifestation of mutually directed activity (Zolotova, 2006) (Борьба человека с категорическим императивом у него посвящен «Макбет» (“Macbeth is devoted to man’s struggle with his categorical imperative): ...Ему и думать было страшно о борьбе с категорическим императивом (Л. Шестов, Шекспир и его критик Брандес, 1898)... It was scary for him to think about the fight with the categorical imperative (L. Shestov, Shakespeare and his critic Brandes, 1898).

• syntaxemes of the Prepositional case (28 examples) with preposition ‘about’ are used in combinations with speech-action-verbs (Zolotova, 2006): 1) Об императиве нововеденного мира говорит и Вера Панова... (О. Николаев. Новый год: праздник или ожидание праздника? // «Отечественные записки», 2003) (Vera Panova says about the imperative on New Year's feast... (O. Nikolaev. New Year: a holiday celebration or expectation? // “Notes of the Fatherland”, 2003), 2) В сутиности, речь идет об императиве, о котором я писал Вам еще в конце 1985 года, о формировании двухпартийной системы (А. Яковлев. Омут памяти. Т.1, 2001) (In fact, we are talking about the imperative of which I wrote to you at the end of 1985, the formation of a two-party system (A. Yakovlev. Whirlpool of Memory. Vol.1, 2001).

Thus, the distribution of syntaxemes on cases allowed revealing the role of the imperative in a sentence. The dominant feature is the function of the subject, to a lesser extent – the object and predicate. The main meaning appears to be causation. Causative nature is manifested in combination with all cases: the word imperative appears to be the Causer, phenomenon, object of causation, result of causation. Imperative in combination with auxiliary verbs serves as a predicate. However, the imperative used in comparative constructions, serves as the name of something, it is the object of discussion.

As a declaration of intention imperative has its own means of expression, i.e. command is expressed in the concrete form: 1) Религиозное чувство, выраженное в форме повелительного наклонения
Imperative has a voice: 1) Его категорический императив – “надо”, так часто, к его величному горю, разрешающийся “ахинеей” и “чепухой”, но никогда в нём не замолкавший, в значительной степени обусловленный его отношением к жене и детям (Н. Михайловский. Г. Успенский как писатель и человек, 1886) – transl.: His categorical imperative – “must”, so often, to his great grief, being then “rubbish” and “nonsense”, but never did not stop in him, to a large extent determined his relation to his wife and children (N. Mikhailovsky. G. Uspensky as a writer and a man, 1886); and 2) В первом – употребление множественного числа личного местоимения в названии показательно – звучит императив... (М. Амусин. Между законом и благою // “Звезда”, 2001) – transl.: In the first - the use of the plural personal pronoun in the title is significant - it sounds imperative ... (M. Amusin. Between law and grace // “Star”, 2001). I.e. imperative, by using language units, is articulated and pronounced.

The word imperative possesses qualities dictated by the semantics of imperative: 1) Категорический императив прежде всего страшно тяжел, в нем нет окрыленности (Н. Бердяев. Смысл творчества (1913-1914) – transl.: The categorical imperative above all is terribly heavy, it does not have inspiration (N. Berdyaev. Meaning of creativity (1913-1914); 2) ...истинная трагедия категорического императива во всем его величи, но также во всей его суровости (Л. Шестов. Шекспир и его критик Брандес (1898) – transl.: the real tragedy of categorical imperative is in all its majesty, but also in its severity (L. Shестов. Shakespeare and his critic Brandes (1898).

Imperative is a distinctive differentiating sign: Он сохранил бы неизбежный категорический императив, которым явления нравственной жизни отделяются от других явлений нашей психики и, смотря по тому, какая школа пришла бы ему по вкусу, говорил бы либо о непосредственной интуиции, либо о “естественном” происхождении моральных представлений (Л. Шестов. Добрый в учении гр. Толстого и Ницше, 1900) – transl.: He would save the inevitable categorical imperative by which the phenomena of the moral life are separated from other phenomena of our psyche and, according to what kind of school would come to his taste, he would say either about the immediate intuition, or the “natural” origin of moral ideas (L. Shестов. Kindness in teachings of Tolstoy and Nietzsche, 1900).

The subject and the object of imperative is the person himself, i.e. the person submits to imperative. As the chastener imperative is directed at a particular group of people. Then the aim of imperative will be people who break it: Все те настроения, которыми до сих пор поддерживались суверенные права нравственности, которыми можно было грозить беспокойным ослушникам
Due to semantics of the word imperative appears to be the basis — that from which something starts, the beginning of something: ...для этики убеждения исходным является императив действий...

Compatibility analysis has shown that imperative takes place: its localization appears to be mostly in human soul, in his inner world: 1) Между прочим, это и есть голос категорического императива внутри нас (М. Мамардашвили, Введение в философию, 1986) – transl.: By the way, this is the voice of the categorical imperative in us (M. Mamardashvili, Introduction to Philosophy, 1986), 2) Мне как-то Готс сказал, что его внутренней жизнью правит категорический императив Канта, а вот мой категорический императив — воля Б.О. (Р.Б. Готс, Азиф, 1958) – transl.: Gots once said to me that his inner life is ruled by Kant's categorical imperative, but my categorical imperative is will of B.O. (R.B.Gul, Azef, 1958) and in the environmental world (that is out of human being) (gets imperatives outside, imperative is encoded in culture.)

Compatibility with relative adjectives территориальный (territorial), нравственно-психологический (moral and psychological), экологический (ecological), цивилизационный (civilized), этический (ethical), and others shows that the imperative covers various areas of human life. Dominant (most frequent use of the word in context) areas are policy (императив политического высказывания (the imperative of political expression), социально-политический императив (social and political imperative), геополитический императив (geopolitical imperative), императив политической работы (the imperative of political work) and religion (евангельский императив (evangelical imperative), императивы протестантской этики (imperatives of protestants’ ethics), религиозный императив (religious imperative). Combination with adjectives стратегический (strategic), непреложный (indisputable) highlights and magnifies the importance of the imperative.

Thus, imperative is presented in the sentences as the object and the subject, but the role of the latter dominates. Semantics influences on the use of the word. So, being the subject and object imperative has causative nature. Imperative has a linguistic form as a command. It is expressed through language units and has a voice. Localization of imperative is in the man himself, his soul, mind, and culture is a store of spiritual wealth of human being. Imperative covers areas such as ethics, morality, religion, and politics.

In the examples presented in the Russian National Corpus combinations such as “императивы времени” (“the imperatives of time”), “императивы эпохи” (“the imperatives of the era”) (императивы перестройки (imperatives of restructuring); высокая профессиональная компетентность – императив нашего времени (high professional competence - the imperative of our time); Возрождение русской идеи – императив наших дней (revival of the Russian idea - the
imperative of our time); экологически-гуманистический императив нашего времени (eco-humanistic imperative of our time), социально-психологический императив данной эпохи (the social and psychological imperative of the era), исторический императив (the historical imperative), становился лицом к лицу с великим историческим императивом (getting face to face with the great historical imperative) are found. As for these metaphors L. Kilevaya (2002) believes that they (the “imperatives advanced by the time”), determine a strategy for future action. “Some stage in the history, a certain epoch has its own requirements which are relevant to this particular time. As well as every age and time, the state can also have imperatives: 1) И отсюда перед каждым государством встаёт практический императив: стремиться к расширению, быть могучим, если хочешь быть великим! (Н.В. Устюлов. К вопросу о русском империализме // «Проблемы России», 1916); – transl.: And in front of every state there is practical imperative: to strive to expand, be great, if you want to be great! (N. Ustryalov. To the question of Russian imperialism // “Problems of Russia”, 1916), and 2) Для России сближение с США – стратегический императив, считает Вершиб (A. Lebedev. Посол США расставил акценты (2003) // «Известия», 20030) – transl.: For Russia rapprochement with the United States is a strategic imperative, said Vershbow (A. Lebedev. Ambassador of the USA put the accents. (2003) // “News”, 2003).

Unfortunately, phraseological units which include a word imperative as a part have not been found. Therefore the description of this part of analysis is not possible.

The associative-field of the concept was built according to results of two types of experiments which we mentioned above: free and directed.

Generally, 100 people at the age of 18 till 70 took part in the experiments. Free associative experiment was carried out as follows. Word-stimulus, imperative was given to interrogators. It was necessary to write 5 reactions. As a result, a word appeared unfamiliar to 25 % of respondents.

According to the results of free associative-experiment native-speakers connect imperative with linguistics. This connection is noted in reactions (наклонение (mood), наклонение глагола (the mood of the verb), повелительное наклонение (imperative), в лингвистике повелительное наклонение (imperative in linguistics), глагольная форма (verb form), грамматика (grammar), лингвистика (linguistics), глагол или предложение (verb or sentence), глагол (the verb), часть речи (part of speech), предложение (sentence), в лингвистике (in linguistics).

In speaker’s consciousness imperative has two plans – the plan of the speaker (declaratory of intention) and the plan of the listener (performer). Depending on these plans associations are interpreted from the point of view of the speaker (повелевать (to command), повелевание (command), приказывать (to order), требовать (to demand), влияние (influence), власть (power), побуждение к действию (call to action), and from the position of the listener (обязательно выполнять (always do), умереть, но сделать (to die but do it), начальство (the authorities), принуждение, налагание чем-то (imposition of something), беспрекословность (obedience), подчинение (order), поручение, задание (job requirement), требование, которое необходимо соблюдать (a requirement that must be observed), повеление (imperative).

In consciousness of native speakers shades of command exist in semantics of imperative (приказ (orders), предписание (directives), принцип (principle), просьба (request), религиозные заветы (religious precepts), устав (statutes).

The importance of imperative is emphasized with associations необходимое (necessary), неизбежное (inevitable), обязательный (obligatory), предписанный (prescribed), главный (chief), высший
(supreme), требовательность (demands), что-то категоричное (something definitive), testifying to existence of the seme ‘importance’.

Many respondents note the connection of imperative with the theory of German philosopher I. Kant. The reactions – Кант (Kant), императив Канта (the imperative of Kant), философия (philosophy), философствовать (to philosophize) – were evidences of this fact.

Sometimes far connections of the word imperative with etymon can subconsciously be revealed at associative level. So, words the empire, the emperor already absent in lexicographic sources were connected with the word imperative. But it was revealed from associations while speaking (император (the emperor), империя (the empire), король (power).

Reactions of respondents are presented in the field of frequency of words (scheme №2).

Scheme No 2. The associative-field of a concept IMPERATIVE

The next stage was the directed-experiment consisting of 4 tasks (using a technique presented in (Musatayeva, 2012). Interrogated respondents were given questionnaires in which it was necessary to complete the following tasks:

1) to give definition – to continue the phrase: “The imperative is ...”;
2) to describe the image which causes the word incentive “imperative”;
3) to call a word-synonym to imperative;
4) to call a word-opposite to imperative.

It became clear according to the results of directive-experiment that imperative in consciousness of the native-speaker is verbalized as language category – “imperative mood of a verb”: ‘it is the form of a verb expressing motivation’. Results of the directed-experiment confirm results of free-experiment. Imperative is an order which must be fulfilled. As confirmation of the results of the free association experiment was the presence of a number of responses with words empire and emperor (sema ‘power’), highlighting the ancient bond and a single root.
Imperative appears in the image of the person possessing power (commander, a man sitting at the management office, the Roman commander, more often as the head of the state (emperor, president, king). Dominating seme ‘power’ verbalizes imperative through attributes of the power – scepter, throne, the king wearing a crown and mantle with scepter in the hands, the king on the throne. Images representing imperative were also revealed in the form of a forefinger or the person with such gesture making warning.

It is necessary to note that 20% of respondents didn’t answer questionnaire questions, or represented the answers which were not connected with the word. This was mainly manifested at the stage when it was necessary to include synonyms. Among the answers were also words close in their meanings to imperative, according to the respondents, as creative, aperitif, cooperative, active, reception, etc. This can be explained by the fact that not all the native speakers (depending on the level of education, erudition) know this word.

Dominant group was a group of synonyms for seme empire, the emperor, and seme power (to command) can be revealed too from which on the associative level a native speaker gives synonyms such as приказ (order), требование (request), повелевать, повеление (command). This seme gives such reactions, which are presented by causative verbs and combinations with these verbs: повелевать (to command), приказывать (to order), требовать (request), повиноваться (to obey), влиять (to influence), держать в подчинении (lead by the nose), принимать, решение решать (to decide), заставлять (to make), настаивать (to insist) and гнуть свою линию (to bend the line).

In turn, from the position of the performer native speakers identified synonyms, which showed the relation to the imperatives as to commandments of another person: упрямствовать (to be obstinate), упорствовать (to persist), идти против воли (to go against the will).

According to directive-experiment imperative is opposed to: 1) softness, flexibility; 2) indifference (пассивности (passivity), равнодушие (indifference), безынициативность (inertia), незаинтересованность (disinterest); 3) freedom (демократия (democracy), воля (will), суверенность (sovereignty), добровольность (voluntariness); 4) non-obligation. As to imperative in the meaning of order the request is opposed to it (and the verbs connected with this act – просить (ask), просить разрешения (ask for permission).

It is interesting that command and power which are comprised by imperative are opposed to such group of antonyms meaning the slave (рабство (slavery), раболепство (subservience), слуга (a servant), раб (a slave).

The results of the association experiment revealed the following semes: 1) linguistic term, 2) the interpretation from the perspective of the listener (to execute, implement), and 3) the interpretation from the perspective of the speaker (command, order), 4) shades of commandment 5) something important. The seme ‘linguistic term’ is specified in the next step and indicates the grammatical form, (language) category, i.e. is a form of the verb. The seme ‘power’ is verbalized in the form of visual symbols rod, throne, and the king wearing a crown and mantle with scepter in the hands, the king on the throne. One of the images of imperative is also the head of the state (mostly emperor, king). Synonyms of imperative consolidate the position of the seme ‘order’, ‘power’. Imperative is opposed to freedom, indifference, and softness. A person making out orders is opposed to slave, order is opposed to request.

Thus, if all the identified semes include in the map, we get the following scheme.
CONCLUSION

Using mind-mapping, we chart the conceptual analysis, identifying key steps and stages of the research. Thus, a structured sequence of analysis has been built.

The mind-map allowed us to see the full picture and combine all semes of the concept, highlighting the dominant and additional ones. ‘Command’ and ‘grammatical category’ are the central semes of the concept IMPERATIVE. And the first one is the primary seme. The same seme on the associative-level keeps in contact word-name of concept the imperative with root-words the empire and the emperor. This linkage isn’t specified in lexicographic sources, but associative thinking of native speakers point to proximity of words. Additional semes are realized in the definite context, depending on a situation.

It appeared the dominant meaning of a word-name-of concept in the analysis of compatibility to be causality: the imperative functions as the subject, the object, the result of causation. The imperative possesses a certain form and voice. The person, his soul and environment is localized in the concept. The concept possesses two components – the plan of the speaker and the plan of listener, i.e. imperative could be interpreted both from a position of the speech-sender, and from a position of the addressee. A concept in the consciousness of the native-speaker is visualized in the images of a rod, a throne, a king wearing a crown and mantle with scepter in the hands, a king on the throne, and the head of the state - a man with authority.
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IMMERSION IN ECONOMICS

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Abstract

This article is devoted to modern technology as immersion in one subject. There are some practical analyses of immersion. The authors pay attention to practical part of the researched technology. Immersion was analyzed form different sides, especially in higher schools where English is taught as a second language. Different types of immersion allowed understanding deeply its meaning. Owing to immersion in one subject teachers could attract students to learn professional English. Necessary English words, expressions in economics will help students of economical faculty to be competitive in condition of globalization. Authors also compared the number of students of economical faculty who wish to learn English between 2009-2012 years.

Key words: Immersion, intersubject, professional words, approach

Teachers are always in searching new approach in teaching, methods and techniques, in order to improve their skills and knowledge. It needs time, effort definitely. In practice we teach language through usual exercises as fill-in-the-blank, complete the sentences, choose the right variant, true or false, answer the questions, make up the order which are not challenging students as we expect.

PhD, academic of higher school of the Republic of Kazakhstan S.S. Kunanbayeva elaborated «Concept of learning foreign languages», which determines new methodological approaches in accordance with the standards of education [90].

Kazakhstan is oriented to the scientific, technical and industrial development. Social order in educational sphere concludes in preparing high-qualified specialists who master English as an instrument to change experience in future practical activity.

The President of the Republic of Kazakhstan in his speech in the summit of Assembly of nations said that training English is one of the priority tasks in education and science. He noted: «In future all people of Kazakhstan will speak and know three languages. Knowledge of three languages must be a pledge of each citizen’s competitiveness of nation in condition of globalization open economy».

IMMERSION

We found different meanings of the word «immersion». Variety of dictionaries allows us to analyze what is immersion in general. Immersion means to be in deeply, or to be within any subject (Philosophical dictionary); to go down, to be in mud (Dictionary of synonyms); short-term delay in growth (Dictionary of business terms); to compete attention, to intense mental effort (Online dictionary) etc.

M.P. Shetinin said «All cognitive activity has to be organized. A child wasn't going to live, and lived. Lungs aren't going to breathe, they breathe. Children shouldn't be going to live; they have to live here
and now». According to this quotation we should organize our method of teaching correctly and efficiently.

We examined three types of immersion which were offered by Ernst Adams in order to understand the whole meaning of this word. Tactic immersion is used during tactic situations which is needed some ability to be in success. Tactic immersion supposes working on different situations or problems. Teacher gives students some situations. You came to our office very early. Your boss is late. Suddenly guests from England arrived to our company. You will have to meet guests before your boss comes. What will your tactic be?

Strategic immersion connects with the decision of mental problems. Strategic immersion teaches students to make a strategy. Students have the point of start and point of finish. Students should find all right steps to get the finish point (following special rules and requirements).

Narrative immersion is merged by any plot during reading or watching films. Narrative immersion allows reading English books, watching films and listening to music or radio. During reading we teach students to guess the meaning of unknown word by context, not to translate every strange word. Moreover students can listen to this text on the way home or work to train your hearing. Films are usually watched with subtitles in one language (English - English) to train hearing and extend vocabulary simultaneously. Listening to music or news helps to hear different accents and real language of speakers. Books, original magazines or newspapers, news on radio, films are the best teaching tools. These types are very appropriate to teaching English. During the lesson students usually decide and discuss different problems, make goals in achieving any results, work on texts and summarize them.

As our point of view, Immersion in teaching language is an effective way. Students can look at inside of English, feel intonation, study pronunciation, know punctuation, introduce with the features of dialects. Immersion allows improve having knowledge and acquire new ones.

LEARNING ENGLISH IN HIGHER SCHOOL

Eurasian national L.N. Gumilyov university is one of the big universities in Kazakhstan. There are nine faculties. English is taught as a second language for students of all specialties.

The aim of teaching English in higher school is: to broaden and expand the students’ proficiency and knowledge in English;

• to provide material for the students to revise, consolidate and extend their command of English grammar and vocabulary;

• to develop the students’ reading skills to enable them to skim the text for the main idea, to scan the text for specific information, to interpret the text for inferences, attitudes and styles, to deduce meanings from the context;

• to develop the students’ writing skills to enable them to respond to input applying information to a specified task, to elicit, to select, to summarize information in a range of writing activities, such as essays, articles, reports;

• to develop the students’ speaking skills to enable them to use general, social and professional language, to negotiate, report, explain, summarize and develop a discussion;
to develop the students’ general capacity to a level that enables them to use English in their professional and academic environment granted that they are provided with the specific notions and vocabulary of economics, mathematics, statistics, banking and finance in the course of their studies;

• to develop the students’ ability to apply knowledge of the language system, to develop their social competence skills, to form their behavioural stereotypes and professional skills necessary for successive social adaptation of graduates.

Students are taught to develop their skills in:

**Reading:** predicting, skimming, scanning, detailed reading, guessing unknown words from the context, understanding the text organization, recognizing an argument and counter-argument; distinguishing between the main information and supporting detail, fact and opinion, hypothesis versus evidence; summarizing and note-taking.

**Writing:** an essay content and structure (patterns of organization, paragraphing, discussion – argument/counter-argument, advantages and disadvantages, topic sentence sand supporting ideas, coherence and cohesion, punctuation, quoting and referencing, avoiding plagiarism, bibliographies).

**Listening:** general comprehension (listening for a gist, listening for detailed information, recognizing relevant/irrelevant information, signposting and importance markers, recognizing sentence connections: reference, addition, contrast, cause and effect, listing; evaluating the importance of information).

**Speaking:** seminar skills (agreeing and disagreeing, clarifying, questioning, persuading, emphasizing, concluding, interrupting; evaluating ideas and actions, presenting solutions, recommending action, comparing and contrasting, probability and possibility, cause and effect, criticizing). Presentation skills (introductions and stating the purpose, signposting, creating interest and involving audience, using rhetorical questions, emphasizing and highlighting key points, preparing the audience for visuals, summaries, conclusions and closing courtesies; body language and non-verbal communication).

According to the aim of teaching English in higher school teachers compose special syllabus for students. Students should develop all skills which are necessary for their future job.

**IMMERSION IN ONE SUBJECT**

Immersion in any subject provides with opportunity to have not only reproductive level of knowledge, but creative one too. Students have 3 hours of English a week.

Immersion technology in one subject which was offered by M.P. Shetinin has the following components:

1) Using different forms of lesson due to the content of educational material;

2) Systematization of knowledge, presentation of new theme by structural or logical schemes;

3) Joining work of a teacher and a student.

Despite of these specific components of M.P. Shetinin, scientists found some disadvantages of immersion in one subject. The first is a missing. If a student misses one or more lessons, he can get behind in studies from his group mates. The second is a lack of books or aids. Books are not designed
and appropriated to requirements of immersion. The last one is an absence of justified researching of immersion in one subject.

These problems cannot put under restraint our attempts to be immersed in one subject. As more teachers, more methods of teaching. Nowadays we have different books to learn English (Macmillan, Inter Press, Oxford University Press etc.).

In practice we maintain A.A Ostapenko’s points of immersion. He offered different types of immersion. There is one subject immersion, themed immersion, intersubject immersion, culture immersion etc. As for us we try to immerse in one subject.

Having analyzed various points of view, we came to conclusion. Immersion in one subject helps to learn a subject profoundly, to differentiate and individualize the process of studying, to influence on motivation of studying, to create favorable psychological climate in group, to develop skills of cooperation and business communication.

IMMERSION IN ECONOMICS

English language textbooks of different publishers have own strategy and methods of learning. In our practice we use Market leader for students of economics. This textbook is intended students to improve their English communication skills for future career. Also it reflects the fast-changing world of business and economics with thoroughly updated material from authentic sources as the Financial Times. There is a variety of stimulating activities such as answering quiz questions, reflecting on difficult decisions, prioritizing options and completing charts etc. Owing to different types of work students are learned to express their ideas and views in English and improve their fluency. Students immerse in economics and business situation facing problems as in real life. All themes (brands, money, organization, advertising, supply and demand, trade, leadership, innovation etc.) in this textbook enlarge students’ knowledge in economics and increase career prospects.

At the second year students of economic faculty learn «Macroeconomics» и «Economic policy» subjects in English. That’s why they need the immersion in economics from the first year.

In order to immerse in economics, during the English lesson we use a lot of additional materials. As an example, we offer one of our lessons. The theme is «What is economics? ». The aim is to learn special economic terms, distinguish the difference between micro and macro-economics, give examples from real life, answer quiz questions, prioritize options, complete charts, draw graphs and tables, and deduce results of calculating.

Using professional words and expressions in practice leads to form special skills in economic activities. Different tasks and assignments are offered students during the lesson by teachers. Tasks as compare your ideas with partners, complete sentences, match definitions with words, correct mistakes, make up dialogues, draw diagram, calculate data etc.

We offer some practical examples from educational and methodical aids.

Example 1 (English for economics. Methodical aids)

Draw the diagram and write as many activities as possible you associate with economics. Compare your ideas with your partner.
This assignment is done by students individually, because views and approaches can be different. After finding economic activities, students explain their choice and prove the significance and influence economics on chosen activity. Teacher asks additional questions in order to develop speaking skills, as what does any student need in order to understand economics? What effect does students’ payment have on the economy? What is unemployment? What does it depend on? After discussion all chosen activities, students are divided into two groups to consolidate the new information, words and expressions. The first group work on finding synonyms to the given words (a rate, payment, to dominate, an issue, to forecast, to investigate, to produce, to shape, to improve, to gain, to consume, well-being, a labor, an income, an expenditure). The second group work on finding nouns to the next definitions: the act of spending or using money; a person whose job needs physical work; to choose somebody for a particular position; to say what will probably happen in the future; a problem or subject for discussion; to try to find out all the facts about something; to have strong control or influence; the state of being accessible; the time when you do not have to work; to look for something; to become or to make something better; to start to develop well; the money that you have to pay to the government to provide public services; to make or grow something; the money you receive regularly as payment for your work or as interest on investments; to show or judge the size or amount; a state of being healthy and happy; to give a special mark for something; to get or win something.

Thus, purposeful reading and understanding of professional words, expressions in English are interrelated parts of speaking experience. There is an intersubject connection between English and Microeconomics or Economical policy. Students of economics study such subjects as Microeconomics and Economical policy in English (by wish) at the second year. Immersion in economics helps students to participate in debates concerning the main factors of economy. There are five specialties in this faculty (2009-2012 years). We made a comparative table of students to show the real index (Table 1).

Every year owing to immersion in economics the number of students who wish to study special subjects in English is increased. If in 2009-2010 years 27 students wished to study Macroeconomics and Economical policy in English, in 2011-2012 the number of students had been increased to 57. It means that students of economics are interested in studying English and improving their knowledge in order to use in future profession.

Every week we organize role play with students. Role plays connect with the themes of the lesson. Sometimes we hold competitions, shows, fairs, debates; watch films and news; participate in economic
conferences; write articles and thesis. We consider that theory and practice is inseparable. Teacher has
to teach, observe, find new ways of activities and evaluate the efficiency of his work.

Table 1 – Comparative table of students of economic faculty

<table>
<thead>
<tr>
<th>Speciality</th>
<th>Economics</th>
<th>Account and audit</th>
<th>Management</th>
<th>Finance</th>
<th>State and local management</th>
<th>In total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009-2010</td>
<td>4</td>
<td>3</td>
<td>-</td>
<td>18</td>
<td>2</td>
<td>27</td>
</tr>
<tr>
<td>2010-2011</td>
<td>8</td>
<td>7</td>
<td>5</td>
<td>7</td>
<td>15</td>
<td>42</td>
</tr>
<tr>
<td>2011-2012</td>
<td>17</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>-</td>
<td>57</td>
</tr>
<tr>
<td>In total</td>
<td>35</td>
<td>20</td>
<td>15</td>
<td>45</td>
<td>17</td>
<td>126</td>
</tr>
</tbody>
</table>

CONCLUSION

Immersion in economics needs a special plan to organize the process of education. This plan supposes
a big quantity of information’s assimilation in short time. It is dynamic and effective approach in order
to be successful in future profession. Immersion in economics gives students an opportunity to think
about economic issues and to exchange ideas and opinions, to draw upon their life and experience, to
courage creative and imaginative solutions to the problems expressed.

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READING COMPREHENSION STRATEGIES BY READING SHORT TEXTS
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Abstract
This article aims to summarize reading comprehension strategies by teaching English for Specific Purposes (ESP) to students of other disciplines. There is an attempt to analyze notions of ‘reading’, ‘comprehension’ and ‘strategy’. The article provides information with specific characteristics of using short texts in English classes and the emphasis should be placed on the use of effective teaching materials, especially on short texts. Some advantages of using short texts by teaching ESP to the first-year students of other disciplines are given in the article. Authors suggest some effective reading comprehension strategies by reading short texts.

Key words: Reading, comprehension, strategy, the ESP, short texts, aptitude, subskills, behaviurol action, unitary view.

Notions of ‘reading’, ‘comprehension’ and ‘strategy’
To define effective reading comprehension strategies we should analyse the notions of ‘reading’, ‘comprehension’, and ‘strategy’. According to Block ‘Reading is a meaning-searching and meaning-constructing process that requires effort on the readers’ part if they want to understand written text (1986, p.465). Graesser notes ‘Reading is an extraordinary achievement when one considers the number of levels and components that must be mastered’ (2007, p.3). To read a simple story one should comprehend the words and sentences. Graesser highlighted some levels and components of simple comprehension:
1) The words contain graphemes and morphemes;
2) Sentences have syntactic composition, propositions, and stylistic features. To comprehend the sentences a reader should know the construction of referents of nouns, a discourse focus, presuppositions, and plausible inferences;
3) The reader needs to distinguish given versus new information in the text and implicitly acknowledge the common ground;
4) At more global levels the reader needs to identify the genre, rhetorical structure, a plot, perspective of different characters, theme, and story point. The coding and interpretation and constructing all of these levels are achieved at a rate of 250 to 400 words per minute by proficient and adult reader (2007, p.3).

In the process of learning a foreign language reading is one of the main skills and one of the leading language activities to be developed: speaking, writing, listening, and reading. Through reading in a foreign language a learner enriches his knowledge of the world around him, develops his intelligence, memory, imagination and will. According to Rogova ‘reading is not only an aim in itself; it is also a means of learning a foreign language. When reading a text the pupil reviews sounds and letters, vocabulary and grammar, memorizes the spelling of words, the meaning of words and word...
combinations, he also reviews grammar’ (1975, p.177). The more the pupil reads, the better his retention of the linguistic material is. Learners get gradually accustomed to working with source materials, which, in turn, facilitate unaided practice in further reading (Rogova, 1975). Reading is not only ability itself, it reflects social, cultural life of human, and can be defined as a mental process. The reader attempts to understand not only the meaning of the text, also the main idea of the text and what the author’s aim and idea is.

Wallace K. gives some personal reasons for reading that may be used to serve immediate needs, to learn from or to elicit some information. They are: reading for survival, reading for learning, reading for pleasure. Reading for survival is for immediate needs or wishes. Reading for learning is for extending our general knowledge, to remind ourselves half-known facts, also to create, to support, to clarify some ideas. Reading for pleasure is done for its own sake-we don’t have to do it (1992, p.6). By teaching English as a foreign language reading for learning and reading for pleasure might be used.

It is important to realize that learners of the English language need some degrees. By teaching English there should be defined students’ reading skills and structure of reading texts according to a hierarchy of reading skills defined by Lunzer. They are:

Primary skills (recognizing separate letters, groups of letters, or whole words; associating sound or words with letters);

Intermediate skills (the ability to grasp sentences);

Comprehension skills: (subskills)

Literal comprehension (the ability to make out the overtly stated sense); reorganization (the ability to analyse and synthesize and to select and rearrange);

Inferential (the ability to interpret significance, and ‘read between the lines’);

Evaluation (the ability to judge the adequacy of what has been presented);

Appreciation (the ability to react to aesthetic effect).

Authors noted that the whole hierarchy should be taught simultaneously. The level of ‘comprehension skills’ needs different teaching approaches. The teaching of reading relates to the need to be taught and to have practise in the ‘study skills, from finding your way around a book, through note-taking, to the storage and retrieval of ideas and information’ (1979, p.277).

‘Reading comprehension is the result of a variety of lower and higher level processes and skills. Lower level processes and skills mainly concern the decoding orthographic information and the identification of words. Higher level processes and skills – such as the use of reading strategies-aid the construction of an accurate mental model of a text’ (Schoot et al. 2008). From Kintsch and Kintsch’s point of view ‘... comprehension is not a unitary phenomenon but rather a family of skills and activities (2005, p.78). Gaesser argues that even being skilled reader many readers may not know whether they are adequately comprehending text (2007, p.3). King notes ‘the comprehension process entails the construction of a mental representation of the information in the text, and this representation can be accessed later, when memory for the material is called for (2005, p.267)’. According to Lunzer and Gardner comprehension is ‘to penetrate beyond the verbal forms of text to the underlying ideas, to compare these with what one already knows and also with one another, to pick out what is essential and new, to revise one’s previous conceptions (1979, p.38)’. As we have seen, comprehension means understanding. It is complicated behavioural action and process.
King according to Kintsch’s levels of mental representation gives two different levels of comprehension: shallow (literal) and deep comprehension. *Shallow comprehension* provides a representation of content words and understanding most of the sentences. *Deep comprehension* requires inferences, linking ideas coherently, scrutinizing the validity of claims with a critical stance, and sometimes understanding the motives of authors (2005, p.268). Davoudi says that students usually focus on shallow comprehension and some reasons of students’ focus on gaining shallow knowledge from text are teacher questioning that elicits only short, factual answers; multiple-choice testing to reveal factual knowledge (Davoudi, 2005). To organize deep understanding readers should pursue the deep explanations, causes which would enable them to organize the knowledge.

Effective reading depends on comprehension in the first instance, and in the second on the application of appropriate study-skills. Lunzer and Gardner found that reading comprehension cannot be broken down into a number of distinct subskills (1979, p.37). They concluded that reading comprehension is ‘a single aptitude’. This unitary view of the reading process has led researchers to talk of reading strategies rather than distinct skills (Wallace 1992, p.42). Strategies involve ways of processing text which will vary with the nature of the text, the reader’s purpose, and the context of situation. (Wallace 1992, p.57)

A reading comprehension strategy is a cognitive or behavioural action that is enacted under particular contextual conditions, with the goal of improving some aspect of comprehension. A strategy is simply a piece of knowledge stored in long-term memory that is periodically activated and recruited during integration (Graesser 2007, p.6).

The first 4 strategies of reading were conceptualized by Lunzer and Gardner: receptive reading, reflective reading, skim reading and scanning. According to Lunzer and Gardner, receptive reading is the most familiar and approximates to listener-behaviour. Reflective reading is reading which is frequently interrupted by moments of reflection. Skim reading is a rapid style used mainly to establish what the text is about before deciding whether and where to read. Scanning is a kind of skimming, but it is skimming to see if a particular point is present in the text—or to locate it. The use of these styles depends on text difficulty and the reader’s purposes (1979, p.26).

**Working with short texts**

English for specific purposes (ESP) is a separate branch of English Language Teaching. According to Dudley-Evans ‘The key defining feature of ESP is that its teaching and materials are founded on the results of needs analyses (1998, p.4)’. McKay (2001, p. 322) points out students read and enjoy a text if the subject-matter of the text is relevant to their life experience and interests. By teaching English to students of other disciplines (non-language specialties) specific-information text should be taken, because students’ occupational interests are of great importance by teaching a foreign language. It is preferable to master students’ specific vocabulary, as well as their reading, writing, listening and speaking abilities. But the choice of the specific material depends on some subjective factors.

Firstly, the first-year students study general introductory disciplines that are not relevant to the fundamentals of their speciality. Next, most of students of non-language specialties are not strong in the English language. Finally, the possibilities of developing specific language skills are restricted. Sometimes it is difficult to work on long text with specific vocabulary within limited course hours. Short text is compact and easy to comprehend.
Therefore, the emphasis should be placed on the use of effective teaching materials, especially on short texts. Why short texts?

The short text is relevant for the students of non-language specialties because they will see that they can achieve the final goal by reading the text and do the given tasks.

Collie and Slater (1991, p.196) give four advantages of using short texts. First, short texts are practical as their length is long enough to cover entirely in one or two class sessions. Second, short texts are not complicated for students to work with on their own. Third, short texts have a variety of choice for different interests and tastes. Fourth, short texts can be used with all levels (beginner to advance), all ages (young learners to adults) and all classes. For first-year students it is particularly interesting to work with materials they can understand. Useful information with the special terminology poses motivation of students.

**Effective reading comprehension strategies by reading short texts**

In order to organize working with short specialized English texts in the ESP classes it is worth turning our attention to effective reading comprehension strategies. By working on different texts it is suggested the use of different reading strategies and approaches.

By reading specific texts students might use metacognitive strategies to think about and have control over their reading. They can control their understanding and notice any comprehension problems they have. There are several comprehension strategies which are aimed at comprehension the special terminology and text on students’ specialty:

- Look through the text and find the unknown words;
- Look through and identify what the grammar difficulty is;
- Guess the meaning of the words and give your own definition;
- Find the difficult sentence and give it in your own words;
- Look back through the text;

The first-year students of average language abilities cannot make a guess at main sentences that help to understand the main idea of the text.

Simple strategy by learning a foreign language is looking up an unknown word in a dictionary. The first behavioral actions would be to look for a word in the dictionary. The strategic cognitive actions would be to read the word’s definition or translation in the dictionary, to reread the sentence in the text with the word and then to comprehend the sentence as a whole. Sometimes at English classes might be used Contextual word definition strategy if a student doesn’t know the meaning of a word. This strategy influences the cognitive actions of eye movements, whereas no need for the behavioral actions of hunting for a dictionary.

Graphic organizers strategies are effective by working also on new vocabulary. Diagrams can help students focus not only on words by giving their definitions, also focus on their meaning, context and the meanings of the words that belong to highly specialised vocabulary. Therefore to gain special terminology successfully is useful strategies that help students to learn more vocabulary. However there should not be included too many new words in a short text so as not to make students lose interest in the activity.
Since understanding a specific text causes major problems to the students with poor basic vocabulary, the following simple strategies were seen available to reinforce the development of linguistic and language competence of students. Short texts are very useful to improve students’ vocabulary and reading:

1) Read out the following English words and word combinations. Check up their meaning and give Kazakh equivalents;
2) Give English equivalents;
3) Give the synonyms of the following words.

By teaching English for specific purpose the meaning of the text is in the focus of attention, because the specific information in the short text is the greatest motivation for students. By matching words to definitions, using the information from the text, as well as answering comprehension questions to the text, discussing problems related to the text, etc., students can develop their creative thinking.

By checking comprehension of the specific text the most effective way is answering comprehension questions strategy. This strategy encourages students to learn how to answer questions better. There are some advantages of questions:
1) Give students a purpose for reading;
2) Focus students’ attention on what they are to learn;
3) Help students to think actively as they read;
4) Encourage students to check their comprehension;
5) Help students to review content and relate what they have learned to what they already know.

It is important to focus students’ attention on the text to elicit explicit and implicit information from the text. By doing all of these tasks student returns to the text, what is very important for visual memorising of the words, word combinations and whole sentences, new information.

‘Critical reading language acquisition is more than just the acquisition of linguistic competence. It is also the acquisition of discourse competence, sociolinguistic competence, pragmatic competence and strategic competence’ (Canale, 1983). The following types of questions help to focus students’ critical reading acquisition:

Predicting questions help focus students’ attention on the topic and activate students. Students are interested in the text’s content and information. Predicting tasks help to form students’ skills of analysing, evaluation and develop their ideas about the text. Students are asked to give their opinion about the title of the text or think and discuss the questions with the class. By answering predicting questions students usually use information from their own background knowledge.

Prereading focuses on the topic questions. Students are asked to tell about the title of the text and read the first paragraph of the text, and then answer 1-2 questions.

Looking for the main idea of questions. Students are asked to find the one right answer from given words or change the false statements to true ones.

Detailed questions based on the recall of facts that can be found directly in the text. These types of questions make students think about the information in the text and "search" through the passage to find the answer and return to text again.
Reacting questions require students to use what they already know and think about what they learned from text. Students must understand the text, analyze it and connect the new information with their prior knowledge before answering the question. These types of questions stimulate students’ imagination, encourage critical thinking, and promote personal expression.

By checking the reading comprehension of students are effective general and special questions. By answering first general questions then special questions students become aware of if they understand what they are reading.

Summarizing requires students to identify what is important in what they are reading and to put it into their own words. Summarizing helps students to analyze main ideas, connect the main or central ideas, eliminate unnecessary information and remember what they read:

1) Where is the main idea?
- Find and underline them.
- How many examples are there?

2) Identify each sentence below as follows:
- Topic Sentence
- Subtopics
- Concluding Sentence

Effective comprehension strategy is working together in pairs or in small groups on given by teacher tasks. Students work together to understand texts, help each other learn by using different comprehension strategies. Teachers should support students to learn to work in groups.

Since nowadays the demands of society have increased a future specialist should demonstrate high skills of a competitive person. It is motive for developing students’ multiple skills in the world of high technology. Strategies like problems for discussing taken from the text, or having a debate about the points of view presented in the text, critical reading initiate the development of communicative abilities, creative thinking skills, problem-solving, team work and others. Such strategies are important in the ESP classes of non-language specialties.

Comprehension through discussion creates higher-level thinking opportunities for students. ‘Discussion can enrich students’ understanding by causing them to view learned facts in light of others’ interpretations of those facts. Discussion can reinforce long-term memory. Students who articulate their ideas about a concept to others have a good chance of later recalling information related to that concept’ (Alvermann at.al., 1987). Discussion helps to promote students’ critical thinking about text idea and involve all the students in the group.

Future specialist is required to think creatively, communicate effectively, and demonstrate good interpersonal and team skills. Therefore, the knowledge gained from specific short texts might help the students suggest solutions to the problem considered in a problem-solving task. Since problem-solving requires a range of critical thinking skills, it is very useful for future specialists.

Conclusion
The use of a specific short text in English classes to non-language specialty students doesn’t mean that it is easy to read and understand the given material. Short text has completed linguistic structure and
idea. The objective of ESP teaching is to help students to acquire specific terms and communicate fluently in the target language. Teachers should provide with different types of reading comprehension strategies. Effective reading comprehension strategies should help students to acquire not only specific terms, also acquire linguistic, communicative knowledge, focus on the content and critical thinking, problem-solving elements.

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