The model of psycholinguistic image analysis

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Abstract
The article aims to present the model of psycholinguistic image analysis by studying the image “money” in the linguistic consciousness of Arabic, Chinese and Russian students. The work performed from the position of psycholinguistic school gives the full and detailed analysis of the similarities and differences in perception of the universal material value “money”. This perception is influenced not only by mass media, literature, social and political changes happening in society but also by subjective tendencies, interests, and ideals of an individual. The research is based on a postulate that any phenomena of reality perceived by a person in the process of his activity and communication are revealed in his linguistic consciousness. The image associated with the phenomenon or object can be studied using the associative experiment. The associative fields constructed in the course of the experiments allow analyzing the image “money” from the purely linguistic and psycholinguistic point of views according to the formal-grammatical features of the received responses, contiguity and similarity classification and semantic field grouping. The model of psycholinguistic image analysis presented in the article can be used for the analysis of other values and concepts existing in the linguistic consciousness of any culture representatives. Each nation has particular knowledge and stereotypes, specific value orientations and certain associations that are imprinted in the nation's worldview. The psycholinguistic image analysis helps to understand the difference between national cultures and find out their complementarity at the level of world culture.
Key words*:* psycholinguistic analysis, linguistic consciousness, associative experiment, associative field, verbal associations

Introduction

The problem of values is considered to be crucial in assessing the development level of modern society, as they determine motivation, norms, and behavior of community members. Value is an object of reality that is defined positively or negatively not by its properties, but by its involvement in the sphere of human life, interests and social relations. Criteria and evaluation procedures of any value are expressed in moral principles, norms, ideals, attitudes, and goals (Alefirenko, 2015; Vasilyeva, 2016; Burcu Bayram, 2016). Thus, a value is a product of the human mind, which engages in reasoning, abstract thought, and allows for intellectual insights (Robinson, 2016).

Young people, being the future and the most important component of a society, are of particular interest. The study of the younger generation makes it possible to establish and describe in details the interrelationship of problems in society with the changes taking place in the structure of the personality of members of this society, in the value and motivational sphere. It is important to remember that the problems of youth formation, its development, and successful identification are a reflection of how this society develops, in what direction it is going, which also confirms the relevance of the chosen topic. That is why more and more scientists choose a young generation as an object of their studies (Goggin, 2013; Soler-i-Martí and Ferrer-Fons, 2015; Burchell and Coutts, 2018; Childs, 2018 and other). Thus life value monitoring among young people is considered to be a relevant area of scientific research, as it allows to highlight real goals of a new generation and to reveal the real hierarchy of value orientations.

Money smoothly becomes an important factor that has a considerable impact on people's career orientation, choice of communication circles and lifestyle. Jennifer E. Stellar1 and Robb Willer note that people value money to such an extent that they will often act in immoral, exploitative ways to acquire it, evidence that appears consistent with a narrow view of human preferences as materialistic and selfish (Stellar and Willer, 2013). Matt Hampton remarks that money is re-examined as a moment of social power to command living labor, enforcing the moment of alienation that gives rise to the necessary commodity within capitalism – labor-power (Hampton, 2013). Nowadays the social and economic situation in the world is becoming very dynamic. The intensive development of the economy, changes in the social environment determine the restructuring of the individual value priorities following the new socio-economic conditions. Qualitative changes that take place in modern society modify the economic essence of money as it becomes a psychologized phenomenon of culture, which significantly influences people's consciousness and behavior (Deineka, 2004). So in modern society money functions as an economic, social and cultural value and the role of it is continuously increasing. People have in their national consciousness a clear awareness of the importance and necessity of money as a mean for other achievements.

According to A. Wierzbicka's opinion, the national consciousness has different levels, and it contains the facts that are on the surface as well as the ones which are hidden very deeply (Wierzbicka, 1992). National consciousness verbalized in languages is called linguistic consciousness. John Field in his "Psycholinguistics: The Key Concepts" marks that psycholinguistics goes to the heart of what people do with language (Field, 2004). That is why psycholinguists offer to analyze cultural values through linguistic consciousness which is defined as a reflection of the objective world in a bilateral sign in which ideas of objects and phenomena of the world are connected with sound representations (Tarasov, 1996; Wierzbicka, 2005). So we can state that linguistic consciousness is a language-verbalized worldview of culture (Ufimtseva, 2003).

A person is a representative of a specific national culture that means that his linguistic consciousness has certain qualities that were formed under the influence of a particular national culture. Moving through culture shapes a series of experiences across the life-course, and these experiences "layer up" within individuals, forming complex sedimentation of culture within individuals (Zittoun, Gillespie, 2012). Linguistic consciousness consists of images and representations that are associated with words (more precisely with the bodies of linguistic signs) and are used by communicants to construct thoughts when coding and decoding speech messages (Tarasov, 1996). Thus, the differences of linguistic consciousness are the main cause of misunderstanding in intercultural communication, because any dialogue takes place only in the consciousness of a particular person and reflects the particular images existing in it (Ufimtseva, 2006). That is why the cross-cultural studies that have used nations as the units of analysis have been challenged on various grounds. One objection is that there may be significant cultural diversity within some countries and similarities across national borders, compromising the concept of national culture (Minkov, Hofstede, 2011). The specificity of linguistic consciousness study lies in the fact that the impossibility of its direct analysis forces scientists to find cognitive procedures that make linguistic consciousness accessible for research (Sergieva, 2009) and thus contribute significantly to avoiding cross-cultural miscommunication (Ming-chung, 2005).

As modern society becomes increasingly interconnected due to the growth of cultural exchanges and direct contacts between different countries with their histories (Gronbeck-Tedesco, 2017), it is crucial to organize the comparative analysis of images existing in linguistic consciousness of various culture representatives. It helps scientists to describe naïve understanding which is defined as a system of connected ideas about cultural models which are shared with other members of one’s cultural group (Nguyen, 2016). Such research will reveal not only the system of linguistic consciousness that is influenced by different ethnic stereotypes but also will allow to trace similar and distinctive features of images and thus to identify the current development trends in the modern society.

Methodology

Theoretical research base

Human beings are not just sign-users and sign-interpreters, but also material agents that engage the material world and transform it for use, adding a ‘‘second nature’’ to the ‘‘first nature’’ out of which they have emerged. This second nature is, along with sign systems, an exosomatic body, infused with meaning. It is the technological or ‘‘made’’ world that along with fundamental nature is perceived as well as dealt with and which likewise informs the circuit of perception and action out of which we construct our worlds (Innis, 2016). The theoretical base for the analysis was the reasonable psycholinguistic idea that the phenomena of the reality perceived by a person in the process of activity and communication are revealed in his linguistic consciousness. This imaging records not only the causal and spatial relationships of phenomena and emotions in the process of perception but also can be characterized by a certain ethnocultural peculiarity, dynamism, and variability (Garnham, 1985; Kelly, 1996; Tarasov, 1996; Ufimtseva, 2004).

Method

In psycholinguistics, it was understood that neither dictionary definition nor the researcher’s introspective analysis are enough to explain the processing of linguistic units and related issues. The way to overcome these restrictions is the usage of normative data for those units which emerge as a result of rating studies and detailed linguistic descriptions combined with various research methods (Miklashevsky, 2018). Psycholinguistics combines methods and theories from psychology and linguistics. It attempts to evaluate the reality and the underpinning of linguistic rules and processes. It also seeks to link a word processing to the deeper expressive processes of message construction and interpretation. Linguistic consciousness and images existing in it always remain hidden for the researcher and become available by means of the associative experiment which is defined as a method revealing the associations that an individual has in his previous experience (Deese, 1962; Jung, 1966; Leontiev, 1993; Ushakova, 2000; Zalevskaya, 2005; Sorokin, 2007; Zhalsanova, 2017). Association is understood as a connection formed between two or more mental entities. The effect of this connection is the actualization of the association (the appearance of one member of the association leads to the appearance of the other). The method aims to understand the associative series of the participants, to construct and analyze the associative relationships between various images. The technique of carrying out a free-associative experiment is that an examinee is given a questionnaire usually consisting of 100 words that have no logical connections and a person is to read every word and give a response that comes to his/ her mind as soon as possible, without restriction of formal and semantic features of the reaction word (Frumkina, 2001). Then the received results are analyzed, compared, worked out statistically and described. Through the described procedure that combines elements of linguistics and psychology, researchers are able to analyze what people think in real-world situations when they are uninfluenced by the trappings of scientific methodology (Taylor and Usborne, 2007).

Material

The associative field, formed by the reactions received through the experiment helps to describe images existing in linguistic consciousness. It reflects knowledge associated with the word stimulus in this or that national culture (Balli, 1955). Within any associative field, nuclear and peripheral reactions can be distinguished. Concerning the volume of a nuclear area and the principles of its allocation scientists adhere to various points of view because of a quite indistinct definition “the most frequent reactions” does not give the chance to select the main characteristics of nuclear associations (Sergiyeva, 2009). However, in our opinion, the choice of allocation criteria significantly depends on the research objectives. As we adhere to the qualitative analysis of the associative fields, we consider not only the nuclear reactions but all associates irrespective of their rate ignoring of which could significantly affect the complete though average image existing in the language consciousness.

Participants

The material for the research was gathered through the associative experiments that were organized simultaneously among Arabic, Chinese and Russian students. Here it should be mentioned that we tried to interview the equal number of male and female respondents in order to exclude gender influence. The nationalities for the analysis were chosen according to the educational environment of the region where the experiments were organized. At the moment Russia, China, and Iraq have strong and close collaboration in many spheres. Thus, it is becoming urgent to analyze the differences and similarities of their linguistic consciousness in order to build strong relations in the field of education, business, technology, etc.

In any linguistic experiment a researcher, creating the simulated conditions for a participant expects to receive the language material that would be enough for studying and examining this or that problem that he wants to search. In this regard at the first stage of the experiment preparation, the main question arises: what number of respondents should be polled in order to receive representative data. In the practice of psycholinguistics the associative field consisting of 100 responses is considered to be quite sufficient and could be included into the associative dictionary (G. Kiss, 1972; Martinovich, 1993; Goroshko, 2005).

Limitations

Psycholinguistic experiments use reaction-time methodology to examine language comprehension and production as online processes (MacWhinney, 2001). The unconscious reaction when the choice is made not by a thought, but by language itself offering a prepared fragment from well-known texts is possible only when the time interval between stimulus and reaction is minimized. So that an interviewee has no possibility to think of what to say and how as the concept of association excludes the idea of answer-selection (Zubkova, 1996). Frumkina notes that if there is a selection, there is no associative process (Frumkina, 2001). Thus, in our experiment we gave the respondents the questionnaire of 100 words that were written in their native languages and set the time limit of 15 minutes, We count out that this time limit is enough for this set of questions.

Results and discussion

As a result of our experiment, we got three associative fields consisting of 100 reactions that served as a base for our research. The number in round brackets shows the number of respondents who gave the same association. Thus, among all the received answers we can distinguish frequent (nuclear) reactions that comprise nearly 46% of all responses, and less common ones which can help to fulfill and color the general perception of the analyzed image (Sergieva, 2008).

The analysis of the image "money" in the linguistic consciousness of Arabic students

Money *bank (14), job (13), important (9), work (6), need (6), life (5), everything (5), good (3), means (3), have (2), not everything (2), power (2), happiness (2), coins, house, food, future, way, travel, more more, tree, papers, to live, pleasure, a lot of, dollars, competition, magnificent, collect, to achieve, dream, very important, horizon, rich, great, happy, many, necessary, jobs, dollar, way of living (1).*

The associative field of the image "money" consists of 100 answers, with 41 different responses, where the diversity coefficient (Kp) equals 0,41 (Kp was calculated according to the formula: Kp = B:A, where A is the number of reactions, B is the number of different reactions).

The characteristic of response-reactions from a purely linguistic point of view implies the analysis of their formal-grammatical features. In the given associative field the distribution of answers can be presented in the following way: predicative reactions constituting the predicate group in a two-part sentence with the stimulus word *have, to achieve, collect (1)*; verbal reactions that don't make predicate group *travel, to live (1),* reactions in the form of word-combinations *not everything, more more, very important, way of living (1)*; word-forms that are adjectives characterizing the word stimulus *important (9), good (3), magnificent, reach, great, many, happy, necessary* and nominative reactions *bank (14), job (13), work (6), need (6), life (5), everything (5), means (3), power (2), happiness (2), coins, house, food, future, way, tree, papers, pleasure, dollars, etc.*.

Another classification includes distribution of all reactions according to contiguity and similarity (Gak, 1972). Contiguity reactions are the associative pairs that do not have common essential signs in content. A variety of these associations comprises the so-called thematic associations or associations of metonymic type: reactions of source *bank (14), job (13), work (6),* reactions of importance *everything (5), not everything (2),* reactions of result *house, food (1).*

The similarity of verbal associations (similarity of lexical meanings) implies the presence of common semes. Generally, this type includes verbal associations of a metaphorical or epithet type. Thus, these answers are subdivided into determination and classification groups: classification-reactions *means (3), coins, papers, dollars, dollar (1)*; determination ones: coordinated verbs *have (2), to achieve, collect (1),* uncoordinated verbs *to live, travel (1),* uncoordinated adjectives of importance *important (9), very important, necessary (1)* and enthusiasm *good (3), great, magnificent (1),* coordinated adjectives *a lot of, many, more more (1)*.

In addition to the mentioned types of reactions, we can also distinguish the mediated answers in which the response has no direct relationship with the word-stimulus. The relationship with the stimulus can be viewed only through a third, usually not formally expressed member. Schematically, the relationship, in this case, can be represented as S [human being] – R: nouns *need (6), life (5), power (2), happiness (2), future, way, pleasure, dream, horizon, competition* adjectives *rich, happy* and a word combination *way of living (1).*

Considering verbal associative structures as primitive texts that are viewed as nominations of certain situations, we can highlight the typology of numerous associations based on differences in their construction nomination strategies (Ovchinnikova, 1994). The analyzed associative field can be characterized by the following distribution of thematic, syntagmatic and paradigmatic pairs that constitute 72%, 19% and 9% of the total number of answers respectively.

The nuclear reactions include contiguity reactions of place *bank (14),* source *job (13), work (6),* necessity *need (6)* and determination of value *important (9)*. All of the frequent reactions recorded in the associative field present the relevance of the studied image as a value that is considered to be a reward for hard work. The selected semantic groups prove the significance of the nuclear answers.

1. Semantic group of source and place: *bank (14), job (13), work (6), jobs (1)*.
2. Semantic group of necessity: *important (9), need (6), life (5), everything (5), very important, necessary (1)*.
   In this group, we can also distinguish such reaction as *not everything (2)* that indicates that money is not so important in comparison with other life values.
3. Semantic group of emotionally colorful positive answers:
   attributive *good (3), magnificent, rich, great, happy (1)*;
   nominative *happiness (2), pleasure, dream, horizon (1)*.
4. Semantic group of possibilities that money gives: *power (2), future, way, way of living, competition (1)*.
5. Semantic group of classification-reactions: *means (3), coins, papers, dollars, dollar (1)*.
6. Semantic group of action reactions: *have (2), collect, to achieve, travel, to live (1)*.
7. Semantic group of reactions characterizing the sum: *more more, a lot of, many (1)*.
8. Semantic group of results: *house, food (1).*
9. The reaction that forms the name of the plant with the studied word – money tree: *tree (1)*.

The first semantic field constitutes the nuclear base for the analyzed image as it represents the general source for getting money. Here it should be mentioned that we deliberately combined two notions (source and place) because the reaction *bank* can serve both as a source when for example we take the credit in a bank and a place where we can store money. The second important semantic group shows the life necessity and dependence on the image as the respondents view it as a crucial and necessary element of life. This model of image perception is highlighted by the possibility reactions displaying that for the Arabic students, money is a way of living, it is the opportunity to buy food, house, to build their future and to possess the power in order to achieve *happiness (2), dream*. Thus, we can state that the connotation of the studied image is rather positive that can be proved by the semantic group of emotionally colorful answers. The less numerous semantic fields include the amount of money that students want to have; the action reactions that show various types of activities that they can do with money and the classification reactions that demonstrate that for the respondents, money is associated not with the native monetary currency but with dollars and simply means of living.

The analysis of the image "money" in the linguistic consciousness of Chinese students

Money *Yuan (9), dollar (7), monkey (7), rich (7), useful (6), much (5), happy (4), little (3), like (3), more (3), work (3), save (2), good (2), many (2), house (2), buy (2), more is the better, money is tool, power, pain, storage, bribe, good life, make, incalculable, a lot, fun, do some shopping, pay, weapon, building, economy, job, happiness, stock, paper, smile, dollars, good thing, time, money, everything, shopping, I want more and more, monkey?, cake, evil, red paper, great.*

The associative field of the image, money consists of 102 answers, with 49 different responses, where the diversity coefficient (Kp) equals 0,48 and can be characterized by the following distribution of thematic, syntagmatic and paradigmatic pairs 47%, 33%, and 20%.

According to the formal-grammatical classification, all the answers given in the associative field can be grouped into predicative reactions constituting the predicate group in a two-part sentence with the stimulus word *like (3), buy (2), save (2), make, pay (1)*; reactions in the form of word-combinations *good thing, good life, do some shopping, red paper (1)*; sentence reactions *more is the better, money is tool, I want more and more (1)*; adjectives *rich (7), useful (6), happy (4), little (3), much (5), more (3), good (2), many (2), incalculable, great (1)* and nominative reactions *dollar (7), monkey (7), work (3), house (2), power, pain, bribe, weapon, building, happiness, evil, time, money, etc.*.

Reactions of similarity possessing the process sign are depicted by coordinated verbs *like (3), buy (2), pay, save, make (1)*. Classification reactions of a metaphoric type are presented by the most frequent reactions *Yuan (9), dollar (7)* and less numerous *paper, red paper, dollars, money (1)*. Reactions of an epithet type are subdivided into attributive answers possessing the direct description of the analyzed image (determination) *much (5), little (3), more (3), incalculable, a lot (1)* and mediated attributive answers S [human being] – R: *rich (7), happy (4)*. Another group of nominative answers that are related to the studied image by means of the third element S [human being] – R can be illustrated by the following list: *smile, happiness, good life, fun, power, everything*; S [working process] – R: *time*; S [evil] – R: *evil, pain (1).* Contiguity reactions in the analyzed associative field are reactions of source *work (3), job;* evaluation *useful (6), good (2), great;* answers connected with the ways of money spending *house (2), do some shopping, cake, shopping, bribe, building, weapon (1),* economic-related reactions *storage, economy, stock (1)* and word combination *money is tool*. The answer *monkey (7) is* considered to be functional-situation contiguity reactions where the associative pair is viewed as a stable word combination. *More is the better, I want more and more (1)* are examples containing the personal evaluation of the image "money".

The most frequent reactions *Yuan (9), dollar (7), monkey (7), rich (7), useful (6), much (5), happy (4)* reveal the general perception of the analyzed image and constitute 46% of the total number of responses. They indicate that the most typical associative strategies are classification *Yuan, dollar*, functionalization *monkey*, attributions *rich, useful, much*.

Semantically all the responses can be grouped into:

1. Semantic group of emotionally colorful positive answers:
   attributive *rich (7), useful (6), happy (4), good (2), great (1)*.
   nominative *smile, happiness, good life, fun, everything, power (1).*
2. Semantic group of classification-reactions: *Yuan (9), dollar (7), paper, red paper, dollars, money, money is tool (1)*.
3. Semantic group of reactions characterizing the sum: *much (5), little (3), more (3), many (2), incalculable, a lot, more is the better, I want more and more (1).*
4. Semantic group of action reactions: *like (3), save (2), buy (2), pay, make (1)*.
5. Semantic group of cultural reaction: *monkey (7), monkey? (1).*
6. Semantic group of results: *house (2), do some shopping, cake, shopping, building (1).*
7. Semantic group of source: *work (3), job (1).*
8. Semantic group of answers with a negative connotation: *bribe, weapon, pain, evil (1).*
9. Semantic group of economic-related reactions: *storage, economy, stock (1).*
10. Semantic group of time: *time (1)*.
11. Semantic group of possibilities that money gives: *power (1).*
12. Semantic group of place: *storage (1).*

The studied image in linguistic consciousness of the Chinese students has strong associations with the national currency (*Yuan)* and foreign currency (dollar); thus it underlines the strength of the national monetary system in comparison to the USA one. Money for Chinese students is not the living necessity as there are practically no replies showing its importance on the level of ordinary domestic activities. It serves for them as a source of *happiness, good life, fun, shopping*, that is why there are many responses that refer to their wish to possess a big sum *much, more, incalculable, a lot, more is the better, I want more and more*. However, only 3 out of 102 respondents relate money to work and job, so as a result, the associative field lacks the answers related to the difficulty of its earning. That is why the general connotation of the analyzed image is positive *rich (7), useful happy, good, great*. Although, there are some answers that demonstrate situations when money can cause *evil*: *bribe, weapon, pain.* The given analysis allows us to agree that Asian cultures give more salience to subjective well-being social harmony aspects and do not emphasize personal success in its construction (Telef and Furlong, 2017).

The analysis of the image "money" in the linguistic consciousness of Russian students

Money *work (10), power (10), wealth (6), evil (4), no (3), opportunity (3), opportunities (2), success (2), means (2), necessity (2), time (2), dollar (2), not enough (2), dosh, resorts, little, purse, education, have, dirty, way of living, beautiful life, business, big, Wall Street, green papers, help, luxury, desire, wish, purchases, pocket, banknotes, rubles, there are some, papers, dollars, good, earn, waste, moola, happiness, destruction, not everything, excellent, car, purpose, rings, joy, prestige, salary, well, garbage (1)*.

The associative field of the image, money consists of 100 answers, with 53 different responses, where the diversity coefficient (Kp) equals 0,53 and can be characterized by the following distribution of thematic, syntagmatic and paradigmatic pairs 82%, 5%, and 13%.

The characteristic of responses from a purely linguistic point of view implies the analysis of their formal-grammatical features. In the given associative field we can distinguish: predicative reactions constituting the predicate group in a two-part sentence with the stimulus word *have, earn, ring (1)*; reactions in the form of word-combinations *not enough (2), way of living, beautiful life, not everything, green notes*; sentence reactions *there are some*; i**nterjection** *no (3);* adverb *well (1)*; proper name *Wall Street (1)*; adjectives *little, dirty, pocket, big, good, excellent (1)*; and the most numerous group of answers – nominative reactions *work (10), power (10), wealth (5), evil (4), opportunity (3), opportunities (2), success (2), means (2), necessity (2), time (2), etc.*.

Contiguity reactions in the analyzed associative field are grouped in the following way: reactions of source *work (10), business, education (1);* reactions of importance *necessity (2), not everything (1);* reactions of result *wealth (6), luxury, purchases, waste, car (1)*; place *purse, Wall Street (1)*; sum *not enough (2), there are some (1)*; evaluation *good, excellent, well (1).* Similarity can be presented by classification-reactions *means (2), dollar (2), dosh, green notes, banknotes, rubles, papers, dollars, moola, salary (1)* and determination ones: uncoordinated adjective *black (1),* coordinated adjectives *little, dirty, pocket, big (1),* coordinated verbs *rings, earn, have (1).* Mediated answers S [work] – R: *time (2)*; S [human being] – R: nouns *power (10), no (3), opportunity (3), opportunities (2), success (2), help, desire, wish, happiness, purpose, prestige (1)* and a word combination *way of living (1)*; S [evil] – R: *evil (4), destruction, garbage (1)*.

The most popular reactions include responses of source *work (10),* possibility *power (10),* result *wealth (6)* and emotionally negative reaction *evil (4).* All of the frequent reactions recorded in the associative field present the general perception of the image, money that is verified by the selected semantic groups:

1. Semantic group of possibilities that money gives: *power (10), opportunity (3), opportunities (2), way of living, help (1).*
2. Semantic group of results: *wealth (6), success (2), beautiful life, resorts, prestige, luxury, purchases, car (1).*
3. Semantic group of classification-reactions: *means (2), dollar (2), dosh, green notes, banknotes, rubles, papers, dollars, moola, salary (1).*
4. Semantic group of source: *work (10), business, education (1).*
5. Semantic group of emotionally colorful positive answers:
   attributive *little, pocket, big, good, excellent, well (1);*
   nominative *desire, joy, wish, happiness (1).*
6. Semantic group of answers with a negative connotation:
   nominative: *evil (4), destruction, waste, garbage (1)*;
   attributive: *dirty, black (1).*
7. Semantic group of reactions characterizing the sum: *not enough (2), little, there are some (1).*
8. Semantic group of necessity: *necessity (2), purpose (1).*
   In this group such a reaction as *not everything* can be distinguished, that indicates that money is not so important in comparison with other life values.
9. Semantic group of action reactions: *rings, earn, have (1).*
10. Semantic group of personal answers: *no (3).*
11. Semantic group of place: *purse, Wall Street (1).*
12. Semantic group of time: *time (2).*

The most crucial aspect of money for Russian students is the possibilities and opportunities that are accessible to a person who has money. Among the most important they distinguish *power* that occupies the first position and after it the opportunities to gain *wealth, success, prestige*. Thus, the emotional spectrum of the analyzed image is evaluated as *good, excellent, well* and characterized by such positive nominative reactions as *desire, joy, wish, happiness.* At the same time, the semantic group of the source has only 12% of the total number of answers that reveals that students treat money as something that they constantly lack *not enough (2), little* without paying attention to the process of its earning. However, it should be mentioned that although they speak about money shortage, they do not highlight its necessity, that means that they have enough money for living, but due to their ambitions they dream of luxury and wealth.

Conclusion

The given analyses show the differences and similarities in the perception of the studied image. The general types of response-reactions to the studied image in linguistic consciousness of Arabic, Chinese and Russian students from the linguistic point can be presented in Table 1.

Table 1: General types of response-reaction

Types of reaction		Money (Arabic students)	Money (Chinese students)	Money (Russian students)
Sentence reactions		-	2,9%	1%
Word-combinations	coordinated	1%	-	2%
	uncoordinated	3%	3,8%	4%
Predicative reactions constituting the predicate group		3%	8,7%	3%

Infinitive forms		2%	-	-
V-ing forms		-	-	-
Verbal reactions that do not make predicate group		2%	-	-
Adjectives	coordinated	1%	12,6%	3%
	uncoordinated	17%	19,4%	3%
	verbal	-	-	-
Adverbs		-	-	1%
Nouns		73%	52,6%	79%
Interjections		-	-	3%
Proper name		-	-	1%

The majority of responses written by the interviewees are non-communicative word-forms that refer to the inanimate models of speech synthesized in the experimental conditions. The percentage distribution of the responses is not homogeneous. However, the most typical types of word-form such as nomination and determination can be explained by the formal grammatical characteristics of the word stimulus.
The placement of responses according to the level of relations among the elements of associative pairs can be illustrated in Table 2.

Table 2: Placement of responses according to the level of relations

Level of relations		Money (Arabic students)	Money (Chinese students)	Money (Russian students)
Contiguity reactions		42%	36%	47%
Similarity reactions	determination	26%	22%	6%
	classification	7%	21%	13%
Mediated answers		25%	21%	34%

As we can see from the table, the following distribution of reactions is also largely determined by the lexico-grammatical properties of the word-stimulus. At the same time, it should be mentioned, that both Russian and Arabic groups of respondents tend to give more reactions based on the principle of continuity, while Chinese gave more reactions of similarity that consist of determination and classification answers. Here it is important to state that Chinese students gave more classification responses, while Arabic students showed equal distribution of similarity reactions. As for the Russian interviewees, they described the image “money” mostly through mediated answers and associative pairs that do not have common essential signs in content, thus associated it with some other objects of reality. Consequently, the obtained data confirms that the relations of contiguity and similarity, reflecting the main types of relations between the phenomena of the objective world, constitute the base for the creation and consolidation of verbal associations for Arabic and Chinese people, while the continuity and mediated answers are more typical for the Russian respondents.
From a psycholinguistic point of view, it is also important to evaluate the differences in perception of the studied images. In Table 3 semantic group ranking is presented.

Table 3: Semantic group ranking

Rank	Money (Arabic students)	Money (Chinese students)	Money (Russian students)
1	Semantic group of source and place	Semantic group of emotionally colorful	Semantic group of possibilities 17%

	34%	positive answers 26%	
2	Semantic group of necessity 29%	Semantic group of classification-reactions 21%	Semantic group of results 13%
3	Semantic group of emotionally colorful positive answers 12%	Semantic group of reactions characterizing the sum 17%	Semantic group of classification-reactions 12%
4	Semantic group of possibilities 8%	Semantic group of action reactions 9%	Semantic group of source 12%
5	Semantic group of classification-reactions 7%	Semantic group of cultural reaction 8%	Semantic group of emotionally colorful positive answers 10%
6	Semantic group of action reactions 6%	Semantic group of results 6%	Semantic group of answers with a negative connotation 9%
7	Semantic group of reactions characterizing the sum 3%	Semantic group of source 4%	Semantic group of reactions characterizing the sum 4%
8	Semantic group of results 2%	Semantic group of answers with a negative connotation 4%	Semantic group of necessity 4%
9	The reaction that forms the name of the plant with the studied word 1%	Semantic group of economic-related reactions 3%	Semantic group of action reactions 3%
10	-	Semantic group of time 1%	Semantic group of personal answers 3%
11	-	Semantic group of possibilities 1%	Semantic group of place 2%
12	-	Semantic group of place 1%	Semantic group of time 2%

Summing up, the image “money” is characterized by a great number of emotionally colorful reactions that were given by respondents of each group. However, Chinese students highlight the emotional aspect of money more than other respondents. It is proved by the rank of the semantic field of emotionally colorful positive answers among other groups. The Arabic students are more concentrated on its importance and the source of earning, while Russian interviewees tend to evaluate the image “money” according to the possibilities and opportunities that it provides.

The Chinese students refer the studied image to the economic notions *Yuan, dollar, storage, economy, stock,* concentrate much attention on the sum that they want to have while speaking less about the source of earning. The same perception is similar to the Russian students, who distinguish dollars and rubles as the main monetary items, although they are less concentrated on the sum that they want to have and just underline that at the time of the experiment they had not enough money to reach the goals: *wealth, beautiful life, resorts, luxury, car,* etc. As for the Arabic students, they pay less attention to the sum of money that they have, because getting at least some is real happiness for them, as they will get the opportunity to build their future. Therefore, there are no negative reactions among their answers contrary to the Russian and Chinese students, who treat this image not only in a positive way but also associate money with the problems of modern society*: bribe, weapon, pain, evil, destruction*.

The offered model of psycholinguistic image analysis is universal and can be used for studying and describing any other images.

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Development of speaking at primary schools through CLIL

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Abstract
The paper deals with the popular methodology of content and language integrated learning (CLIL). It pinpoints the relationship between the CLIL methodology and the development of a speaking skill at a primary level of schooling. The research comprising observation and questionnaire methods was carried out at primary schools in Latvia, Lithuania, and Slovakia. The observation aimed to map, compare and evaluate the scope of learning opportunities providing the space for speaking development. The questionnaire summarized the attitudes of the learners and their view of speaking development at CLIL lessons. The results of the research proved that the CLIL methodology is applied inadequate balance of the professional terms stemming from the content of the instructed subject (CALP) through practicing general language phrases (BICS), supported with appropriate scaffolding techniques, the speaking activities in the classroom environment using various forms of work, thus guarantee the effectiveness of successful development in speaking. Moreover, the questionnaire revealed that although most of the learners consider the professional vocabulary and pronunciation challenging, their attitudes towards CLIL application proved to be positive and they realize the benefits and the added value of CLIL lessons in their foreign language speaking development.
Key words: speaking development, Content and language integrated learning (CLIL), language teaching and learning

Introduction

Content and Language Integrated Learning recognized as a philosophy and also methodology of following multiple aims in terms of interconnecting language and content of non-linguistic subjects and thus providing the space for cognition. CLIL methodology also promotes the use of authentic materials, active learning, and scaffolding techniques aiming at students' autonomy. Core features of CLIL methodology include multiple focuses, safe and rich learning environment, authenticity, active learning, scaffolding and cooperation (Mehisto et al., 2008). This methodology has brought broader views not only to the field of teaching and learning languages. Even though CLIL offers some techniques and procedures which can be applied almost in all the schooling institutions, the reality shows that this methodology is "shaped" through various school requirements, cultural peculiarities as well as the willingness of teachers, parents, learners, and school management (Kovacikova, Luprichova; 2018; Hurajova, Chmelikova, 2018). Therefore, the outcomes and realities of having CLIL lessons at schools might vary a lot. However, it is inevitable to say that in a thoroughly prepared and instructed CLIL lesson, the development of speaking skills is strongly promoted. This fact has been proven in the study carried out in Slovakia, Lithuania, Latvia, Sweden, and Italy intending to find the good CLIL practices among European educational institutions. The main perspective of this paper is to cover the specific tasks, techniques, forms of work and ways of an evaluation specifically in the development of speaking skills during CLIL lessons in primary schools. Direct, non-participant observations and questionnaires on pupils´opinions were carried out at primary schools within a two-year project in Latvia, Lithuania, and Slovakia. The aim was to map, evaluate the speaking opportunities in CLIL lessons to effectively develop a speaking skill through different forms of work, tasks, and techniques. Secondly, the attitudes of pupils were mapped through questionnaires to find out the opinions of the pupils on attending CLIL lessons stating the benefits, challenges, and drawbacks.

Speaking in EFL and CLIL

Speaking is a productive skill which is developed via numerous tasks, techniques, forms of works, and approaches. Communication competencies are described in detail in the Common European Framework of Reference for Languages (CEFR, 2001) through a particular level ranging from A1 to C2. Regardless the language competence, the aim of speaking development is to ´produce´ an autonomous speaker comprehensible for listeners and competent enough for meaningful interactions in uttered responses. Very often the subject in the EFL classroom is the language itself. Whether the topic is a school subject or another, the principles are the same. The fact that the importance is given to the topic and the language gives a more integrated methodology of learning and teaching, drawing attention to the educational process as a whole as opposed to just how languages should be taught. Speaking as a productive language skill covers language systems such as lexis, pronunciation, and grammar. In English lessons, the aim of speaking activities derives from the fluency or accuracy approach. The fluency underlines the communication itself without paying attention to grammar or correct pronunciation. The main aim is to convey meaning. However, the achievement in learning a foreign language pronunciation is correlated with motivation as discussed by Sorádová and Králová (2016), and thus it represents a very important aspect of learning vocabulary and developing speaking. CLIL is not language teaching without pronunciation and grammar; they are present and contextualized, too. Grammar in CLIL is looked at in a more holistic sense: using contexts and functions to lead the way; using the students' language competences.

An underlying principle is that the CLIL practice is typically designed as a movement from speaking to writing production (Ball, 2016). The same author mentions Swain´s hypothesis derived from observation of bilingual education that the "learners were not convinced to have understood a concept until they expressed it in their own words" (ibid, 2016: 136). Thus, the difference between speaking development in EFL lessons in comparison to speaking in CLIL is seen as much more conceptual and contextualized. CLIL has a natural tendency to encourage a more learner-centered methodology. Scrivener (2011) differentiates between speaking and communication activities as he underlines the fact that the mutual interactions of speaking and listening to each other should be the key point. Distinguished language methodologists such as Harmer (2015), Ur (1991), Larsen-Freeman (2000) mention activating tasks and techniques are aimed at speaking development starting with oral repetition, information gap, giving a prepared speech, acting out a scripted conversation, role plays, real plays, etc. They are to be suggested as speaking tasks in EFL lessons to use proper vocabulary, grammar, and pronunciation based on the language competence of a learner. In Horváthová et al. (2017) the authors pinpoint speaking development from teachers' perspectives as the provision of learning opportunities with real communication tasks in order to practice desired language structures in the meaningful context. They also highlight the intercultural background of communication which should not be avoided in EFL lessons. Thus, as Ball claims, topics of general interests can be "*cherry picked and used to frame the underlying linguistic objectives* "(2016: 136). Within CLIL lessons the same activating techniques using linguistic objectives can be used in deeper contextualized tasks of a subject lesson. The idea stems from using the types of activities to engage and thus enhance learning. Ball (2016) suggests speaking activities such as individual talk, open and closed question-and-answer questions in different forms of work, discussions, sharing information, interviews, role plays, sharing information with members of other groups, plenary discussions, class survey, reading aloud. Moving

from accuracy objectives more to fluency ones might be seen in CLIL as "more scaffolded" to "less scaffolded" tasks (Ibid.). Referring to scaffolding techniques these aim towards language support. The CLIL research in Basque country comparing CLIL as an experimental group versus non-CLIL group in history and science proves that the results in declarative knowledge were higher, however, in cognitive functions such as analysing, interpreting, evaluating, etc. achievement were also higher than in a control group (Ball,2016: 30). Other researchers claim that "CLIL groups significantly outstripped their non-CLIL counterparts in productive skills, i.e., speaking and writing (Ball, 2018).
The basic difference in preparation for CLIL vs. non-CLIL lessons is ´conceptual sequencing in subject lessons. That is not present in language lessons. There are no thematic connections. CLIL should have conceptual sequencing in implementing thematic content, moving language back to the role as a vehicle. Inherent language should progress, recycle and grow in complexity. Actively involved in the language; they are immersed in it, surrounded and engulfed in it. They are using the language, but the context, theme, and task are the driving forces. When the students are engaged and interested in the topic, they are more motivated to use and learn the language needed to communicate (Ball, 2016).
Based on the theoretical background, the practical part aims at searching for the development of speaking in CLIL lessons in primary schools through observation and questionnaire.

Research part
Referring to the scope of the research described below directed to the development of speaking skills within CLIL lessons the research questions were designed as follows:
Research questions:

1. *What is the scope of "speaking opportunities" and forms of work provided through CLIL lessons in order to enhance communication? (identified through observation)?*
2. *What are student opinions on their speaking progress during CLIL lessons? (questionnaire)*

The research design employed two methods - observation and questionnaire. A semi-structured observation schedule was created for collecting observation data. During the research process, data were collected and categorized, with the focus on the common features, differences, and relationships between them. An observation scheme was prepared with the main categories. The observation scheme categories focus on the types and sequence of activities and techniques, scaffolding techniques to develop speaking skills. Moreover, the forms of work and evaluation of students the language used for developing either language or content knowledge within the topics were observed. Then, the learners´attitudes through the questionnaires. For data processing, a system of categorizing and coding was applied. Observation schedule served for the systematization of final categories and codes for analyses, which increases the reliability of data. The aim is to develop and unfold the understanding of issues, find relationships among the codes (causes, contexts, consequences, and conditions). The findings have to be measured against the empirical materials and answers provided by coding and comparison (Gavora, 1998, Cohen, Manion, Morrison, 2007, Flick 2009).
The semi-structured observation consisted of basic identification data consisting of subject and language focus in CLIL lesson, size of the class, age and language competence of pupils (CEFR), the timing of the CLIL activity or lesson. After identifying the subjects of the research, the observation codes searched for Basic Interpersonal Communication Skills (BICS) and Cognitive Academic Language

Proficiency (CALP, i.e., language in terms of vocabulary or phrases used for communication as well as the content language in order to find out the balance of the CLIL lesson. Language scaffolding techniques used in the CLIL lessons, as well as teaching techniques, materials used, types of activities, teachers´instructions and pupils´responses were observed. Above that, code-switching within using a mother tongue and target foreign language aiming towards whether their code-switching occurs and if yes, description of the particular situations. The last point was devoted to the forms of assessment. The aim was to find out the forms of assessment, if any possible, ranging from positive feedback such as a smile, head nod, spoken evaluation to graphic representations such as smileys, grades or percentage.

The questionnaire as a complementary method was also used in this research. It contained five open questions comprehensible for the learners at the primary level of education. The aim was to find out their attitudes towards CLIL lessons, the benefits, and drawbacks from the addressed learners. Concerning the objectives stated in this paper, we pinpoint statements directed towards speaking development through CLIL. It was anonymous, and pupils were allowed to respond in their mother tongue in order to get their genuine responses. The answers of the learners were afterward analyzed and interpreted.

This paper focuses on the communication. Therefore, we will summarize just the codes and categories relevant to the research questions defined in the theoretical part of the paper, i.e., use of BICS and CALP, the scope of speaking activities enhancing communication, and students' attitude towards speaking development in CLIL lessons. The questionnaire consisted of the six questions on the opinions of the students with identification data from which we could identify the content subject in CLIL lessons, the year of their study and several years attending CLIL lessons. Then, the opinions on which skills they like to develop opting from writing, reading, watching videos, discussions, working in groups, doing projects, etc. Then, what they find difficult in CLIL lessons and what they expect from them? The last question discussed their further directions, if and if yes, which other subjects they would like to study in English.

Procedure

The number of observed lessons: 2 CLIL lessons in Latvian, two lessons in Lithuanian, two lessons in Slovakian primary schools with the age of learners ranging from 10 to 15 with the language competence A1-A2 according to CEFR. Both the methods were employed from September 2016 to June 2017.

The categories created in the observation for identifying "speaking opportunities" in CLIL lessons are displayed in the following table 1 below.

Table 1: speaking opportunities" in CLIL lessons

Category 1: Speaking activities/techniques
Codes: 1. Dialogue/story or picture (re)- telling 2. presentation 3. simulation/role-play/real play 4. reading out loud
Category 2: Form of work
Codes: 1. Pair work 2. group work 3. mingling
Category 3: The balance between BICS and CALPS
Codes: 1. More BICS than CALPS 2. More CALPS than BICS

Because a language lesson consists of a set of activities with certain aims and procedures, the activities aiming at speaking development were taken into consideration in this study. These were observed, later evaluated and followingly interpreted. Category 1 helped us eliminate speaking activities directed towards communication among pupils promoting speaking interaction or reading out loud. These activities require relevant lexis, pronunciation and responding grammar structures in order to be comprehended.

The second category stems from the assumption that a speaking activity or task performed in pair- or group- work proves to be more effective in terms of fluency based activity. The tasks in which the pupils were asked to talk to several colleagues in the classroom based on the given instructions were coded as mingling activities. Provided that the teacher succeeds in monitoring pupils´ performance, in a pair or group work, more pupils are engaged at the same time. Therefore, the conclusion is drawn to the fact that almost everybody in the classroom is practicing the task and thus developing their speaking skill simultaneously.

Referring back to the theoretical part, category 3 comes out of the fact that these are all CLIL lessons, and thus the balance should be sensitively put between the introduced and practiced language. It means that so-called basic interpersonal communication skills (BICS), simply as a common language used in every-day communication in L2 within spoken utterances of grammatical and semantic phrases, and on the opposite, the cognitive academic language proficiency (CALP), i.e., the lexis typical for the relevant subject, should be balanced. This aspect was observed within the used speaking tasks in particular lessons and their content areas. The codes mentioned above were observed based on the 6 CLIL lessons performed in different primary schools in Lithuania, Slovakia, and Latvia.

Results

The observations of the lessons were performed in the period from September 2015 – August 2017. CLIL lessons in Latvia instructed Science/English, and Mathematics/English, Lithuanian CLIL lessons covered music/French, science/English, Slovakian CLIL lessons consisted of 2 lessons from Music/English. In total, during this research six lessons were observed in order to find out the stated aims.

Table 2

Category 1: Speaking activities/tasks
Codes: 1. Dialogue/story or picture (re)- telling (15/6) 2. presentation (3/6) 3. simulation/role-play/real play (2/6) 4. reading out loud (3/6)
Category 2: Form of work
Codes: 1. Pair work (17/6) 2. group work (5/6) 3. mingling (1/6)
Category 3: The balance between BICS and CALPS
Codes: 1. More BICS than CALPS (4/6) 2. More CALPS than BICS (2/6)

Within the category 1, the mostly used speaking technique was a picture description, in several lessons, it was more than twice (in total 15/6), then individual presentations were performed in a Science lesson, Maths, and Music with the following discussion (3/6). Then, simulation techniques were used in speaking development in Music/French and Music/English (2/6). Reading out loud as a technique was used in Science/English in Latvia and also Lithuania and in the Slovak Music/English CLIL lesson (3/6). This technique is concerned more with accuracy in pronunciation which is also a crucial aspect in speaking development.
As for the results of the second category, each CLIL lesson employed a form of a pair work twice during the lesson; Music/French used it three times. 5 CLIL lessons also employed group work with three or more pupils working on a speaking task at the same time, and 1 CLIL lesson (math/English) used mingling, i.e., searching for information (information gap) within the whole classroom.
Category 3 was focusing on the vocabulary used in CLIL lessons, as well as on finding the balance between BICS and CALPS. The lexis which was intentionally introduced and practiced every-day, i.e., the vocabulary or phrases such as: "*It consists of... What does….look like? Can we compare…? faster than, the same as…* etc. On the other hand, CALP as the specific vocabulary connected with the content subjects such as *′piano, forte, rhythm, beat, dynamics, division, divided evenly, multiplied by, decimal, anthills, lay eggs′,* were put in comparison. Eventually, it appeared that the two, Science and Maths teachers employed more content words and thus the lessons were unbalanced from the point of view of the used active lexis. The Science lesson in Lithuania was literally "overloaded" with the content vocabulary which was very difficult for pupils to master. The students lacked a positive attitude, and therefore their attention was in decrease. Similarly, the Math lesson in Latvia used more CALPS than BICS. Surprisingly, the teacher in this lesson used much more scaffolding techniques and students have no problems to cover them. Interestingly, we could observe how can be the same classroom disadvantages managed differently.
A questionnaire as another method used in this research contained the questions comprehensible for the learners at the primary level of education. The aim was to find out their attitudes towards CLIL lessons, CLIL benefits, and drawbacks. Concerning the objectives stated above, we pinpoint statements directed towards speaking development through CLIL. The simple questionnaire consisted of the following open questions. It was anonymous, and pupils were allowed to respond in their mother tongue in order to get their genuine responses.

Table 3

Questionnaire with open questions:
1. Which subject do you study at CLIL lesson? 2. How long have you attended CLIL lessons? 3. Which activities do you like doing at CLIL lessons? 4. What is the most difficult for you at CLIL lessons? 5. What do you expect from CLIL lessons?

In total, 116 questionnaires were distributed to the learners as CLIL lessons were instructed to approximately 20 people in the classrooms in Latvia, Lithuania, and Slovakia. The first two questions identified the similarities and differences of the subjects taught through CLIL methodology and the length of time spent in CLIL lessons. As mentioned above, the subjects taught through English or French were Math, Music, and Science at primary schools in Latvia, Lithuania, and Slovakia. The period of attending CLIL lessons varied from 1 month (Slovakia, Lithuania) to 1 year

(Latvia). It is important to note that in all the inspected countries, CLIL lessons were not compulsory, the learners were chosen as the prosperous ones, achieving generally good or very good results at school. After the approval of their parents, they took CLIL lessons as extracurricular ones. For our research, the most significant questions were number 3, 4, and 5. Regarding the research questions, responses were coded with the items identified in the theoretical part, i.e., the items connected to speaking, such as lexis (vocabulary), pronunciation, and speaking tasks leading either to fluency or accuracy. Out of 116 questionnaires, the question number 3 was answered by 72 learners mentioning that they are in favor of speaking activities or tasks, such as discussions (20), dialogues (16), performed projects (43) and individual presentations (33). These were open questions; therefore, the answers were multiplied in some occasions.

Replies of the pupils to question 4 asking for difficulties in CLIL, the learners mentioned vocabulary and pronunciation. 56 learners pinpointed content vocabulary as the most difficult focus in CLIL lessons. 43 learners listed that they found content or professional vocabulary as quite challenging. 11 learners explicitly stated that they had difficulties in understanding and pronouncing the words from science and maths. 20 of the respondents put down ´speaking´ as the most difficult skill at CLIL lessons.

As for question 5 on learners ‘expectations from CLIL lessons, 23 learners stated that they would like to become more fluent in English, 15 alluded to the benefit of learning a subject through the language. 35 learners put down that they find CLIL lessons much more interesting than regular language lessons and that these lessons are more “fun”.

In order to summarize the questionnaire results, the learners find speaking activities motivating and challenging. At the same time, they find speaking and CALP vocabulary demanding to comprehend and pronounce. Although the questionnaire did not directly ask whether the learners approve or confirm specifically their positive attitude towards CLIL, 30 percent of the respondents explicitly favored the CLIL lessons stating that these lessons are more interesting and amusing than other classes. None of the learners mentioned grammar difficulties which may be due to the reason that they had not been particularly asked about the grammar. The positive issue is that according to this in CLIL lessons the learners consider more important development of a speaking skill even though they found it quite challenging.

Conclusion

Content and language integrated learning have become an integral part of schooling in several European countries. The methodology of CLIL lessons has been introduced through the theoretical works of Marsh, Mehisto, Kelly, Ball, and other CLIL experts. The truth is though that finding good CLIL practice seems to be quite difficult due to the various conditions in educational systems, cultural backgrounds, schools management, and teacher preparation.

This paper focused on speaking development in CLIL lessons at primary schools as a part of the project examining CLIL implementation in several countries, particularly Lithuania, Latvia, and Slovakia. Six lessons were observed in total, two in each of the respective countries. The methods of observation and questionnaire were employed. The research questions aimed at

1. finding the scope of speaking opportunities and forms of work provided through CLIL lessons in order to enhance communication which was possible to be identified through observation,
2. finding students´ opinions on their speaking progress during CLIL lessons? (questionnaire).

The structured observation sheet was divided into the categories and codes with regards to speaking development with the focus on three key issues, i.e., speaking tasks, a form of work and the balance between the use of vocabulary (BICS and CALP). Answers in observation sheets were categorized and coded. The above mentioned research questions were answered and interpreted as follows:

1. *What is the scope of "speaking opportunities" and forms of work provided through CLIL lessons in order to enhance communication?*

Mostly used speaking activities and tasks utilized in CLIL lessons at primary schools were dialogues, picture descriptions and story retellings aimed at practicing the vocabulary of the content subjects focusing mostly on fluency. Then, reading the texts out loud focused on accurate pronunciation. These speaking opportunities provide the learners with effective use of vocabulary, pronunciation and language structures needed for communication and speaking interaction. In addition to the theoretical presupposition that effective use of speaking activities in the classroom is when more than one learner speaks at the same time which is possible only if the teacher employs pair or group work. Therefore, another issue of the observation was to find out the preferable form of work during speaking activities. The mostly enhanced form of work was a work in pairs. This form of work enabled the learners to communicate actively, preferably in a pair with a partner sitting beside. The third issue was to observe the balance of BICS and CALP, i.e., common English words and phrases versus specific vocabulary connected with the subject. Four lessons out of six used reasonably balanced scope of vocabulary either in a presentation or practice phases of the lessons. The success and balance were also reflected in the atmosphere and eagerness of learners willing to work and cooperate. In two of the lessons CALP language prevailed and due to lack of scaffolding techniques the learners easily dropped their attention and motivation to learn.

2. *What are student´s opinions on their speaking progress during CLIL lessons?*

Out of 116 questionnaires distributed to the learners of the observed CLIL lessons, 72 mentioned as their favorite activities the ones aiming at speaking development, such as discussions, dialogues, presentations, and oral projects. However, they also claimed that they find difficulties in comprehension and pronunciation of specific vocabulary. The learners´ attitudes towards CLIL lessons were positive in terms of their speaking development, some of them claiming they favor these lessons more than regular language lessons as they realize the importance and benefits of learning the content subjects through the language. Geographically CLIL education differs in the cultural, educational and institutional aspects, i.e., with the teachers' preparation, school support, and cultural patterns transformed in education. We may conclude that speaking development in CLIL lessons should be promoted through providing numerous learning opportunities via different speaking tasks, and forms of work, with the balanced exposition of BICS and CALPS, provided that the scaffolding techniques are enhanced towards the learners' needs and understanding. Further research might be enriched with finding out the code switching and its reflection to speaking development of learners in CLIL lessons.

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Representation of the axiological component of the concept "house" in the English, German and Russian languages

[Репрезентация ценностного компонента концепта «дом» в английском, немецком и русском языках]

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Abstract

The article deals with the peculiarities of the representation of the axiological component of the phraseological concept "house" in the English, German and Russian languages. Russian is chosen as a basic language for comparison. The name of the chosen concept in Russian is a lexical unit "дом" in English - "house/home" and in German - "Haus". The purpose of the research is to reveal similarities and differences in the representation of the axiological component of the concept "home" in the specified languages. The analysis revealed the similarities and differences in the ways and means of the representation of the axiological component of the studied concept in the compared languages.

Key words: concept, representation, linguistic culture, house, idioms, axiological component

Аннотация

В данной статье на материале английского, немецкого и русского языков рассматриваются особенности репрезентации ценностного компонента фразеологического концепта «ДОМ». Основой сопоставления является русский язык. Именем концепта в русском языке избрана единица «дом», в английском языке – «house / home», в немецком языке – «Haus». Целью исследования выступает установление сходств и различий в репрезентации ценностного компонента концепта «дом» в указанных языках. В результате анализа установлены сходства и различия в путях и способах репрезентации ценностного компонента изучаемого концепта в сопоставляемых языках.

Ключевые слова: концепт, репрезентация, лингвокультура, дом, фразеологизмы, ценностный компонент

Введение

В последние годы увеличился интерес научного сообщества к когнитивным аспектам языка. В современной лингвистике можно встретить множество работ, посвящённых изучению лингвокультурных концептов, которые затрагивают различные сферы жизнедеятельности человека.

Объектом нашего исследования является концепт «дом» во фразеологических картинах мира английского, немецкого и русского языков. Во фразеологических единицах наиболее полно отражены культурные ценности того или иного народа. Лингвокультурный концепт «дом» является одним из примеров этому.

Концепт «дом» в настоящее время часто выступает объектом исследования языковедческих изысканий. Он считается одним из базовых концептов языка и, по замечанию Ю.С. Степанова, отличается постоянством и длительностью своего существования (Stepanov, 2004). Согласно В.И. Карасику, как и любой концепт, концепт «дом» содержит в себе понятийный, образный и ценностный компоненты (Karasik, 2002). Отмечается присутствие научного интереса лингвистов к его вербализации как на материале одного языка, так и в сопоставительном аспекте. Ценностный компонент является доминирующим в структуре концепта, содержит информацию о месте данного концепта в лингвокультуре.

Так, например, Чжан Янь отмечает, что в китайской языковой культуре дом трактуется как помещение, где можно устроить себе спокойную тихую жизнь. Многократное переселение из одного дома в другой рассматривается китайцами как неустроенная жизнь, лишенная стабильности. Понятие «дом» в китайской культуре является предметом первой необходимости при создании семьи. Дом подобен корню дерева; дом способен обеспечить семье надежное пристанище (Chzhan, 2016).

В исследовании В. Цуркан «Антология художественных концептов русской литературы XX века» (Tcurkan, 2013) показана динамика наполнения концепта «дом» на протяжении XX века: усиление социального компонента за счет традиционного ценностного, появление отрицательных коннотаций в эмоциональном слое концепта в начале века, осмысление развала дома как символа распада нравственных основ семьи и государства во второй половине столетия, утверждение идеи восстановления дома как духовной основы в литературе в XX-XXI веков.

Диссертация О.А. Фещенко посвящена анализу концепта «дом» в художественной картине мира М.И. Цветаевой (Feshchenko, 2005) В ходе анализа было установлено, что концепт «дом» включает в свой состав такие признаки, как «жилище», «семья», «здание / строение», «живое существо», «пространство дома», «антидом». При этом значение концепта «дом» характеризуется дополнительно с точки зрения его открытости / закрытости и наполненности духовного мира дома.

В своем диссертационном исследовании «Лингвокультурологическая концептуализация дома в адыгской и английской языковой картине мира» Л.Т. Алчагирова пришла к выводу о том, что важнейшим средством вербализации концепта «дом» в адыгской лингвокультуре является фольклорный фонд, который фиксирует следующие признаки: «кунацкая», «очаг», «дверь», «порог», «пространство за дверью», «ворота», «закрома», «спальня» и «окно». В отличие от адыгской, в английском фольклоре выражение получают признаки «жилище отшельника», «сельский домик», «дом», «замок», «башня», «дворец», «опочивальня» (Alchagirova, 2016).

Т.У. Матназаров и У.В. Хоречко утверждают, что общими признаками концепта «дом» в русской и китайской языковых картинах мира являются «жилище» и «группа живущих вместе родственников». При этом перечень родственников, которые имеются в виду, в китайском языке, гораздо длиннее, чем в русском языке. Вместе с тем, авторы указывают и на различия. В частности, только для русского языка свойственны такие признаки, как «домовина / гроб» и «дом в детских играх, то есть, место, где нельзя преследовать». Лишь в китайском языке дом выступает в роли счетных слов и суффикса, который служит для образования названий некоторых специальностей (Matnazarov, Horechko, URL: https://moluch.ru/archive/85/16068/, 2016).

Крайне интересной представляется диссертационная работа Л.А. Базыловой «Средства репрезентации концепта ДОМ в русском и английском языках (на материале романа А.Г. Битова «Пушкинский дом» и его немецкоязычного перевода)», анализируя средства репрезентации концепта «дом» в русском и немецком языках, установила, что ядро концепта «дом» русского языка формируют такие признаки, как «жилище», «здание / строение», «живущие вместе люди», «Родина», «учреждение», «род / династия», «очаг», тогда как в центре одноименного концепта в немецком языке находятся признаки «дом /

строение», «жилье / помещение / квартира», «вместе живущие люди», «быт / хозяйство семьи», «династия / род», «учреждение» и «страна» (Bazylova, 2010).
Обращаясь к истории становления данного концепта в английской лингвокультуре в диахроническом аспекте, С.В. Воробьева выделяет лингвокультурологическое поле «дом» как одну из сфер повседневной жизни позднего Средневековья. Необходимо отметить, что в лингвистическое поле включаются языковые единицы, денотаты которых соотносятся с конкретными фактами реальности и содержат в себе культурно исторический опыт членов языкового коллектива. Актуализируют в текстах позднего Средневековья понятийный компонент концепта «дом» такие значения, как: здание, предназначенное для жилья; место, где проживает человек; домашнее хозяйство; домашний очаг; родина, место рождения; династия (Vorobyeva, 2011).
В своём известном труде «Славянские языковые моделирующие системы (древний период) отечественные лингвисты В.В. Иванов и В.Н. Топоров включают концепт «дом» в традиционное для русской культуры противопоставление «своего» и «чужого» пространства (Ivanov, Toporov, 1965). Дом близок человеку, данное пространство хорошо понято и осмыслено, это фрагмент «своего» мира. Об этом говорит и Ю.М. Лотман, отмечая такую особенность, что дом становится базой освоения другого внешнего мира через образное воплощение, таких как отгороженность от «чужого» мира, членение и строение, наполнение «своего» пространства и пр. (Lotman, 1992).
Е.А. Потураева, проанализировав понятийную сферу «дом» с точки зрения участия в языковом миромоделировании, воплощенного в метафорических и метонимических наименованиях на материале русского языка, делает выводы о том, что смысловая и эмоциональная нагруженность реалии «дом» находит свое отражение в метафорическом фрагменте русской языковой картины мира (Poturaeva, 2010). Исследователь подчёркивает, что дом осмысляется человеком как неотъемлемая часть его существования. Дом наделяется человеком физическими, социальными, культурными смыслами посредством антропоморфных, зооморфных, фитоморфных и артефак-томорфных образов (Poturaeva, 2010). Подобную точку зрения разделяет Д.Р. Валеева, изучая репрезентацию данного концепта в русской языковой картине мира (Valeeva, 2010). Она также называет данный концепт универсальной культурной константой, которая представлена в русском языке лексическими, словообразовательными единицами, фразеологизмами и паремиями, в которых отражаются характеристики данного концепта. Изучение паремий, репрезентирующих данный концепт, выявляет зоны его пересечения с другими концептами: «Человек», «Семья», «Родина», «Счастье», «Память», «Богатство», «Труд» (Valeeva, 2010). Кроме того, Д.Р. Валеева отмечает, что основными отличиями концепта «дом» в русской языковой картине мира является его соборность и «матрешковость». Первое подчёркивает значимость совместного проживания и ведения хозяйства в доме, а второе указывает на стабильность дома как некой пространственной координаты, которая служит осуществлению взаимосвязи человека и мира и расширению своих границ до размеров Вселенной. В английской языковой картине мира, считает исследовательница, концепт «дом» реализует, прежде всего, признак статусности владельца и выступает как предмет частной собственности. В испанской языковой картине мира, названный концепт ассоциируется с размером жилой постройки, ее освещённостью, а также наличием или отсутствием сада при доме. (Valeeva, 2010).
Анализируемый концепт «дом» способен образовывать совместно с концептом «семья» гиперконцепт «семья/дом», исследованию которого в

сопоставительном аспекте посвящает свою диссертацию Е.А. Кострубина. Гиперконцепты «Семья/Дом» и «Family/Home» обнаруживают различия в русской и английской культурах по ряду характеристик. Для английского культурного сознания данный гиперконцепт внутренне развертывается от концепта «Дом» к концепту «Семья», а в русской лингвокультуре от Семьи к Дому. Поэтому «Дом» и «Семья» в русской культуре становятся концептуально синонимичными (Kostrubina, 2011).

Цель, методы, актуальность

Целью данной статьи выступает установление сходств и различий в репрезентации ценностного компонента концепта «дом» в индоевропейских языках, из которых были выбраны английский, немецкий и русский языки. В ходе исследования применялись следующие **методы**: метод семантического анализа, сопоставительный и сравнительный методы, метод компонентного анализа лексических единиц, выступающих в качестве ядерных лексем репрезентации данного концепта в каждом языке. В качестве основы для сопоставления был выбран русский язык, выступивший в качестве языка-основы. Репрезентация ценностного компонента исследуемого концепта устанавливалась на базе существующих пословиц, афоризмов на сопоставляемых языках, где употреблялись выявленные ядерные лексемы (Day Babcock, 2015; Davletbaeva, 2010; Gonzalez, Roseano, Borras-Comes, Peieto, 2017; Hajiyeva, 2015; Lanskaya, 2005).

В современном языкознании не ослабевает научный интерес к изучению различных концептов в сопоставительном аспекте. Так, Н.В. Попова (Летуновская) и Л.М. Шатилова в своих научных работах исследовали основополагающие ценностные концепты, соответственно, «красота» и «добро», которые непосредственно связаны с концептом «дом» на лексико-фразеологическом уровне («Ищи добра на стороне, а дом люби по старине» или «Изба красна углами, обед – пирогами») (Popova, 2011; Letunovskaya, 2005; Shatilova, 2006, 2011). Дом – это место для души, потому что красота, добро и тепло дома тесно связаны.

Концепт «Дом», как мы отметили выше, неоднократно подвергался исследованию, однако в сопоставительном языкознании недостаточно разработан механизм репрезентации концептов на уровне лексики при сравнении нескольких языков как родственных, так и неродственных, что подчёркивает **актуальность** данного исследования.

Предметом исследования выступает семантика лексем, составляющих обозначенный концепт в русском, английском и немецком языках.

Сопоставительная характеристика лексем, представляющих данный концепт в русском, английском и немецком языках

Человек, живя среди других людей, то есть в обществе, привязан не только к своей семье, но и к родному дому. В русском языке под словом «дом» понимается жилое (или для учреждения) здание, а также (собирательное) люди, живущие в нем. При встрече можно услышать вопрос: *Ну как там у тебя дома?* Задающий этот вопрос хочет узнать о новостях в семье.

Под домом, следовательно, понимается не только квартира или жилье, но и семья, люди, живущие вместе, их хозяйство. Домом называют также учреждения, заведения, обслуживающие какие-нибудь общественные нужды, типа Дом культуры, Дом ребенка и т.п. Под этим словом в русском языке также подразумевают династию, род. Но эта сема относится к разряду устаревших значений (Dal, URL: http://dal.slovaronline.c om/S/SJo/37766-SERP; Ushakov, 1996).

Само слово «дом», согласно этимологическим данным, можно встретить и в других родственных языках, сравните: украинский – дім, старославянский – ДОМЪ, болгарский – домът, сербохорватский – дôм, словенский – dôm, чешский – dům, словацкий – dom, польский, верхнелужицкий, нижнелужицкий – dom. Старинная основа слова на “u” родственна древнеиндийскому damos (дом), авестийскому – dam (жилье, дом), греческому δόμος (строение), латинскому domus, древнеисландскому timbr (строительный лес), прогерманскому tumfetiz (место строительства), литовскому dimstis (поместье, имение), готскому timrjan (строить, воздвигать), литовскому nãmas (дом), латышский nams (вид кухни) (Fasmer, 1996).
В английском языке этой лексеме соответствуют лексемы house, home. По данным английского этимологического словаря, лексема house имеет следующее происхождение: House – др. англ. hus “dwelling, shelter, house”, берущее начало из протогерманского khusan (ср. др.-норв., др.-фризск. hus, дат. huis, нем. Haus), неясного происхождения, возможно, связанного с основой глагола hide (прятать, скрывать). В готском языке лексема использовалась только в значении «храм» (букв. god-house); в значении “family, including ancestors and descendants, especially if noble” она стала употребляться с 1000 года (Concise Oxford Dictionary of English Etymology, 2003).
Современные толковые словари английского языка фиксируют лексему house как многозначную, придавая ей от пяти до девяти значений; основными являются следующие: house – a building that is made for one family to live in; house – a building that serves as living quarters for one or a few families; house – housing that someone is living in. Основными семами являются building, living, someone / family (Longman, 2007).
Лексема home восходит к древнеанглийской лексеме ham и означает “dwelling, house, estate, village”. Эта лексема, так же как и лексема house, многозначна и представлена разным количеством сем в разных словарях.
В немецком языке дом – это das Haus. Данное слово по своему происхождению является общегерманским словом. Само слово относится к разветвленной группе слов индоевропейского корня [s] keu (накрыть, укрывать, оборачивать). Данная лексема в немецком языке обозначает здание, предназначенное человеку для жилья. В древности она имела ещё значения: домашнее хозяйство, семья (Duden. Herkunftswörterbuch, 1997; Deutsches Universalwörterbuch, 2007).
Целесообразно сопоставить и другие синонимические лексеме «дом» обозначения, существующие в русском языке. К числу таких синонимов можно причислить: здание, хижина, изба.
Обратимся к сопоставительному анализу русского слова «здание» с аналогичными лексическими обозначениями в рассматриваемых языках. Под зданием в русском языке понимается архитектурное сооружение, постройка.
Само слово имело в старославянском языке вид ЗЬДАНИЕ. Оно образовано от «здать: создать», от русского церковнославянского создаде. Оно встречается в других родственных славянских языках, сравните: болгарский – зидам (строю), сербохорватский – зидати (сооружать из камня), словенский – zidati (класть стену), чешский – zed´ (каменная стена), польский – zdun (гончар). Само слово родственно словам из других индоевропейских языков. Сравните: литовский – žiedžiù (формовать, лепить), латышский ziest (обмазывать глиной), древнепрусский seydis (стена), готский deigan (месить, мять), древнеиндийский dḗhmi (обмазываю), древнеперсидский didā (укреплять), греческий τεíχος (каменная стена), латинский fingō (мажу) (Fasmer, 1996).
В английском языке здание – это building. Слово появилось в языке с 1300 года, имело значение «структура»; а с конца 14 века появляется значение «действие или процесс построения», существительное образовано от глагола build (v.),

который в древнеанглийском языке имел форму *byldan* «строить дом», восходит к протогерманскому * buthla- (сравните: древнесаксонский bodl, древнефризский bodel «здание, дом»), от индоевропейского* bhu, от корня * bheue- «быть, существовать, расти» (Concise Oxford Dictionary of English Etymology, 2003). В Соединенных Штатах этот глагол используется с гораздо большей широтой значений, чем в Англии.

В немецком языке здание – это das Gebäude. Слово в средневерхненемецком языке имело форму gebūwede, в древневерхненемецком языке это было gebūwida от глагола bauen и означало «строение». Современное значение данного слова в немецком языке – большое строение. Сам глагол bauen восходит к индоевропейскому корню “bheu-” в значении «расти, возникать, становиться, быть, жить». Он родственен русскому «быть» (Duden. Herkunftswörterbuch, 1997; Deutsches Universalwörterbuch, 2007).

Сопоставление, таким образом, показывает, что русское слово «здание» обладает универсальным значением «строение», которое отмечается как присутствующая сема в аналогичных лексемах в родственных и неродственных языках. Наряду с этим слово отражает скрытую сему «постройка именно из камня», которая отмечается в значениях аналогичных лексем родственных языков.

Обратимся к сравнению лексем, обозначающих слово «хижина» в русском и других родственных языках. Вначале хотелось бы отметить, что само слово обозначает в русском языке небольшой сельский домик типа избушки. Аналогичное название отмечается и в других родственных языках. Так сравните: украинский – хижа, русский церковно-славянский – хыжа, хыжда, болгарский – хижа (жилье, землянка), сербохорватский – хйжа (дом), хйжина (комната), словенский – híža (дом), чешский chyže, chyžina, словацкий chyža, польский – диалектный – chyża, chyż (шалаш), верхнелужицкий khěža, нижнелужицкий chyža. Слово произошло от основы хузъ (дом) со славянским суффиксом –ia под влиянием славянского слова kotia (хижина, дом). Основообразующее славянское слово близко германскому слову hûs (дом). Хизок – это в русском языке амбарчик, где спят молодые, холодная изба, где спят летом (Fasmer, 1996).

В английском языке хижина – это *hut.* По своей этимологической характеристике оно происходит из французского hutte «коттедж» (16в.), сравните: средневерхненемецкое hütte «коттедж, хижина», вероятно, из протогерманского hudjon-, который связан с корнем древнеанглийского *hydan* «спрятаться» от индоевропейского keudh-, от корня “keu“, чтобы покрыть, скрыть. По-видимому, сначала на английском языке оно появилось как военное слово. Сравните: древнесаксонский hutta, датский hytte, шведский hytta, фризский и среднеголландский hutte, голландский hut (хижина) – (Concise Oxford Dictionary of English Etymology, 2003).

В немецком языке хижина – это die Hűtte. Это слово имеет ограничения в определении своего начального значения и формы. Оно имеет место лишь в немецком языке. В древневерхненемецком языке hutta, в средневерхненемецком языке hűtte. Оно происходит из индоевропейского корня [s]keu в значении «покрывать, оборачивать». В немецком языке было и древнее значение этого слов – палатка, торговая палатка, которую строили как временное укрытие из подручных средств. Оно использовалось как место охраны от набегов. В горном деле это был сарай, где хранили руду и орудия труда.

В средневерхненемецком языке появилось значение этого слова – строение или предприятие, где плавили руду. В современном немецком языке таким словом называют бедное, порой запущенное жилье, строение (Duden. Herkunftswörterbuch, 1997; Deutsches Universalwörterbuch, 2007).

Сопоставление показывает тот факт, что в русском слове «хижина» наряду с универсальным значением «маленький и бедный домик» сохраняется и индоевропейское значение – строение временного плана, построенное не для длительного проживания из подручных средств.

В русском языке существует и ещё одно наименование строения – изба. Под избой понимают на Руси истопку. Согласно данным этимологического словаря это слово можно встретить в других языках. Сравните: украинский – iзба, древнерусский – ИСТЪБА – дом, баня, церковнославянский – ИСТЪБА, болгарский – изба – землянка, хижина, сербохорватский – изба – комната, погреб. Словацкий izba, jispa, jspa – комната, чешский – jisba – комната, славацкий – izba – комната, польский – izba, žba – комната, палата, верхнелужицкий – jstwa, stwa, нижнелужицкий – špa, spa, полабский – jazba. От слова «топить» и произошло слово «изба», в своей праславняской основе jъstъba оно заимствовано от германского stuba (сравните: древневерхненемецкий stuba – тёплое помещение, баня, древнеисландский – stofa, stufa – баня с печью, романский extūfa (французский – étuve, итальянский – stufa – баня) – (Fasmer, 1996). Согласно данным толкового словаря русского языка под избой понимается деревянный крестьянский дом (Dal, URL: http://dal.slovaronline.com/S/SJo/37766-SERP).

В английском языке изба – это hut, этимологическая характеристика которого была представлена выше. Обратимся к немецкому языку. В нем крестьянский дом так и называется крестьянским домом – das Bauernhaus. Само слово образовано от глагола bauen. Это древний германский глагол. Сравните: древневерхненемецкий – būan, нидерландский – bouwen, древнеанглийский – būan, шведский – bo, готский – bauan. Сам глагол относится к индоевропейскому корню “bheu-“ со значениями: расти, возникать, преуспевать, процветать, становиться, быть, жить. Глагол проявляет сходство с греческим physis (природа), латинским fuisse (был), futurus (будущий), древнеиндийским bhavati (есть, быть), литовским būti (быть), русским быть (Duden. Herkunftswörterbuch, 1997; Deutsches Universalwörterbuch, 2007).

Таким образом, русское слово «изба» обладает наряду с универсальным значением «здание, помещение, дом» индоевропейским древним значением «помещение именно с печью». Причем второе из перечисленных значений как бы уже потерялось в современном русском языке, так как каждое из помещений в современной повседневной жизни обязательно отапливается.

Данный перечень нельзя считать завершенным, так как могут быть и другие наименования в русском языке дома. Но как показывает сопоставительный анализ, в русском языке наименования дома сохраняют семы универсального и индоевропейского характера.

Исследование может быть представлено в виде таблицы.

Русский язык	Английский язык	Немецкий язык
Лексема: «дом» **Значение**: жилое (или для учреждения) здание; люди, живущие в нем (собирательное).	**Лексема**: «house», «home» **Значение**: house – здание, построенное для проживания одной семьи; здание, которое служит жилым помещением для одной или нескольких семей.	**Лексема**: das Haus **Значение**: здание, предназначенное человеку для жилья.
Лексема: «здание». **Значение**: архитектурное сооружение, постройка.	**Лексема**: building. **Значение**: действие или процесс построения.	**Лексема**: das Gebäude. **Значение**: большое строение.
Лексема: «хижина». **Значение**: маленький и бедный домик; строение временного плана, построенное не для длительного проживания из подручных средств.	**Лексема**: *hut.* **Значение**: небольшой сельский домик типа избушки.	**Лексема**: die Hűtte. **Значение**: бедное, порой запущенное жилье, строение.
Лексема: «изба». **Значение**: деревянный крестьянский дом; помещение именно с печью.	**Лексема**: hut. **Значение**: небольшой сельский домик типа избушки.	**Лексема**: das Bauernhaus. **Значение**: крестьянский дом.

Сопоставительная характеристика лексем, представляющих концепт «дом» в русском, английском и немецком языках

Репрезентация ценностного компонента исследуемого концепта в русских паремиях и фразеологизмах

«Дом – семья»

Под домом понимается не только строение, где кто-то живет, но и семейный уклад, типа:

В каждой избушке свои погремушки.

Погремушка (гремок, гремушка, бубенчик, болхарь) на Руси обозначала не только детскую игрушку, но и могла указывать на принадлежность шута, дурака по званию. Еще под детской игрушкой понимается чья-либо слабость, чей-то односторонний взгляд и убеждение, высказанное, кстати, и некстати (Dal, URL: http://dal.slovaronline.c om/S/SJo/37766-SERP). В каждой семье есть своя специфика, свои слабости и недостатки. Как не вспомнить и другую пословицу:

В семье не без урода.

Все смешалось в доме Облонских.

Эта паремия взята из сочинения Л.Н. Толстого «Анна Каренина» и демонстрирует опять же особенности семейного уклада, его своеобразие и противоречивость.

Но есть и другие паремии, где дом является оплотом семейного, родительского очага, где всегда тепло, где царит уют.
Под крышей дома твоего.
«Дом – организация»
В русских паремиях дом как здание ассоциируется с организациями, которые в нём располагаются.
Дом на Лубянке (Комитет государственной безопасности СССР),
Лубянкой называли улицу, где располагалось здание КГБ.
Дом свиданий, терпимости (публичный дом),
Желтый дом (сумасшедший дом),
Желтым называли этот дом потому, что в Петербурге такое заведение, Обуховская больница, было окрашено в желтый цвет. (Dal, URL: http://dal.slovaronline.c om/S/SJo/37766-SERP).
Мертвый дом (место заключения на каторге).
«Дом – внешность и характер человека»
Номинация дома может быть связана с внешностью и характером человека:
Брови домиком (о бровях в виде угла вверх).
Не все дома (шутливое или пренебрежительное выражение о человеке со странностями, о глупом человеке).
Выражение означало буквально, что не все члены дома, кто-то отсутствует. И этим подразумевается, что отсутствует что-то существенное.

Отражение ценностного компонента концепта «дом» в английском языке
«**Дом – орган власти или учреждение**»
– the Third House *(третья палата Парламента); кулуары Конгресса*
– the White House Белый дом*; правительство США, заседающее в здании именно белого цвета;*
– house of call *извозчичья биржа; помещение, где собираются извозчики в ожидании клиентов;*
– public house *трактир;*
– God’s (Lord’s) house церковь; Божий дом, храм Господен;
– dress the house: *а) заполнить театр зрителями с пропусками и контрамарками, б) так рассадить зрителей, чтобы театральный зал казался полным;*
– bring down the house: *покорить весь зал, вызвать бурные аплодисменты, гром аплодисментов;*
– home of lost causes: *“пристанище несбывшихся амбиций» (прозвище Оксфордского университета).*
«**Дом как порядок**»
– put (или set) one’s (own) house in order: *а) навести порядок в собственном доме, устроить свои дела, привести свои дома в порядок (Библейское), б) исправиться, изжить свои недостатки, исправить свои ошибки;*
– a rough house: *а) шумная ссора, драка, расправа, насилие (первоначально Американское), б) беспорядок, шумная игра, возня;*
– throw the house out of the windows**:** *перевернуть все верх дном.*
«**Дом как осознание, чувство, отклик**»
– close to home: *а) задеть чьи-либо чувства, задеть за живое;*
– come (get, go, hit или strike) home: *а) попасть в цель (об ударе и т.п.), б) попасть в цель, в точку, не в бровь, а в глаз. Задеть за живое, найти отклик в чьей-либо душе, растрогать кого-либо, в) доходить до чьего-либо сознания, осознать;*
– drive home to: *а) суметь доказать, убедить, втолковать, довести до сознания, вбить в голову, б) доводить до конца, успешно завершать;*

– go (all) round the houses: *а) ходить вокруг да около;*
– a half-way house: *компромисс (буквально «гостиница на полпути между городами»).*
«**Дом – как лучшее место, которое ассоциируется с безопасностью, уверенностью**»
– be (feel) at home: *а) чувствовать себя как дома, вести себя непринужденно, быть в своей стихии, быть хорошо знакомым с предметом, быть как рыба в воде;*
– home and dry: *в безопасности.*

Именно лексема *dry* подчеркивает значимость дома, где сухо и тепло. Сравните другую английскую идиому: not to have a dry stitch on (*промокнуть до нитки*).

«**Дом как символ гостеприимства**»
– be at home to somebody: *а) быть дома для кого-либо, быть готовым принять кого-либо;*
– keep open house*: а) держать двери дома открытыми (для гостей), жить на широкую ногу, устраивать приемы, славиться гостеприимством;*
– make somebody free of one's house: *а) радушно принять кого-либо, предоставить свой дом в чье-либо распоряжение б) сделать так, чтобы гости чувствовали себя как дома.*
«**Дом как некое начинание, которое строится на той или иной основе**»
– build one's house upon a rock: *а) строить свой дом на скале, то есть создавать что-либо на прочном фундаменте;*
– build one's house upon the sand: *а) строить свой дом на песке, то есть создавать, основывать что-либо не имея прочного фундамента.*
«**Дом как место, в котором неуместно совершать определенные поступки**»
– name not a halter (или rope) in his house that hanged himself (или was hung): *в доме повешенного не говорят о веревке;*
– people (или those) who live in glass houses should not throw stones: *живущий в стеклянном доме не должен бросать в других камни, то есть не следует осуждать другому тому, кто сам небезупречен.*
«**Лишение дома воспринимается как серьезнейшая потеря**»
– turn somebody out of house and horse: *выгнать, выставить кого-либо из дома;*
– eat somebody out of house and horse: *разорить кого-нибудь.*
«**Дом – родина**»
East or west – home the best (*Восток или запад, но дома лучше всего*).

Фразеологическая репрезентация ценностного компонента концепта «дом» в немецком языке

В немецком языке во фразеологизмах присутствует значение
«Дом – семья»
Здесь понимается под домом семейный уклад, семья.
Aus gutem Hause sein. (Быть из хорошей семьи)
Mit vielem hält man Haus, mit wenigem kommt man aus (Большими, добрыми затратами содержится семейный уклад, но мало сохраняется, когда покидают родительский дом).

Однако в немецком языке через паремии прослеживаются такие значения, которые составляют специфику в этом языке. Это и номинация закадычного друга.

«Дом – образ старого, доброго друга»
Altes Haus (Старина),
«Дом – внутренний покой»
Damit bleib mir zu Hause (не приставай ко мне с этим),
«Дом (как здание) – образец чистоты и покоя, порядка».

Ein Loch im Dache verdirbt das ganze Haus. (Дыра в крыше вредит всему дому).
Wenn die Scheune brennt, ist das Haus in Gefahr.(Если сарай горит, то это опасно и для всего дома).
Zu Hause ruht man am besten. (Лучше всего отдыхать дома).
Wetten bringt um Haus und Betten. (Неурядицы разрушают дом и супружество).
«Старый дом – символ недолговечности»
Altem Haus und neuem Freund ist nicht leicht zu trauen. (Не легко доверять старому дому и новому другу).
Дом в немецких пословицах ассоциируется с надежным укрытием от невзгод, это реальная опора в жизни, даже если это просто хижина.
«**Собственный дом – опора в жизни**»
Lieber eine Hütte auf der Erde als einen Thron in den Wolken. (Лучше хижина на земле, чем трон в облаках).

Сопоставительная характеристика репрезентации ценностного компонента изучаемого концепта в родственных индоевропейских языках. Выводы.

Анализ полученных данных показал, что в исследуемых языках – русском, английском и немецком – при актуализации ценностного компонента концепта «дом» фиксируются как сходства, так и различия при явном доминировании последних.
К сходствам относятся, во-первых, трактовка дома в английском и русском языках как некоей организации. Во-вторых, как в русском, так и в немецком языке дом ассоциируется с образом семьи, причём семьи с добрым укладом.
Наиболее значительные различия при актуализации ценностного компонента концепта «дом» в изучаемых языках отмечаются между английским и другими изучаемыми языками. В английской культуре ценностный компонент концепта «дом» получает наиболее многообразную качественную и количественную фиксацию. У англичан дом ассоциируется с порядком; осознанием, чувством, откликом на что-либо; безопасным местом; символом гостеприимства; неким начинанием; местом, в котором неуместно совершать определённые поступки; символизирует основу жизни; родину.
Только для немецкого языка свойственно понимание дома как старого и надёжного друга; символа недолговечности, если дом старый; опоры в жизни; своей собственности.
В русском языке дом трактуется наиболее узко – как характер человека, причём чаще подчёркиваются негативные черты человеческого характера.
Незначительные сходства и большие различия в особенностях ценностного понимания концепта «дом» в русском, английском и немецком языках обусловлены, вне всякого сомнения, внешними и внутренними факторами развития сопоставляемых языков, при этом чётко отделить первые от вторых порой достаточно трудно, что, в свою очередь, определяет, на наш взгляд, дальнейшее исследование обозначенной проблемы.

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Phraseological units in the Tatar language containing the component of *can (küñel) (SOUL)*

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Abstract
In the modern Tatar linguistics, a great interest is manifested to studying the language as a unique cultural code of particular linguocultural communities. Phraseological combinations used in the Tatar poetry that have direct lexical equivalents in the language can be extended in the contest due to the same circumstances as their lexical equivalents. The meaning of a combination itself is not replenished in any way, but such extension of boundaries of stable phrases can affect its meaning in a certain context by contributing additional sense aspects into it, which are absent in its general language variant. An attempt to discover the national identity of emotional sensations of the Tatar people is made in this article by using such general research methods as induction, deduction, observation, as well as analysis and synthesis of empirical materials. Phraseological units of the Tatar language with emotionally expressed components have been analyzed, which makes it possible to assess and evaluate how the Tatar people imagine and visualize the world. The findings of this research prove that in the Tatar linguistic vision of the world, as well as in the Eastern linguistic culture, the human, his emotions and speech are striving for harmony by mutually complementing each other. Tatars' life, routines, and emotions appear to be seriously influenced by Islamic traditions. The significance based upon a comprehensive analysis of phraseological units reveals the national specific vision of the world, the methods for nomination and segmentation of the emotional world, as well as the human image featured in the Tatar language phraseology. The research findings make it possible to represent such significance for the general theory of linguistic science.
Key words: phraseological unit, expressive and emotional vocabulary, emotions, Tatar language, emotional condition

Introduction

Over the last several decades, more and more specialists in various fields are becoming focused on the emotional aspect of the human. Human emotions are the research object of literary historians since literary works, especially poetry, disclose the spiritual world of people. Attention to the inner state of a person, to his feelings, experiences, and thoughts is one of the traditions of Tatar classical literature formed at the beginning of the twentieth century, Tatar literature of this period characterized by deep psychological analysis of the soul's state.
(Gilazov T.Sh. et.al., 2015; Yusupova N.M., et.al., 2016; Ibragimov Bulat Kh, et.al., 2017; Sibgaeva F.R., et.al., 2015; Gabdrakhmanova F.H., et.al., 2016; Husnutdinov D.H., 2014; Husnutdinov D.H., et.al., 2016; Fayzullina, G.Ch., et.al., 2016).
Emotions are considered as the key categories of psychology. However, emotions are currently being actively studied in the area of linguoculturology (Shadrikov, 2014; Krasavsky, 2016; Rodionova, 2011).
The object of linguocultural science is the study of the interconnection of the language and culture of people. As a result, it forms the national picture of the world. Moreover, the concepts of the language are reflected in folklore, mythology, and literature. The study of the linguistic world-image helps to reveal the patterns inherent in the language and national-cultural thinking of its native speakers, to disclose the

conceptual meaning of a separate word. The study of the Kunel (soul) concept will help to reveal the lexico-semantic field of the given word, to determine the place of this word in the creation of the national picture of the world.

The meanings of the terms “emotion”, “feeling”, “affectus” are not strictly fixed; and there is no common understanding or clear terminological boundaries in the use of these related concepts in the science. The domestic scientists tend more and more to use the word “emotion” as a generic term. Scientists see the complexity of studying the vocabulary expressing emotions in their abstractness, fluidity, and elusiveness in the language (Yiğit and Tarman, 2016). The ability to react to surrounding phenomena with emotions is a natural human feature, and it does not depend on a person’s culture or linguistic origin (Ayupova, 2015). Therefore, the vocabulary reflecting the emotional condition contains general concepts, and it is not so simple to detect their specific features. R.R. Zamaletdinov also formulated this specificity: “Research into emotional concepts, attempts to systemize and describe them will enable us to expand the vision of the semantic field of ´emotional concepts´, and it will make it possible to distinguish comprehensive and linguo-specific features in the methods for their conceptualization and functioning; it will empower us to study more thoroughly the mentality of native Tatar and, more widely, Turkic speakers. The scientists studying the emotional and sensational side of the human highlight some blurring in its constituent segments which are difficult to clearly identify” (Denmukhametova, 2016: 67).

The analysis of phraseological units expressing emotional states is of great importance for modeling the internal world of the human. Emotions exist and function variously in different peoples. In the Tatar linguistics, scientific works were dedicated to emotional sensations by Sh.A. Ramazanov, G. Akhatov, G.Kh. Akhunzyanov, G.S. Amirov, F.S. Safiullina, L.K. Bayramova, R.A. Yusupova, G.K. Gizatova, G.Z. Sadykova.

This article features phraseological units with emotional tones in the Tatar language.

The purpose of this research is the semantic reconstruction of the Tatar people’s national vision of the world in the aspects of emotions expressed through phraseological units.

Materials and Methods

This scientific work contains analysis and synthesis of the empirical materials, their generalization, and classification. The basic research method was the method of monitoring the linguistic material. This method includes research into factual material, as well as synthesis, interpretation, and classification. Selecting phraseological units toned with human emotional sensations. The practical material was classified based on the structural and semantic analysis. Such special linguistic methods as the method of semantic analysis, the linguistic description method, the thematic classification method and the method of statistic analysis were also used.

Research

Research into lexico-semantic features of phraseological units in the Tatar language is very significant for studying the development stages in the mentality history which were associated with sociological issues of forming the people’s culture, and for clarifying the organic link between artistic and aesthetic aspects of thinking. These can form the basis for analyzing the semantic development of the Tatar phraseology.

Emotions in the Tatar language are denoted with the terms «xis» (feeling), «toyğı» (emotion), «kiçereş» (sensation) which represent the human’s inner world. The substance of the human’s inner world is «can» (soul).

«Can» (soul) is an attribute of a living being, a source, a symbol of human life. At any time, *can* can freely leave a person, especially during sleep, it can wander for a while, and then return to the body again. If *can* does not come back, the person dies. “As

Tatars imagine, the soul can sometimes leave the person. It usually occurs while a person is unconscious, comatose or asleep, but it comes back to him after awakening" (Bulgarova and Islamova, 2017: 28).
Tatars imagine that the characteristic feature of the soul is its ability to fly, to soar: *qübäläq can* (literally: soul like a butterfly); *can kanatlanu* (winglike soul); *can oçu* (the soul is flying), etc.
There exists a phrase in the folklore: *«Canı cännättä bulsın!» / «Саны осmахta bulsın!»* (Let the soul rest in Paradise!). The people denoted the place where the souls of righteous persons happily exist with the word *«cännät/оcmах»* (Paradise).
The people's consciousness has a fixed concept of the soul as a binding link between the man and the higher world. It is the presence of soul that indicates human viability: *can alu, can birü* (literally: to take and give soul) – a condition when a human is between life and death; *can saklau* (literally: to protect soul) – to struggle for life, to live, to exist; *canın alu* (literally: to take soul) – to die, to kill; *can birü* (literally: to give soul) – to die and to gasp out life (Mugtasimova, 2016: 255).
The Tatar language phraseology contains the following conceptual synonyms to the lexical unit *«can»*:
mäxäbbät – can (love – soul): *can söygän* (beloved lady); *mäxäbbät öçen can fida qılu* (literally – to sacrifice one's soul for love);
rux – can (spirit – soul): *cılı süz – can azığı* (literally – a kind word – food for thought);
yöräk – can (heart – soul): *çıkmağan canda ömet bar* (literally – if the soul remains, hope still exists); *kurkudanн yöräk yarılu* (literally – frightened heart cracked);
tınıçlık – can (peace – soul): *canына yon üskän* (peaceful soul); t*ınıç can* (serene soul);
kurku – can (fear – soul): *can siker* (literally – the soul is jumping out); *can oçu* (literally – the soul is flying);
küñel – can (spiritual world - soul): *kalğan küñel – çıkkan can* (literally: offended soul - abandoning soul).
Can often indicates the person's inner world and conveys (contains) such human emotions as love, fear, happiness, anger, sadness, etc.: *can ärnü* (suffering, soul bitterness), *can öşü* (chill, coldness of soul), *can sızlau* (pain, the soul is aching), *can äçese* (soul bitterness, offense), *can sıktau* (soul weeping), *can räxäte* (delighted soul, emotional satisfaction, good humor) etc.
Apart from the basic meaning, *«can»* has also other semantic meanings: *canın* – careless of life; *canı bar* – alive; *canга yakın* – intimate to soul, akin; *eçtä can bulu* – as long as I am alive; *tere can* – alive person, alive soul; *can azığı* – food for thought; *can başı* – for everyone; *can dus* – close friend; *can açuı* – anger; *can atu* – striving; *can alu* – to deprive of life, to kill; *can koyu* – to be unsatisfied; *can kuu* – to die; *can söygän* – beloved etc.
In the Tatar people's imagination, the soul exists in different human organs. According to the Tatar phraseology, the human soul is located depending on what feelings are experienced by the person, and such locations can be the heart, soul, hands, thighs, fingertips and nose tip: *canı borın oçında* (literally –the soul on nose tip); *canı botına töşte* (literally – the soul hidden in thighs); *canı uçında* (literally – the soul in hand).
The soul can be wounded or injured: *can yarası* (literally – soul wound). The difference between the body and soul is that the soul never ages and has no age at all: *can kartaymıy* (the soul never ages); the soul is freezing: *can öşü*; heating: *can cılıta*; burning: *can yana*, hurting: *can äpnü*, crying: *can elau*, moving: *can çığu, can kızğanu, can oçu, can kitü*.
It should be noted that for the Tatar people *can* (soul) is the greatest treasure and wealth: *can bäyase* (literally – soul value), *can (küñel) baylığı* (soul wealth).

The küñel word, whose meaning is close to those of can, is quite common in the Tatar language. The küñel word originated in the common Turkic vocabulary. Scholars believe that this word was derived from the Turkic basis köñ ("soul, chest"). R.G. Akhmetzyanov wrote in his dictionary: "the soul, the state of mind; mood" – common Turkic köñgül, könül ("soul, mood, chest"); in the Altai language – "to admire someone with a feeling of love"; in the Khakas language könni means "desire, the strength of spirit, mood", etc. (2001: 64).
It is worth mentioning that R.G. Akhmetzyanov singles out one more semantic basis for the küñel concept referring to it as a "breast". The dictionary notes, "The semantic meaning of the "chest" word is revealed in the Tatar phraseology "küñelsezgä külmäk kiyertmilär / they will not put a shirt on a moody one"; küñel açu / to have fun; küñel birep süyü / to love someone with all heart".
Thus, the küñel concept proves that the Turkic peoples put the soul into the chest. Therefore, the küñel lexeme relates to the words kükräk / chest, külmäk / shirt (dress) from the etymological viewpoint. This connection is crucial since modern scholars highlight the purely spiritual side of this concept without taking into account its historical meaning which is expressed by the following words: the mother's breast.
Summarising the ideas mentioned above, we can note that the küñel word has a wide information field in the Tatar language. It is evident from the "Defining dictionary of the Tatar language" that indicates eight meanings of this word. In addition, the idiomatical expressions associated with this word are represented on five pages. There are more than a hundred sayings and phraseological units with the küñel word. Moreover, this word can be used as different parts of speech. Thus, this concept has different semantic meanings and can express different cultural views. For instance, the küñel word as a noun has the following meanings:
1. The inner, spiritual world of people; their feelings, emotions.
2. The reason (basis) of mental state, emotions, feelings.
3. Thoughts, ideas, consciousness.
4. Mood, state.
5. Love, romantic feeling (Defining dictionary of the Tatar language, 1979).
We should note that the meanings of these words are quite different, and the lexeme mentioned above forms more than one hundred idiomatical expressions with them. Thus, the küñel concept has many meanings in the Tatar linguistic consciousness.
R.R. Zamaletdinov considers this concept as a stand-alone in his book on the reflection of the Tatar culture in the language. He notes that "this lexeme has no religious content, it is not connected with bodily vitality or the maintenance of the vital activity of an organism. This concept certainly belongs to nonequivalent vocabulary and can be translated conventionally into other languages as a soul or a heart" (2004: 74). The scholar is likely to have used the first meaning of this word marked in the Russian-Tatar dictionary since when a translated polysemous word cannot be marked as "nonequivalent".
In this regard, we should consult with the Tatar-Russian dictionary. There are seven meanings of the küñel lexeme that are similar to the meanings mentioned above provided by the explanatory dictionary:
"1. soul, heart (as the source of feelings); 2. the inner, spiritual world (of people); 3. mood, spirit; 4. thoughts, consciousness; 5. memory; 6. sympathy, love; 7. intuition, the soul".
In our opinion, an "internal state" and "inner feeling" are the best-suited notions since the küñel concept embraces a feeling, thought and consciousness. Later R.R. Zamaletdinov concludes that "... according to the everyday linguistic world image, küñel is not a purely immaterial, spiritual formation; it is also the combination of material, even physical parameters, and characteristics of the intangible, ideal and spiritual nature.

Küñel can be described as an internal topos, the inner space of a person, their inner world which is indicated by the compatibility of this word: küñel can be empty (küñel bushlugu), wide or narrow (kiñ, tatar küñel) that reflects greatheartedness. It can be opened (küñel açu, aculu, küñel kapkasun açu)" (Zamaletdinov, 2004: 83).

Thus, the küñel concept in the Tatar language, consciousness, and culture denotes the "inner feeling, thought, etc." of a person and the Tatar worldview.

Analyzing the reason for this polysemy, we should address the work of R.R. Zamaletdinov who notes that "it is necessary to compare küñel and can concepts to determine their role in the Tatar linguistic world-image. Due to their compatibility, these words can also have quite material qualities. In this case, zhan is more like a substance, while küñel is likely a topos. The combination of emotional and intellectual components in küñel is a significant difference between naive anatomy (E.V. Uruson's term) and modern psychology which divides emotional and intellectual spheres" (2004: 104).

Thus, the küñel lexeme refers to the spiritual world, thoughts, and experiences. Why did Tatars need such a semantically broad and synthesized lexeme? R.R. Zamaletdinov (relying on Uruson's opinion) believes it is the remnants of "naive views on anatomy", but we think historical views of the Tatar people and their cultural features should also be taken into consideration.

To prove this thesis, we should turn to another "nonequivalent" lexeme: moñ. This lexeme denotes "music, motive" and "sorrow, sadness". Neither musicians nor linguists do not describe this notion as "naive anatomy". Indeed, the Tatar people have many funny songs, but they are most know for long lyrical songs. It is not difficult to find the historical basis and cause of this phenomenon since historical songs preserve the people's suffering, their spiritual pain, and sorrow.

In our opinion, the formation of these synthetic and polysemic concepts was influenced by the historical habit of the people to simultaneously express in one lexeme thoughts, emotions, and feelings which is a special feature of the world perception of the Tatar people.

To support this opinion, we can also refer to the use of this concept in the small genre of the Tatar folklore, namely, in proverbs and sayings. The extensive use of the küñel concept in Proverbs is of particular interest since it reflects the spiritual experience of the people. As folklorist N. Isanbet points out, "All people have their own proverbs. For the most part, they do not reflect the socio-historical experience of the people, their beliefs and language capabilities. It is impossible to determine the exact time when they occurred since this process is continuing to this day. If the people still live, it means that the process will continue since people by nature are poets who convey their life experience conveys in creative works. Of course, it is the creation of one person while proverbs live in the people's memory, modify, generalize..." (1959: 9).

The phraseological dictionary compiled by N. Isanbet consists of 172 phraseological units with the küñel component. We have divided the following semantic groups:

1) Küñel – the state of mind, mood. These phraseological units denote lexical meanings related to the spiritual and inner world of a person, the transformation of their inner states and emotions. For example, küñel awış-täweş kilü / the instability of one's soul, uncertainty, impossibility to reach a certain decision; küñel alğısu / the soul's strive to something unconscious; küñel açu / to be glad, receive an esthetic pleasure, küñel bozlanu / the soul's cooling, life repudiation; küñel bozılu / the loss of humour, küñel ğazabı / spiritual torments, emotional stress.

2) Küñel – can: küñel barmıy / something does not appeal to someone, küñel tartu / emotional bond.

3) Küñel – relationship, love: küñel bizü / the soul's repudiation, antipathy, cooling in relations; küñel birü / to be interested, to take something to heart, to pay attention to something; küñel bolğanu / to give up on someone or something; küñelrä kerep utıru /

to be in a good soul, to regard someone as close; küñelrä xuş kilü / to be close to one's heart, to be in the mood; küñelrä yakın bulu / to like.

Romantic feelings in the Tatar language are described by the following word combinations: küñel koyashi – the sun of my soul; küñel yoldızı – the star of one's soul; the bird of one's soul.

4) Küñel – memory, thought: küñelgä kilmägän / does not come to one's soul (cannot remember), töşkä kermägän / to have little dreams that (to elude, unexpectedness, extraordinary affair), küñelgä kilü / to come to one's soul (to remember), küñelgä señderü / to soak into one's soul (to memorise, learn by heart, keep in one's memory), küñeldä qalu – to leave in one's soul (to keep in one's memory), küñeldän kitmäü – something does not leave one's memory (to keep in one's memory), küñeldän kiçerü – to put through one's soul (to revive a memory, recollect, remember), küñeldä saqlau / to keep in one's memory.

5) Küñel – inner world: küñel qaralu – soul blackening (one's soul becomes rough, mental split), küñel qatqan / one's soul becomes hardened (one's soul grows cold and brutal), küñel qılları / mental strings (the mental state of a person, tender feelings).

They reflect the people's worldview, its generalized life experience arising from geographical and living conditions. The use of the küñel concept is also analyzed within the framework of the national world-image. We have disclosed the following semantic meanings of this concept.

First of all, they are used as a category relating to one's personality, the disclosure of one's inner world and spiritual life (Kayumova et al., 2019). Special attention in Proverbs is given to the resuscitation of the dignifying inner world of a person. The categories of beauty, morality, spiritual purity, responsiveness and other qualities of a person are regarded as truly national in proverbs. On the contrary, such categories as immorality, meanness, and betrayal are denied. They are later reflected in the following proverbs: Küñele turınıñ tele turı / The one with a righteous soul speaks the right language (to wear one's heart on the sleeve); Tele pıçraqnıñ küñele pıçraq / The one who uses abusive language has a filthy soul; Tel küñelneñ közgese / One's language is the reflection of one's soul; Uqımıy qalğan – keşe xurı / The illiterate is a shame to the human race; Küñel kere äytsäñ betär, Külmäk kere yusañ betär / To get free from mental ties, you should share your grief – to clean off your shirt, you should wash it; Könçeneñ küñele tar bulır – A jealous person has a small heart (rather than big), etc.

The meaning of the küñel concept associated with the spiritual world of a person aims to praise and support certain qualities of a person's character and deny the others, which reflects the Tatar belief about an ideal person and moral categories that are valued by the people. In this regard, the küñel concept is mainly associated with positive qualities of a person.

This concept often denotes thoughts and consciousness in Tatar proverbs. In this case, this concept is mainly used in the combination of words with the meaning of education or scholarship as opposed to someone uneducated. For example, Teleñ belän küñeleñne ber tot / do not tell something you are not sure about; Uqığanmı? – dimä, uqığanın küñeleñä tuqığanmı? – digen / i.e., do not ask people whether they are educated, make sure that their soul has absorbed the knowledge; Ğalimneñ küñele okean diñgeze / the soul of a scientist is as broad as an ocean, etc.

The semantics of the küñel concept is also used in proverbs denoting a thought: Ana küñele balada, bala küñele dalada / the soul of a mother is in her child (she thinks about her child), the soul of a child is in the steppe (a child is interested in other worlds); Küñelgä kilgän ber närsäne söilämä / do not reveal everything that is on your soul, etc.

Tatar proverbs also use the concept küñel in the meaning of a mood: Yatim balanıñ küñele sınıq / an orphan has a broken soul; Cillätmi toman açılmıy / fog will not clear away without wind; Cırlamıy küñel açılmıy / a soul will not reveal itself without a

song; Cır küñellegä quanıç / a song is a joy to a cheerful one, Küñelsezgä yuanıç / it is also a relief to the unemployed; Cırlap açılmasa küñel / if a soul does not reveal itself with a song, Elap açılaçaq tügel / it will not open with tears; Atam-anam biegän, Küñel açqan biyudän / our parents danced to relieve their feelings; Teatr – küñellärne uyatır / the theatre awakes souls.
The ability of this concept to reveal the person's state of mood is based on this exact meaning: Quyan elağanağa qarap, auçınıñ küñele yomşarmas / if a hare cries, it will not soften a hunter's soul; Küñeleñ qalsa, kölkegä bor / if your soul was insulted, take it as a joke; Cyğa salsañ, su kütärmäs mısqal timerne / water will not elevate even one gram of iron; Altın birep alıp bulmas qalğan küñelne / an insulted soul cannot be redeemed with gold; Keşe küñele – pıyala, töşä dä uala / the soul of a person is like a glass, it can crack in no time.
The examples above are based on one meaning of the küñel concept, but express different shades of a person's mental state. Proverbs widely use another meaning of the küñel concept denoting a soul. For instance, Tuğan ilem – irkä gölem / my homeland, my soft flower, Kiñder siña küñel türem / I hold a special place for you in my soul; İlneñ cırı bar / A nation has a song, Küñelneñ moñı bar / while a soul has a melody; Köy – küñelneñ moñı / Music is the soul's melody; Tırış bala talpınğan qoştay / A diligent child is like a bird getting off the groud, Küñele tınmas küklärgä oçmıy / a soul will not rest if it does not take off; Könçeneñ küñelen yat bäxete yandıra / The soul of a jealous man is hurt by other's happiness; Waq яñğır tängä üтä / A drizzle chills a body, Waq süz – canğa üтä / while a little word can hurt a soul; Caylı süz can eretä / A kind word melts a soul; Cılı süz can azığı / A kind word is food for a soul, etc.
Therefore, tracing the semantic meaning of the küñel concept chosen for the analysis of Tatar proverbs, we have concluded that it has many meanings, including a soul, thought, content, mood, the state of mind, spiritual world, etc.

Findings

Phraseological units with emotionally valued semantics have been analyzed during the research.
According to the findings of this research, the boundaries between phraseological units and those with phraseological units containing emotionally valued semantics are not always sufficiently clear. Nevertheless, the context facilitated identification of the qualitative and quantitative composition of this category.

Discussion

This research showed that reflection of emotional conditions and specific features in the expression of emotion in the Tatar language phraseology is an indicator of the intellectual and emotional world of the Tatar people.
We see the prospects of further research into emotional expressions in the Tatar language in a more detailed study of the entire lexical system in an interlink with the folklore culture. This work can be used as a sample for further research in the field of lexicology, linguoculturology, and phraseology reflecting features of the history, culture and world outlook of the Tatar people.

Conclusion

The Tatar language phraseology is a reach thesaurus storing evaluations of human emotional states.
The soul is a substance of the human inner world. The "Soul" (*can, küñel, bawır*) combined with such axiological and ethical categories as "life" and "love" denotes and actualizes the dominant features of the national character.

"Can" is localized inside the human. The emotional side of the human is represented by such categories as *«yöräk»* (heart), *«maturlık»* (beauty), *«ömet»* (hope), *«xıyal»* (dream), *«sağış»* (sadness), among which the concept of *«mäxäbbät»* (love) plays a special role. In the Tatar language phraseology with emotionally valued semantics, the conceptual notion includes the following: mental condition (m*äxäbbättän küñel elıy* – the soul is crying from love)*;* feeling (*yöräκtäge mäxäbbät* – love inside the heart); physical sensation *(mäxäbbätle karaş* – amorous glance); existence of any space around the person (*mäxäbbät dönyası* – the world of love); as well as impersonation (*canğa mäxäbbät kerü)* – love emerged in soul.

In the human emotional concept-sphere, such notions as *«xis», «toyğı», «kiçereş»* play a significant role, and they are also represented as a fundamental vital value. The feeling of happiness is often accompanied by a sensation of soul enlightenment and the rise of vitality.

The research into phraseological units with emotionally valued semantics in the Tatar language makes it possible to characterize correctly and precisely the condition of the speaker and his/her environment. The emotional vocabulary can reflect the representation of human thoughts, emotions, and feelings resulting both from cognitive activities and from expressing real objects and phenomena. Thus, the people with their emotional condition, as well as its reflection in phraseology, form a necessary component for building the linguistic vision of the world.

Tatars' life and routines are significantly affected by the traditions and canons of Islam. These mental constructs were initially involved in the cognitive process; they reflected the structure of the universe in the mythological, and later in the religious consciousness of Tatars.

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Identity quest under the pen of Victor Hugo and Ismail Kadaré

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Abstract

What is an individual? Where does his identity lie?
All novels are looking for an answer to this question.
Indeed, by what does a self-define it-self?
Milan Kundera

The need to know oneself, to assert one's identity, belongs to each individual, each community and each culture. Identity can be considered as the temporary result of a cultural process in constant transformation.
The study focuses on two literary works, Les Misérables by Victor Hugo and Avril Brisé by Ismail Kadaré, with the common theme of the quest for identity. The particularity of the character of Victor Hugo lies in the quest for his identity. Jean Valjean is in the center of Les Misérables and becomes a testimony to the power of the quest for identity. Hardened by prison and saved by the kindness of Mr. Myriel, Valjean is a symbol of the courage to be oneself and to assert oneself in front of others with an ability to change. After accepting to change the identity in all forms, the character accepts the world in which he lives, since, in the end, he occupies a place in society: Mayor of Montreuil and father of the little Cosette.
Ismail Kadaré marks the opening of Albanian literature on the world, highlighting the Albanian identity and portraying in the image of each character the mark of the honor of the name and the family. In his novel, Avril Brisé talks about George, a young man, whom the company guides him and the first characteristic of the character is to wander on the roads of bessa rather than to act there.; In this quest, he knows in advance that his goal is only a desire, for the identity never allowed to identify oneself, to possess oneself fully; it belongs to Kanun, regulating the whole life and destiny of man.
The issue of the quest for identity that runs through these two works will be analyzed, through the relationship between society and individual.
Key words: identity, quest, character, society, family

Introduction

In *Les Miserables,* Hugo retraces the social impact of numerous revolutions that took place during nineteenth-century France, giving us an idea of the perpetual uncertainty that political events impose on everyday life. In the work of Kadare, the two antagonistic forces - modernity, on the one hand, and tradition, on the other – project a future identity while emphasizing the past. If Kadare dives into tradition, it is to show the remains left of the Ottoman Empire occupations, which lead him to a quest for the identity of his nation. The historical events, the society, and the family environment constitute the raw material of his works. His character in *Broken April,* Gjorg is facing the innumerable injustices generated by social and family laws that in truth deprive him of the most basic right, the right to live.
Kadare's character reflects a rather shocking reality, "what was happening in Albania that in a dictatorship the most titanic battle is not the fight against the dissidents, but in a more mythical and general way, it is the fight against human life."(Kadare, 1991: 107)
In almost all novels, the identity of a character is often composed of two poles: his personality, and his physique. In *Les Miserables*, the reader finds a fairly detailed description of Jean Valjean's character, something that Gjorg's character lacks, but

what is important is the psychological identity. Our characters, Jean Valjean and Gjorg both suffer from a vague, lost identity and will never manage to regain a feeling of certitude concerning their identity. Their actions, their desires, their very personalities can be determined by something which is in them, but which eludes them: their unconscious. Sigmund Freud discovered the unconscious in 1900 (The Interpretation of dreams marks the birth of psychoanalysis at the beginning of the twentieth century): man is no longer one; he is divided, (conscious/unconscious).

The determining family of identity

The name is what symbolizes a character to the highest degree: "A name is a me" says Jean Valjean at the beginning of his itinerary. Jean Valjean is, at the beginning of the book, an illiterate pruner who lost his parents too early. He is described as a "sturdy man of medium size". (Hugo, 1963: 70). Victor Hugo makes a subjective portrait of Jean, in fact, he gives him the image of a man that life did not help, which accumulates misfortunes (his social status, the death of his parents and soon after of his brother in law) and yet, faced with this tragic destiny, this character reacts positively. Jean Valjean was loved since childhood; if not, how would he have spontaneously taken care of his sister and her children when she found herself a widow. It is also deduced that he had rather good relations with his father since they gave space to a positive identification; Jean Valjean is called like his father, Jean Valjean or Valjean, a contraction of "Voilà Jean", and he has also become a pruner like him.

In *Broken April*, Kadare gives us a relatively faithful picture of the tradition of revenge suffered by his character in a society still ruled by the laws of Kanun. Gjorg sees himself under the yoke of his family who determines his identity. He "was the last male in the family after his father". (Kadare, 1982: 53). The identification of Gjorg is based on his status as an avenger:

He had the impression that his name had come out of his body, his chest and his skin, to spread cruelly outside. It was the first time he felt such a sensation. Gjorg of Berisha. He repeated in himself the cry of the pitiless herald. He was twenty-six years old, and for the first time, his name penetrated the foundations of life. (Ibid.,: 12-13).

At first, Gjorg represents only a foggy identity, born of a generation in vendetta; he is without landmarks. He gets caught up only in the circle of vengeance and his laws. The laws of Kanun determine his identity and prevent him from owning his fate himself.

At the exit of the prison, the identity of Jean Valjean is marked with a yellow passport which will determine his status of a discharged convict. From now on, his identity is forever bound to his fault:

Here is my passport. Yellow, as you can see. This serves to expel me from every place where I go. Will you read it? I know how to read. I learned at the galleys. There is a school for those who chose to learn. Here is what they put on the passport. Jean Valjean, discharged convict [...] has been nineteen years in the galleys. Five years for burglary and housebreaking. Fourteen years for attempting to escape on four occasions. He is a very dangerous man."(Hugo, 1998, [1862]: 118).

The transition from the status of the prisoner into a free man marks the point where Jean Valjean becomes conscious. This new identity will follow him until the end of his life. While he arrives at Digne in search for a place to sleep for the night, his former prisoner status closes all doors except that of Bishop Myriel, the bishop of the village, who offers him shelter and cover. However, Jean Valjean fled into the night and stole silver and two candelabra. He is taken back by the police and brought in front of the clergyman. The latter forgives his misdeed and commits him to do good. After the last offense, he follows the advice of the bishop. His meeting with the

Bishop of Digne comes to make him aware of the transformation that the misery has done to him: he is now committed to doing only good. A long operation of redemption marked with sacrifices begins then for the former convict.

Loss of identity by society

In *Les Miserables,* Victor Hugo emphasizes the dehumanization engendered by the prison where the convicts come to lose all identity in the literal sense of the term. He described Jean Valjean when he joined the prison of Toulon: "All that had constituted his life, even to his name, was effaced: he was no longer even Jean Valjean,; he was number 24601. "(Hugo, 1963: 98). Having tried to escape four times, Valjean must remain in the galleys for nineteen years. He learns to read and write, but because of his long condemnation, he becomes hardened. "He had entered the prison sobbing and shuddering, he emerged impassively; he had entered desperate; he emerged gloomily "(Ibid.,: 100). For many years in the galleys, he did not even have his name; he got only number 24 601. Out of the galleys, he remained a criminal for everyone even if he tried to be polite with everyone. On his release, Jean Valjean resembles a wild animal. His yellow passport of former convict makes him a reprobate for life in the eyes of the society: "he very speedily perceived what sort of liberty it is to which a yellow passport is provided...liberation is not deliverance. One gets free from the galleys, but not from the sentence " (Ibid.,: 110).

Jean Valjean feels weakened, rejected by everyone, even by the animals that pass by, like when he enters the niche of a dog and is rejected. So he feels inferior even to the dog "I'm not even a dog! " (Ibid.,: 79), the prison has dehumanized him. When Jean Valjean arrives at Montreuil-sur-Mer, he is only a stranger. He does not have a name. He is called "a man", "an unknown", "the author of this process", "he". His name is known only very late because as long as he has not made a fortune, this man is only a stranger to the city. Moreover, it is by taking the name of Mr. Madeleine that this character is really born.

If for Jean Valjean everything is difficult, for Gjorg everything is a disorder; but it is a rhetorical disorder. He must avenge his brother in order to accomplish what he considers a duty. The essential thing, perhaps, is not to efface the shame that haunts the Berisha family but to provide proof of his manhood and honor. About this he says:

Two fingers of honor on the forehead ... [and] he touched his forehead with his hand as if to find the exact spot where the honor could be ... Honor has its seat in the middle of the forehead because that is where the bullet must reach the other's head. (Kadare, 1982: 52).

The frequent metonymy of the "forehead" represents the image par excellence of this world of honor. For Kadare, the forehead also has the role of signifying pride. Gjorg's quest, in which inevitable death intersects with incarnated life, is confronted with the harsh reality that sinks into the unconsciousness and the loss of identity. He is confronted with the destiny over which he has no choice since the *Kanun* determines it. At times his mind went astray, sought to snatch fragments of stories to stick to his own life, or, on the contrary, to attach pieces of his life to the stories of others, but this college was not always easy to put together. (Ibid., P.180-181).

It is because death exists in him and that he lives every moment of it, even its smallest details, that Gjorg must respect the *Kanun*, which is "more powerful than it seemed" (Ibid., 29): kill the enemy to wash the shirt, bloody, remained on the earth as a message from the dead. This "frozen blood" in the shirt clearly shows the importance of revenge; it remains the symbol of the insurmountable border between the world of the living and the world of the dead.

New identities

We will witness the acquisition of new identities of our two characters in two different societies. For Jean Valjean, there is only the Bishop of Digne who behaves well towards him by having welcomed him into his house. Yet, it is precisely at the bishop's where Jean Valjean, depressed by his hopeless situation, steals silverware. It is then his meeting with the Bishop of Digne that comes to make him aware of the transformation that the misery has caused in him: he is now committed to doing good. When we observe his behavior after this incident, we witness the "obscure progress by which this formidably simple soul is released (...) to enter the humanity". (Lasserre, 2000: 221).
As for Gjorg, he becomes aware of himself by accepting *Kanun* rules. Kadare gives us a relatively faithful picture of the manners of vengeance that the individual was the victim of in a society still ruled by the laws of *Kanun*. *Kanun*, in a way, aims to bring order and peace to the very conscience of even the avenger. The only satisfactory revenge, before the shed blood, is to shed the blood of the criminal. Kadare portrays an unrelenting vendetta of twenty-two tombs on either side, in all forty-four, seventy years of hatred and transversal vengeance that continues as long as the *Kanun* exists. It plays a significant role in Kadare's work and is "the only important event in the life of the highlanders to which children are invited [to] keep their memories as long as possible". (*Broken April*: 101)

The character of Gjorg refers to three stages of self-awareness:

- At first, he has but a foggy identity; born of a generation in vendetta, he is without landmarks.
- He then perceives himself under the yoke of his family, who determines his identity. The laws of Kanun destroy his identity and prevent him from recovering from himself.
- He ends by getting caught up only in the circle of vengeance and its laws. Then he gets the status of avenger and after that of a murderer.

As for Jean Valjean, on his arrival at Bishop Myrriel's, he is a man that has been destroyed by society. The bishop's kindness makes him aware that he also is capable of committing good deeds for the world around him, which he proves after in Montreuil-sur-Mer. He settles in Montreuil-sur-Mer under a false name with the desire to escape his old identity and to rebuild his existence. Indeed, Jean Valjean becomes Monsieur Madeleine, a discreet and taciturn industrialist who fights poverty by creating numerous institutions of public utility and who is honored by everyone:

Happy in feeling his conscience saddened by the past and the first half of his existence belied by the last, he lived in peace, reassured and hopeful, having henceforth only two thoughts,-to conceal his name and to sanctify his life; to escape men and to return to God."(Hugo, 1998: 322)

His identity was well hidden and his past far away until the moment when he decides to save a man, stuck under his cart. Among the people who witnessed the accident of Fauchelevent was Inspector Javert, a new police officer in Montreuil-sur-Mer, who very clearly pronounced: "Monsieur Madeleine, I have never known but one man capable of doing what you ask.(…) He was a convict." (Hugo, 1963: 191). By saying this, he thought of no one else but Jean Valjean, whose physical strength he had observed at the galleys of Toulon.
Javert never forgot this event, and since that time his eyes were fixed on Monsieur Madeleine. Six weeks after, Inspector Javert came to announce to Monsieur Madeleine that "the real Jean Valjean has been found".(Ibid, P. 224)
Hearing his real name, which should have long existed, was a shock so great to him that he was not sure whether it was a nightmare or reality."Am I dreaming?" – "What

was I just told?" – "Is it true that I just saw this Javert and he has spoken thus to me?"(Ibid.,p. 241).
Jean Valjean starts wondering if he must confess his true identity. It would be really easy to do nothing and let things take their course, to remain Madeleine, Monsieur, the Mayor of Montreuil-sur-Mer, to forget Jean Valjean, get rid of Javert and close the doors of his past forever. "I am Madeleine, and Madeleine I remain. Woe to the man who is Jean Valjean! I am no longer he; I do not know that man; I no longer know anything if it turns out that someone is Jean Valjean at the present moment ;(…)". (Ibid., p. 251)
After a long night of hesitation (a storm inside his head), Monsieur Madeleine decided to denounce himself in order to prevent poor Champmathieu, a bit simple-minded, from being sentenced in his place. From that very moment, he was another man. What the bishop wanted him to turn to, he had become. "It was more than a transformation; it was a transfiguration". Monsieur Madeleine, who does not wish to have an innocent person condemned in his place, goes to court and when he sees the accused, he can no longer hide his identity.
He does not hesitate to clear Champmathieu of the accusations, even if he knows that his freedom depends on it. To prove his identity, he reveals the wilt "24601" inscribed on his chest. He manages to escape before they can arrest him.
Being able to escape from Javert at the end of Volume I, Jean Valjean is caught in Paris. He is sent back to the galleys. "JeanValjean changed his number in the galleys. He was called 9430."(Ibid., 385).
In his new role, Gjorg, a murderer, must adapt to his new life. He sees himself then compared to Hamlet, and carries the mortal seal around the arm, in the form of a black ribbon, which designates him in the eyes of the community as both a murderer and a future victim. Any resumption of blood was subject to a precise ritual: preceded by an announcement and a truce of 24 hours, the murderer was to participate in the funeral and the funeral meal in honor of the victim, the vendetta (gjakmarrja) could be delayed for a new 30-day truce leaving friends time to begin negotiations with the victim's family.
After Gjorg has taken revenge, the Kryeqyqe family grants the bessa "that sublime force, capable of imposing the laws of death." (Kadare, 1986: 149). This short truce of twenty-four hours is granted to Gjorg and his family, just to attend the funeral ceremonies. The funeral, the mortuary meal, the twenty-four-hour truce are conducted according to custom, like the murder itself, which was conducted according to the tradition of the country. Gjorg could not violate this age-old custom. He had behaved with dignity during the burial of his enemy as during the mortuary meal. And Gjorg thought of his own funeral meal, "he felt that henceforth the whole life of successive generations of their two families would be an endless mortuary meal, offered one after another for each of the two families". (Kadare, 1982: 19).
A few hours after the funeral of the Kryeqyqe, the short truce expires for Gjorg. He becomes the acting symbol of the victim to the unfulfilled fate as long as he is not avenged. It is the man facing the destiny, the circumstances of revenge, but also of his life. And just before the expiration of the small *bessa*, Gjorg is granted the great *bessa*, a truce of thirty days according to the rules of *Kanun*. The agreement is concluded on the seventeenth of March, so for Gjorg a free life of thirty days, still under the *bessa*, thirty days without danger, from the mid-March, "half-smiling"; "half-frozen", to mid-April, "an April death"; "an April unfinished".

The wandering characters

The common point between Jean Valjean and Gjorg is the wandering. Hugo's character wanders through the labyrinth of Paris while Kadare's character "chose" to wander in spite of himself on the plateau of the high mountains. After having once again escaped Javert, Jean Valjean raises Cosette as his own daughter, while hiding in

the convent of the little Picpus, where he finds Father Fauchelevent to whom he saved the life in Montreuil-sur-Mer. At the convent, he is officially admitted as a gardener's helper, presenting himself as the brother of old Fauchelevent. Jean Valjean has a new identity; from then he would be called Father Fauchelevent. Fearing that Cosette could not live happily in the convent, he bought the house on Rue Plumet. Fearing that he would be discovered, he rented two other apartments at the same time: one in Rue de l’ Ouest, the other in the Rue de l’Homme Arme.
Having become the old man with white hair who accompanies Cosette during all of her promenades, the friends of Marius designate him under the name of Monsieur Leblanc. Once again, the incognito existence of Jean Valjean is threatened, once again he must move, leave the house on the Rue de l'Ouest where he had taken refuge, leave without leaving any traces behind. We will learn later that he [snuggled] rue Plumet while renting "two other apartments in Paris". (Hugo, 1963: 407).
Finally, there is not so much difference between the one that Marius calls Mr. Leblanc and the industrialist Mr. Madeleine. Again, Jean Valjean wears the mask: "he hid his name, he hid his identity, he hid his age, he hid everything ... Resembling the first comer who pays his contributions, that was all his ambition." (Ibid., 409).
As for the fate of Gjorg, it is engraved at the bottom of the stones that lie beneath the Kulla of Orosh. His sense of honesty is only an internal debate that cannot escape the laws of *Kanun*. It is there that Gjorg will pay the blood tribute to be able to wait for his death with dignity. This Kulla, nourished with the blood of murders, is the equivalent of Aeschylus’ Erinyes. It is a mysterious guardian of *Kanun*, forming together an untouchable law. Gjorg is a murderer, but it was the *Kanun* who drove him to death.
Kanun, like the Erinyes, urges men to commit culpable acts and punishes them for doing so, even if they do everything to avoid them. Thus, men are subject to the laws of *Kanun*, and the guilty cannot escape the punishment that awaits him. Moreover, this *Kanun*, who encourages the vendetta in the name of honor, keeps on watching for the slightest act of the avenger. "Thus, from hour to hour and from day to day, his mind broke with the reality of things, and his journey started to resemble more like a wander in a dream." (Kadare, 1982: 183).
The fate of Gjorg is marked by the "black ribbon", which awaited him perhaps since his birth. It is this black ribbon on the sleeve, indicating that he asked for death or was asked by her, who will follow Gjorg night and day. He wears on him the sign of death, like all men in vendetta who "roam the roads with this black ribbon on their sleeves like ghosts in the fog." (Ibid., P.79).
He must learn to chase the anguish of life, which could only be ephemeral, in this "zone where the rules of death pass before that of life." (Ibid., P.78).

The Last Identity

While Gjorg wandered in the death zone, Jean Valjean uses false names to hide his past and live his alter ego more profoundly. His false identities are a means of survival and a way to reveal himself for what he really is. However, the identity of Jean Valjean proves to be more and more solid through all these vicissitudes of each transformation. The first thing he does after Cosette's wedding is to change his false name in front of his new family.
The identity quest of Jean Valjean is also acknowledged when he saves Marius. This stage of his quest is decisive because it puts an end to the mask games, to the temptation of disguise, and also to internal conflicts. Without a doubt for the first time, Jean Valjean agrees to be all that he is; that is why he identifies himself while leaving through the sewer, and Javert had not recognized him. To name oneself bin front of Javert is to accept one's destiny, perhaps even to provoke it. Jean Valjean attains lucidity by noting that the name is a self and that it is useless to think of accessing a being by hiding it.

When Marius finally recovered six months after being wounded on the barricades, his grandfather allowed him to marry Cosette, whose "father" was to give a very large dowry of 600,000 francs. Then these two young people found their intimacy and discover the great happiness of it while being watched by the angels. Back home, Jean Valjean spends the night crying; he is again the prey of a cruel internal debate: must he reveal to Marius, who knows him under the name of Fauchelevent, his true identity? After the marriage of Cosette, Jean Valjean decided to tell Marius the truth about his life, but the only truth he can see is that of the former convict. (Hugo, 1963: 431).

The next day, he confessed to the young man that he is a former convict and that Cosette is not his daughter. Marius, ignoring the real personality of the convict, remembers then all the curious behaviors of Jean Valjean and decides that the old man must distance from his visits to Colette, and he will never see her again.

Because of Jean Valjean’s confession, the positions in the family changed completely. Marius, who had only been a poor student, became Baron Pontmercy, while the honorable M. Fauchelevent, Cosette's father, was no more than an old galley slipper having nothing in common with her. Although Valjean knew that this would happen, he did confess his identity, because he felt that his "son-in-law" had the right to know him. However, nobody except himself took for real the confession that he made.

Moreover, he calls Cosette no other than "Madame Pontmercy" and asks her to call him "Monsieur Jean" instead of "father". By consulting the newspapers, Marius discovers the infinite goodness of Jean Valjean, while Thenardier constantly persuades him that Valjean is still a thief and a murderer. He tells her that he saw him during the attempted revolution in a sewer with a corpse on his shoulders and that it was undoubtedly a very rich man that Valjean had killed and stolen. To justify his claims, Thenardier shows a piece of clothing that belonged to this murdered young man. For Marius, it is the last fact that made him discover the true character of "his father-in-law". And then, without saying a word, Valjean abandoned Cosette so that she would have nothing in common with a former convict. But for Marius, "the convict was transfigured into a saint." (Ibid., 492).

Throughout the novel, Jean Valjean changes his face, changes his identity and finally ends his life under his real name that he had inherited from his father “Jean Valjean”. While Jean Valjean uses false identities as a means of survival, for Gjorg, the passage from life to death, from unconsciousness to consciousness, is described through a cruel reality: “We entered the kingdom of death like Ulysses, with the only difference that Ulysses had to descent in order to reach it, while we have to go up.”(Kadare, 1982: 79)

Gjorg, when entering the world of the dead, is "the only man among all who knows he will die. Doubtlessly only his heart shudders, and the death of Zef of Kryeqyqe is already his death, and his burial already his burial ". (Gashi, 2000). He confronts his fate without trembling since everything dies, so why would it matter! It is because he is a living being that he hears the hammered steps of death approaching. For Gjorg everything is decided in advance, the time of his death has become an expected moment. He finds his death at nightfall so that the vengeance can begin the very next morning. All the characters of Kadare are caught in a cycle of revenge, and we can say that his novel has neither a beginning nor an end. Broken April begins with a murder and ends with a murder, but it is death that dominates throughout the work. "In the end, the dimension of death conferred something eternal to the lives of these men." (Ibid., 81).

It is because Gjorg while still alive is in his quest towards death that Diane, on honeymoon, is looking for “the pale highlander”, “the shadow of the living”. Then, lead by desire and the lack of sources of life, Diane descends into the kingdom of Hade:

It was like the gates of hell. Suddenly, with unbearable intensity, the vision of the man who had passed through this hell came back to her. She called for Gjorg silently, stirring her icy dreams. He wandered through these inaccessible paths, carrying messages from the dead in his hands, in his sleeves, in his wings. It must have been a demi-god to stand up to this darkness and chaos of creation. (Ibid., P.14)

Gjorg's quest for identity in the world of the living is pursued by the specter of the blood on his brother's shirt that was turning yellow, which reminds him of the duty of vengeance, the wish of his father, and that of the society for human equilibrium. This quest represents the journey to the Kulla of Orosh in order to pay "the tax on blood", the thirty days of respites that are inscribed and claim the passage from life to death, from the unconsciousness to the consciousness, from the truth in our world where a cruel reality reigns. I would like to end this article with a quotation from Kadare on this shocking reality: "... that in a dictatorship, the most titanic battle is not the fight against the dissidents, but in a more mythical and general way, it is the fight against human life". (Kadare, 1991: 107).

Conclusion

So, a genius like Hugo and Kadare, rarely sketches this delicately the traces of tyranny in the shivering souls that torment our two heroes; yet in the hell of their both of their lives there is an angel: Jean Valjean, the former convict, is transfigured into a saint and Gjorg, a murderer is transfigured into a demi-god.

With each transformation, Jean Valjean gains experience and becomes wiser and sharpens his mind. Throughout the whole history, Jean Valjean will remain humble and will keep a modest way of living even when he has the means to do differently, like when he is Monsieur Madeleine and still lives in a place without any valuable object. He also remains a good man: He revives the economy of Montreuil-sur-Mer, he saves Cosette from the hands of Thenadiers, he is honest in the case Champmathieu by denouncing himself, he saves Javert during the Uprising.

Hugo wanted to show that a man can change and that a former convict can become a respectable and respected man. Finally, it is thanks to others that the character of the hero got gradually built, thanks to Bishop Myriel who gave him back his self-confidence, to Cosette who taught him to love, and to Fantine.

Jean Valjean and Gjorg have similarities that are sometimes identical, but in their essence the two are different. As identical points are the cultural and traditional aspects that the society imposes them to live with new identities and the different points are the new identities that they receive, Jean Valjean transforms and changes at every opportunity that he gets, while Gjorg lives and deep inside him is aware of these imposed identities.

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Verb complementation in English

[Slovesna komplementacia v anglictine]

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Abstract
This comparative study aims to provide a detailed analysis of various approaches of linguists regarding the issues of verb complementation and valency in English. Furthermore, the issues related to verb complementation terminology, clause structure, verb categories, and clause patterns are analyzed and discussed as well. The structural approach to verb complementation is closely related to the classification of verbs into verb categories, namely categories of copular verbs, intransitive verbs and transitive verbs. The verb category determines the number and type of other complements in a sentence. Each sentence consists of a certain number of clause elements whose presence is obligatory for the sentence to be grammatical. Moreover, particular attention is paid to the reasons for a different classification of complementation types in selected linguistic sources of literature. Lastly, the verb complementation types with the focus on the formal realization of obligatory complements and their functions are also analyzed and discussed.
Key words: verb complementation, complement, clause structure, verb category, clause pattern

Anotácia
Cieľom tejto komparatívnej štúdie je poskytnúť podrobnú analýzu rôznych prístupov lingvistov k problematike slovesnej komplementácie a valencie v angličtine. Okrem toho, v štúdii sú tiež analyzované a diskutované otázky týkajúce sa terminológie slovesnej komplementácie, vetnej stavby, slovesných kategórií a vetných vzorcov. Štrukturálny prístup k slovesnej komplementácii je úzko spojený s klasifikáciou slovies do slovesných kategórií, menovite kategórií sponových slovies, netranzitívnych slovies a tranzitívnych slovies. Slovesná kategória určuje počet a typ ďalších komplementov vo vete. Každá veta pozostáva z určitého počtu vetných členov, prítomnosť ktorých je záväzná kvôli gramatickej a významovej správnosti vety. Okrem toho, osobitná pozornosť je venovaná dôvodom odlišnej klasifikácie typov komplementácie vo vybraných lingvistických zdrojoch literatúry. Nakoniec, v štúdii sú tiež analyzované a diskutované jednotlivé typy komplementácie s dôrazom na formálnu realizáciu obligatórnych komplementov a ich funkcií.
Kľúčové slovesá: slovesná komplementácia, komplement, vetná stavba, slovesná kategória, vetný vzorec

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Úvod

V tejto štúdii sú analyzované a porovnávané rôzne prístupy lingvistov k problematike slovesnej komplementácie a valencie v angličtine. Niektorí lingvisti, napríklad Quirk a kol. (1985), Greenbaum a Nelson (2002), Carter a McCarthy (2006), používajú termín slovesná komplementácia a zaoberajú sa iba tými členmi vetnej stavby, ktoré vo vete nasledujú po slovese, sú na slovese závislé a sú nevyhnutné k tomu, aby bola veta z hľadiska gramatického ako aj sémantického úplná. Naopak, Biber a kol. (1999), Huddleston a Pullum (2002), Downing a Locke (2006) a Wekker a Haegeman (1985), používajú termín valencia. Podľa týchto lingvistov a ich valenčnej teórie patria medzi komplementy nielen tie časti vety, ktoré nasledujú po slovese, ale aj tá časť vety, ktorá má v anglickej oznamovacej vete postavenie pred slovesom a v opytovacej vete postavenie za pomocným slovesom, resp. modálnym slovesom, a to je podmet. V štúdii je tiež analyzovaná a porovnávaná odlišná terminológia používaná lingvistami zaoberajúcimi sa problematikou slovesnej komplementácie a valencie. Náležitá pozornosť je tiež venovaná vetnej stavbe a syntaktickým charakteristikám obligatórnych a fakultatívnych vetných členov. V štúdii sú tiež analyzované dôvody odlišnej klasifikácie komplementačných typov. Quirk a kol. (1985), Carter a McCarthy (2006) prezentujú štyri typy slovesnej komplementácie – sponovú (copular complementation), monotranzitívnu (monotransitive complementation), ditranzitívnu (ditransitive complementation) a komplexne-tranzitívnu komplementáciu (complex transitive complementation). Avšak, Biber a kol. (1999), Huddleston a Pullum (2002) a Downing a Locke (2006) uvádzajú päť typov slovesnej komplementácie – netranzitívnu, sponovú, monotranzitívnu, ditranzitívnu a komplexne-tranzitívnu komplementáciu. V štúdii je tiež analyzovaná klasifikácia typov komplementácie podľa Wekkera a Haegemanovej (1985), ktorí prezentujú až sedem typov slovesnej komplementácie. Problematika slovesnej komplementácie a valencie je analyzovaná, porovnávaná a diskutovaná na autentických vetných príkladoch excerpovaných z Longman Dictionary of Contemporary English Online (ďalej LDOCE).

Slovesná komplementácia a valencia

Pod pojmom slovesná komplementácia v širšom zmysle slova rozumieme to, že správna anglická veta môže byť vytvorená iba vtedy, ak je sloveso s určitým slovesným tvarom, okrem netranzitívneho slovesa, doplnené istým počtom ďalších konštituentov, ktoré sú potrebné na doplnenie významu vety.

Vo vetách s výskytom sponových slovies a tranzitívmych slovies všetkých typov (monotranzitívne, ditranzitívne a komplexne-tranzitívne slovesá) je hlavná úloha prisudzovaná slovesám, pretože tieto slovesá určujú počet a typ ďalších konštituentov vo vete. Každá hlavná veta sa skladá z určitého počtu vetných členov, ktorých prítomnosť vo vete je záväzná (obligatórna) kvôli gramatickej a sémantickej správnosti vety.

Quirk a kol. (1985), Carter a McCarthy (2006), ktorí sa zaoberajú problematikou slovesnej komplementácie, venujú pozornosť iba tým častiam vety, ktoré nasledujú po slovese. Ak sú tieto časti vety, resp. komplementy (complements) v postavení za slovesom na slovese závislé a sú potrebné k tomu, aby bola veta úplná z hľadiska štruktúry ako aj z hľadiska významu, hovoríme o slovesnej komplementácii (verb complementation).

Naopak, Biber a kol. (1999), Huddleston a Pullum (2002), Downing a Locke (2006) a Wekker a Haegeman (1985) používajú termín valencia (valency) a za komplementy pokladajú nielen tie časti vety, ktoré nasledujú po slovese, ale aj tú časť vety, ktorá má v anglickej oznamovacej vete postavenie pred slovesom, a to je podmet.

Carter and McCarthy (2006:496) tvrdia, že „komplementácia sa týka tých vetných členov, ktoré v oznamovacej vete nasledujú po slovese a sú potrebné na doplnenie významu slovesa, resp. významu celej vety. Niektoré slovesá sú významovo úplné samé o sebe a nevyžadujú žiadnu komplementáciu (používajú sa ako netranzitívne slovesá), iné slovesá vyžadujú komplementáciu jedným vetným členom (single complementation) alebo komplementáciu dvomi vetnými členmi (dual complementation).“

Biber a kol. (1999:141) v ich charakteristike valencie rozlišujú medzi „jedno-miestnymi slovesami (slovesami kombinujúcimi sa iba s podmetom), dvoj-miestnymi slovesami (slovesami kombinujúcimi sa s podmetom a iným vetným členom) a troj-miestnymi slovesami (slovesami kombinujúcimi sa s podmetom a dvomi ďalšími vetnými členmi).” Podľa valenčnej teórie, podobne ako podľa teórie slovesnej komplementácie, rozlišujeme slovesá sponové, netranzitívne a tranzitívne. Podľa lingvistov uplatňujúcich teóriu valencie sú slovesá, ktoré sa vyskytujú v jedno-miestnych vetných vzorcoch (one-place patterns) netranzitívne slovesá, slovesá vyskytujúce sa v dvoj-miestnych vetných vzorcoch (two-place patterns) sú sponové slovesá a slovesá v troj-miestnych vetných vzorcoch (three-place patterns) sú tranzitívne slovesá.

V niektorých zdrojoch literatúry sa uvádza, že minimálna vetná štruktúra sa skladá z podmetu a slovesa. Avšak, k tejto simplifikovanej definícii je potrebné dodať, že ak sa minimálna vetná štruktúra skladá iba z podmetu a slovesa, sloveso musí byť netranzitívne. Netranzitívne slovesá si nevyžadujú doplnenie (komplementáciu) ďalšími obligatórnymi vetnými členmi. Avšak, ostatné slovesné kategórie, sponové slovesá a tranzitívne slovesá, si takéto doplnenie vyžadujú.

Termín komplement (complement) sa používa v syntaktickej teórii vo viacerých významoch. Pod týmto termínom rozumieme komplement ako obligatórny vetný člen po sponových slovesách a po komplexne-tranzitívnych slovesách. Po sponových slovesách môžu v angličtine nasledovať iba dva obligatórne vetné členy, a tými sú podmetový doplnok (subject complement), alebo príslovkové určenie (adverbial). Obligatórnymi vetnými členmi po komplexne-tranzitívnych slovesách sú dva vetné členy, a to priamy predmet (direct object) a predmetový doplnok (object complement), alebo priamy predmet (direct object) a príslovkové určenie (adverbial). Avšak, termín komplement sa používa v lingvistických zdrojoch literatúry aj vo význame komplement ako ktorýkoľvek iný vetný člen, ktorý je obligatórnym vetným členom aj po iných slovesách, nielen po sponových a komplexne-tranzitívnych slovesách.

V tejto štúdii, ako už bolo konštatované, porovnávame rôzne prístupy lingvistov k problematike slovesnej komplementácie a valencie, analyzujeme a porovnávame rôzne typy slovesnej komplementácie. Okrem toho, porovnávame odlišnú terminológiu týkajúcu sa analyzovanej problematiky vo vybraných lingvistických zdrojoch literatúry a analyzujeme gramatickú realizáciu obligatórnych vetných členov v jednotlivých typoch komplementácie. Keďže terminológia používaná lingvistami vo vybraných zdrojoch lingvistickej literatúry nie je jednotná, v analýze a interpretácii vetných príkladov excerpovaných z Longman Dictionary of Contemporary English Online budeme používať terminológiu Quirka a kol. (1985).

[1] Air pollution will become [a major problem] (LDOCE).
Znečistenie ovzdušia sa stane vážnym problémom.

[2] The house was [empty] for many years and fell [into disrepair] (LDOCE).
Dom bol po mnoho rokov prázdny a upadol do havarijného stavu.

[3] I now declare [this factory] [open] (LDOCE).
Teraz vyhlasujem túto továreň za otvorenú.

[4] Pneumonia put [him] [in the hospital] for a week (LDOCE).
Pneumónia ho priviedla na týždeň do nemocnice.

[5] Where did you buy [that dress ?] (LDOCE).
Kde si kúpil/a tie šaty?

[6] She gave [me] [some information on university courses] (LDOCE).
Poskytla mi nejaké informácie o univerzitných kurzoch.

Sponové sloveso to become (stať sa) si vo vete [1] vyžaduje doplnenie obligatórnym vetným členom, a to je podmetový doplnok a major problem. Podmetový doplnok sa

vyskytuje v angličtine iba po sponových slovesách a môže byť vyjadrený nominálnou frázou alebo adjektívnou frázou. V uvedenom vetnom príklade je podmetový doplnok vyjadrený nominálnou frázou. Ďalšou charakteristickou črtou podmetového doplnku (subject complement) je to, ako to vyplýva aj z názvu termínu, že dopĺňa význam vyjadrený podmetom.
Vo vete [2] sa sponové sloveso vyskytuje v obidvoch vetách priraďovacieho súvetia. Po sponovom slovese to be (byť) v tvare minulého času nasleduje v prvej vete priraďovacieho súvetia podmetový doplnok vyjadrený prídavným menom empty (prázdny) a po slovese to fall (padať, padnúť, upadať, upadnúť) v druhej vete priraďovacieho súvetia nasleduje príslovkové určenie into disrepair. Príslovkové určenie sa vo vetnom príklade [2] vyskytuje dvakrát, raz ako fakultatívny vetný člen, ktorý možno vo vete aj vynechať for many years a druhý raz ako obligatórny vetný člen into disrepair, vynechanie ktorého by spôsobilo gramatickú a sémantickú neúplnosť vety. V obidvoch prípadoch je príslovkové určenie vyjadrené prepozicionálnou frázou.
Komplexne-tranzitívne sloveso to declare (vyhlásiť) si vo vete [3] vyžaduje doplnenie dvomi obligatórnymi vetnými členmi, a to priamym predmetom this factory a predmetovým doplnkom open. Priamy predmet je vyjadrený nominálnou frázou a predmetový doplnok je vyjadrený adjektívnou frázou. Ďalšou kombináciou obligatórnych vetných členov, ktorá sa môže vyskytovať po komplexne-tranzitívnych slovesách je kombinácia priameho predmetu a príslovkového určenia. Vo vete [4] nasleduje po komplexne-tranzitívnom slovese to put priamy predmet him, obligatórne príslovkové určenie in the hospital a fakultatívne príslovkové určenie for a week. Priamy predmet je vo vete [4] vyjadrený nominálnou frázou. Obe príslovkové určenia, obligatórne a aj fakultatívne, sú v uvedenej vete vyjadrené prepozicionálnymi frázami.
Z uvedenej analýzy vyplýva, že vo vetách [1] -[4] sa termín komplement používa vo význame komplement ako obligatórny vetný člen po sponových a komplexne-tranzitívnych slovesách. Avšak, vo vetách [5] a [6] sa termín komplement používa vo význame komplement ako ktorýkoľvek iný vetný člen, ktorý je obligatórnym vetným členom aj po iných slovesách. Vo vete [5] nasleduje po monotranzitívnom slovese to buy (kupovať, kúpiť) priamy predmet that dress, ktorý je obligatórnym komplementom slovesa to buy. Sloveso to give (dať, poskytnúť) vo vete [6] je ditranzitívnym slovesom, ktoré si vyžaduje komplementáciu nepriamym predmetom me a priamym predmetom some information on university courses.

Klasifikácia typov komplementácie

Analýzou vybraných gramatík zaoberajúcich sa problematikou slovesnej komplementácie a valencie v angličtine sme dospeli k záveru, že ani názory lingvistov na typy slovesnej komplementácie nie sú jednotné. Carter a McCarthy (2006:508) uvádzajú, že „komplementácia sa týka predovšetkým tranzitívnych a sponových konštrukcií, keďže netranzitívne slovesné konštrukcie si nevyžadujú žiadnu komplementáciu.

1. Monotranzitívna komplementácia:
   sloveso + priamy predmet

2. Ditranzitívna komplementácia:
   sloveso + nepriamy predmet a priamy predmet
   sloveso + priamy predmet + prepozicionálna fráza (transitive-obligue construction)

3. Komplexne-tranzitívna komplementácia:
   sloveso + priamy predmet + predmetový doplnok

sloveso + priamy predmet + lokatívny komplement

4. Sponová komplementácia:
sponové sloveso (napríklad be, look, seem) + podmetový doplnok.“

Carter a McCarthy v gramatike Cambridge Grammar of English (ibid.) uznávajú štyri typy slovesnej komplementácie – monotranzitívnu, ditranzitívnu, komplexne-tranzitívnu a sponovú komplementáciu. Súhlasíme s klasifikáciou typov komplementácie a vetných vzorcov týchto lingvistov, avšak v sponovej komplementácii nám chýba vetný vzorec sponové sloveso + lokatívny komplement.
Quirk a kol. v gramatike A Comprehensive Grammar of the English Language (1985), podobne ako Carter a McCarthy (2006), tiež tvrdia, že v angličtine sú štyri typy slovesnej komplementácie, a to monotranzitívna, ditranzitívna, komplexne-tranzitívna a sponová komplementácia. Avšak, v sponovej komplementácii uvádzajú okrem vetného vzorca sponové sloveso + podmetový doplnok aj vetný vzorec sponové sloveso + príslovkové určenie.
Avšak, Biber a kol. v gramatike Longman Grammar of Spoken and Written English (1999) a Downing a Locke v gramatike English Grammar. A University Course. (2006) rozlišujú päť typov komplementácie: intranzirívnu, monotranzitívnu ditranzitívnu, komplexne-tranzitívnu a sponovú komplementáciu. Uvedení lingvisti zaraďujú intranzitívnu komplementáciu ku komplementačným typom, keďže valenčná teória, na rozdiel od teórie slovesnej komplementácie, zaraďuje do vetnej štruktúry nielen vetné členy v postavení za slovesom, ale aj vetný člen v postavení pred slovesom.
Wekker a Haegeman v gramatike A Modern Course of English Syntax (1985) rozlišujú až sedem typov komplementácie:

1. Intranzitívna: He laughed.
2. Sponová: He seemed very cheerful.
3. Monotranzitívna: He killed the mouse.
4. Ditranzitívna: He gave the girl a book.
5. Komplexne-tranzitívna: He called him a fool.
6. Intranzitívna + prepozicionálna fráza: He leaned towards the girl.
7.Tranzitívna + prepozicionálna fráza: He put his head on her shoulder (1985: 64-65).

Z analýzy komplementačných typov podľa Wekkera a Haegemanovej (1985) vyplýva, že títo lingvisti zaraďujú medzi komplementačné typy aj netranzitívnu komplementáciu, podobne ako Biber a kol. (1999) a Downing a Locke (2006). Avšak, uvádzajú ešte dva ďalšie typy komplementácie, a to typ intranzitívna komplementácia + prepozicionálna fráza a typ tranzitívna komplementácia + prepozicionálna fráza. Tieto typy komplementácie nie sú uvedené v žiadnych iných lingvistických zdrojoch literatúry, ktoré sa zaoberajú problematikou slovesnej komplementácie a valencie v angličtine.
Podľa našej interpretácie je typ intranzitívna komplementácia + prepozicionálna fráza vo vete He leaned towards the girl (Wekker a Haegeman, 1985: 64-65) typom monotranzitívnej komplementácie, v ktorej po monotranzitívnom slovese to lean towards (nakláňať sa) nasleduje prepozicionálny predmet girl. Keďže prepozicionálny predmet je v monotranzitívnom type komplementácie obligatórnym vetným členom, môžeme ho nazvať aj prepozicionálnym komplementom.
Diskutabilný je tiež typ tranzitívna komplementácia + prepozicionálna fráza vo vete He put his head on her shoulder (Wekker a Haegeman, 1985). Podľa našej interpretácie je to typ komplexne-tranzitívnej komplementácie, v ktorej po komplexne-tranzitívnom slovese to put (položiť) nasledujú dva obligatórne vetné členy, resp. komplementy, a to priamy predmet a príslovkové určenie (podľa

terminológie Quirka a kol. (1985), resp. priamy predmet a lokatívny komplement (podľa terminológie Cartera a McCarthyho (2006).

[7] Gemma was reading (LDOCE).
Gemma čítala.

[8] Don't worry, I'll look after [the kids] tomorrow (LDOCE).
Neboj(te) sa, zajtra sa o deti postarám.

[9] I don't want to put [you] [in danger] (LDOCE).
Nechcem ťa/vás vystaviť nebezpečenstvu.

Z analýzy vybraných lingvistických zdrojov literatúry tiež vyplýva, že typy komplementácie vo vetných príkladoch [7], [8], [9] by boli viacerými lingvistami interpretované odlišne. Quirk a kol., Carter a McCarthy by vetu [7] nepokladali za komplementáciu, pretože sloveso to read (čítať) si v tejto vete nevyžaduje doplnenie žiadnym obligatórnym vetným členom. Naopak, Biber a kol., Huddleston a Pullum, Downing a Locke, Wekker a Haegeman by pokladali uvedenú vetu za typ intranzitívnej komplementácie, pretože za komplement pokladajú nielen tú časť vety, ktorá nasleduje po slovese, ale aj tú časť vety, ktorá je v anglickej oznamovacej vete pred slovesom, teda podmet.
Veta [8] by bola podľa klasifikácie Wekkera a Haegemanovej interpretovaná ako typ intranzitívna komplementácia + prepozicionálna fráza. Avšak u všetkých ostatných lingvistov uvedených vyššie by bola tá istá veta pokladaná za typ monotranzitívnej komplementácie, v ktorej po prepozicionálnom slovese nasleduje predmet – prepozicionálny predmet, resp. prepozicionálny komplement (prepositional complement).
Z analýzy tiež vyplýva, že veta [9] by bola takisto z pohľadu typu komplementácie interpretovaná viacerými lingvistami odlišne. Wekker a Haegeman by ju pokladali za typ tranzitívna komplementácia + prepozicionálna fráza a ostatní lingvisti uvedení vyššie by ju pokladali za komplexne-tranzitívnu komplementáciu, v ktorej po slovese to put nasleduje priamy predmet a príslovkové určenie, resp. priamy predmet a lokatívny komplement (podľa terminológie Cartera a McCarthyho, 2006).

Analýza typov komplementácie
V tejto časti je pozornosť venovaná jednotlivým typom slovesnej komplementácie, vetným vzorcom (clause pattens) a tiež gramatickej realizácii obligatórnych vetných členov, ktoré nasledujú po slovese.

Sponová komplementácia
Nejednotnosť lingvistov, ktorá sa týka problematiky slovesnej komplementácie a valencie sa prejavuje aj v nejednotnej terminológii týkajúcej sa obligatórnych vetných členov v analyzovaných lingvistických zdrojoch literatúry. Obligatórny vetný člen, ktorý nasleduje v sponovej komplementácii (copular complementation) po sponovom slovese je označovaný termínom podmetový doplnok (subject complement) v nasledovných lingvistických zdrojoch literatúry: A Comprehensive Grammar of the English Language, (Quirk a kol., 1985), Cambridge Grammar of English, (Carter a McCarthy, 2006), English Grammar. A University Course, (Downing a Locke, 2006). Avšak, tento istý obligatórny vetný člen je označovaný termínom predikatívny komplement (predicative complement) v gramatike A Modern Course in English Syntax, (Wekker a Haegeman, 1985).
Quirk a kol. (1985) uvádzajú, že v sponovej komplementácii môže po sponovom slovese nasledovať nielen podmetový doplnok (subject complement), ale aj

príslovkové určenie (adverbial). Oba vetné členy sú obligatórnymi vetnými členmi vo vetných vzorcoch SVC (podmet-sloveso-komplement) a SVA (podmet - sloveso-príslovkové určenie). Príslovkové určenia vo vetnom vzorci SVA sú väčšinou príslovkové určenia miesta a času.
Ak porovnávame sponovú komplementáciu prezentovanú v gramatike A Comprehensive Grammar of the English Language, (Quirk a kol., 1985), so sponovou komplementáciou v gramatike Cambridge Grammar of English, (Carter a McCarthy, 2006), môžeme konštatovať, že Carter a McCarthy (2006) nerozlišujú, na rozdiel od Quirka a kol. (1985), vetný vzorec SVA (podmet - sloveso - príslovkové určenie). Obligatórne príslovkové určenie v postavení za sponovým slovesom pokladajú títo lingvisti za podmetový doplnok (subject complement) vyjadrený príslovkovou frázou alebo prepozicionálnou frázou.

[10] We remained [friends] (LDOCE).
Zostali sme priatelia.

[11] She may be [an ideal person to look after the children] (LDOCE).
Môže byť ideálnou osobou, ktorá sa môže postarať o deti.

[12] The task proved [difficult] (LDOCE).
Úloha sa ukázala ako ťažká.

[13] Slowly my eyes became [accustomed to the darkness] (LDOCE).
Moje oči si pomaly zvykali na tmu.

[14] He is [what he always wanted to be] (LDOCE).
Je tým, kým vždy chcel byť.

Podmetový doplnok (subject complement), ako už bolo konštatované, dopĺňa význam podmetu a vyskytuje sa vo vetnom vzorci SVC (podmet-sloveso-komplement). Môže byť vyjadrený nominálnou frázou, adjektívnou frázou, ale aj nominálnou vedľajšou vetou. Vo vetných príkladoch [10] a [11] je podmetový doplnok vyjadrený nominálnymi frázami (noun phrases). Vo vete [10] je vyjadrený jednoduchou nominálnou frázou friends (priatelia), vo vete [11] má formu zloženej nominálnej frázy, v ktorej má post-modifikátor štruktúru vedľajšej vety s neurčitým slovesným tvarom an ideal person to look after the children (ideálna osoba, ktorá sa môže postarať o deti). Vo vetných príkladoch [12] a [13] je podmetový doplnok vyjadrený adjektívnymi frázami (adjective phrases). Vo vete [12] je vyjadrený jednoduchou adjektívnou frázou difficult (ťažký/á). Avšak, vo vete [13] je vyjadrený zloženou adjektívnou frázou accustomed to the darkness (zvyknutý/á na tmu). Vo vete [14] je zdôraznené, že podmetový doplnok môže byť v angličtine vyjadrený aj vedľajšou vetou what he always wanted to be (tým, kým vždy chcel byť). Z uvedenej analýzy tiež vyplýva, že sponové slovesá si vyžadujú doplnenie podmetovým doplnkom nielen v anglickom, ale aj v slovenskom, typologicky odlišnom jazyku. Slovenské ekvivalenty viet [10] -[14] by boli bez podmetového doplnku gramaticky a významovo neúplné.
Druhým vetným členom, ktorý sa môže vyskytovať po sponovom slovese vo vetnom vzorci SVA (podmet - sloveso - príslovkové určenie) je obligatórne príslovkové určenie, ktoré môže byť vyjadrené príslovkovou frázou (adverb phrase), prepozicionálnou frázou (prepositional phrase) a tiež vedľajšou vetou s určitým a neurčitým slovesným tvarom (finite clause, non-finite clause).

[15] The principal's [in his office] (LDOCE).
Riaditeľ je v jeho kancelárii.

[16] The keys are [where you left them] (LDOCE).
Kľúče sú, kde si ich nechal/a.

Po sponovom slovese to be (byť) je príslovkové určenie vo vetnom príklade [15] vyjadrené predložkovou frázou in his office (v jeho kancelárii). Avšak, vo vete [16] je to isté sponové sloveso doplnené obligatórnym príslovkovým určením vyjadreným vedľajšou vetou s určitým slovesným tvarom where you left them (kde si ich nechal/a). Z analýzy slovenských ekvivalentov viet [15] a [16] tiež vyplýva, že sponové sloveso to be si vyžaduje komplementáciu obligatórnym príslovkovým určením nielen v anglickom, ale aj v slovenskom jazyku.

Monotranzitívna komplementácia

Sloveso v monotranzitívnej komplementácii si vyžaduje doplnenie priamym predmetom vo vetnom vzorci SVO (podmet - sloveso - predmet). Priamy predmet v tomto komplementačnom type môže byť vyjadrený nominálnou frázou a vedľajšími vetami s určitým a neurčitým slovesným tvarom (finite clauses, non-finite clauses).

[17] Brad's car needs [new tires] (LDOCE).
Bradove auto potrebuje nové pneumatiky.

[18] We know [that greenhouse gases can affect the climate] (LDOCE).
Vieme, že skleníkové plyny môžu ovplyvniť klímu.

[19] The plants need [watering once a week] (LDOCE).
Rastliny potrebujú zalievanie raz za týždeň.

Priamy predmet v monotranzitívnej komplementácii vo vete [17] je vyjadrený nominálnou frázou new tires (nové pneumatiky). Avšak, priamy predmet vo vetnom vzorci SVO vo vete [18] je vyjadrený vedľajšou vetou s určitým slovesným tvarom that greenhouse gases can affect the climate (že skleníkové plyny môžu ovplyvniť klímu). Priamy predmet vo vete [19] je tiež vyjadrený vedľajšou vetou, avšak vedľajšou vetou s neurčitým slovesným tvarom.

Ditranzitívna komplementácia

V ditranzitívnej komplementácii (ditransitive complementation) je sloveso doplnené nepriamym a priamym predmetom vo vetnom vzorci SVOO (podmet - sloveso - predmet - predmet). Quirk a kol. (1985) používajú symbol O na označenie nepriameho a aj priameho predmetu. Avšak, Carter and McCarthy (2006) používajú symbol IO na označenie nepriameho predmetu a symbol DO na označenie priameho predmetu. Downing a Locke (2006) používajú symbol Oi na označenie nepriameho predmetu a symbol Od na označenie priameho predmetu. Downing a Locke (2006), Biber a kol. (1999), na rozdiel od Quirka a kol. (1985), Cartera a McCarthyho (2006), používajú aj symbol Op na označenie prepozicionálneho predmetu.
Nepriamy predmet je vo vetnom vzorci SVOO (podmet-sloveso-predmet-predmet) zvyčajne vyjadrený nominálnou frázou, avšak výnimočne môže byť vyjadrený aj vedľajšou vetou s určitým slovesným tvarom. Priamy predmet môže byť v ditranzitívnej komplementácii vyjadrený nominálnou frázou, ale aj vedľajšou vetou s určitým a neurčitým tvarom.

[20] The light tells [you] [when the machine is ready] (LDOCE).
Svetlo ťa/vás upozorní, keď je stroj pripravený.

[21] He told [us] [to sit down] (LDOCE).
Povedal nám, aby sme si sadli.

[22] Tell [me] [your phone number] (LDOCE).
Povedz mi tvoje telefónne číslo.

Nepriamy predmet vo vetnom príklade [20] je vyjadrený nominálnou frázou you (ťa/vás) a priamy predmet je vyjadrený vedľajšou vetou s určitým slovesným tvarom when the machine is ready (keď je stroj pripravený). Podraďovacia spojka when (keď, kedy) uvádza v angličtine zvyčajne príslovkové vety časové, avšak v tomto vetnom príklade uvádza nominálnu vedľajšiu vetu vo funkcii priameho predmetu. Nepriamy predmet vo vetnom príklade [21] je tiež vyjadrený nominálnou frázou us (nám) a priamy predmet je vyjadrený vedľajšou vetou s neurčitým slovesným tvarom to sit down (aby sme si sadli). Vo vetnom príklade [22] je zdôraznené, že priamy predmet v ditranzitívnom type komplementácie môže byť vyjadrený aj nominálnou frázou your phone number (tvoje telefónne číslo).

Komplexne-tranzitívna komplementácia
Komplexne-tranzitívna komplementácia (complex transitive complementation) si vyžaduje doplnenie (komplementáciu) dvomi obligatórnymi vetnými členmi, priamym predmetom (direct object) a podmetovým doplnkom (object complement) vo vetnom vzorci SVOC (podmet- sloveso - predmet- komplement). Druhým vetným vzorcom v tomto type komplementácie je vzorec SVOA (podmet - sloveso - predmet - príslovkové určenie). Príslovkové určenie v tomto type komplementácie nemôže byť vynechané, veta by bola po formálnej a významovej stránke neúplná.
Ak porovnávame komplexne-tranzitívnu komplementáciu prezentovanú Quirkom a kol. (1985) s komplexne-tranzitívnou komplementáciou Cartera a McCarthyho (2006), môžeme konštatovať, že obaja lingvisti používajú rovnaký termín na označenie vetného člena, ktorý nasleduje po priamom predmete v uvedenom type komplementácie, a to je predmetový doplnok (object complement). Avšak, rozdiel medzi týmito lingvistami je v terminológii, ktorú používajú na označenie formálnej, gramatickej realizácie predmetového doplnku. Quirk a kol. (ibid.) používajú termín adjektívny komplement (adjectival complement) na označenie predmetového doplnku vyjadreného adjektívnou frázou a termín
nominálny komplement (nominal complement) na označenie predmetového doplnku vyjadreného nominálnou frázou. Avšak, Carter a McCarthy (ibid.) používajú termín adjektívna fráza ako predmetový doplnok (adjective phrase as object complement), alebo termín nominálna fráza ako predmetový doplnok (nominal phrase as object complement) na označenie gramatickej realizácie predmetového doplnku vo vetnom vzorci SVOC (podmet- sloveso - predmet- komplement).
Vetný člen, ktorý nasleduje po priamom predmete vo vetnom vzorci SVOA (podmet-sloveso-predmet-príslovkové určenie) označujú Quirk a kol. (ibid.) termínom príslovkové určenie (adverbial). Avšak, Carter a McCarthy (ibid.) označujú ten istý vetný člen v tomto type komplementácie termínom lokatívny komplement (locative complement).

V našej analýze vetných príkladov budeme používať terminológiu Quirka a kol. (1985).

[23] The continuous noise was driving [me] [crazy] (LDOCE).
Nepretržitý hluk ma privádzal do šialenstva.

[24] We named [our daughter] [Sarah] (LDOCE).

Našej dcére sme dali meno Sarah.

[25] He left [the keys] [where he can find them] (LDOCE).
Nechal kľúče tam, kde ich môže nájsť.

[26] George kept [a bottle of whiskey] [under his bed].
Juraj nechal fľašu whisky pod posteľou.

Predmetový doplnok (object complement) dopĺňa význam priameho predmetu a môže byť vo vetnom vzorci SVOC formálne vyjadrený nominálnou frázou (nominal phrase), adjektívnou frázou (adjective phrase), alebo vedľajšou vetou s určitým a neurčitým slovesným tvarom (finite clause, non-finite clause). Príslovkové určenie môže byť vo vetnom vzorci SVOA vyjadrené prepozicionálnou frázou (prepositional phrase), alebo vedľajšou vetou s určitým a neurčitým slovesným tvarom (finite clause, non-finite clause).
Vo vetnom príklade [23] je predmetový doplnok vo vetnom vzorci SVOC vyjadrený adjektívnym komplementom (adjectival complement) crazy (šialený) a vo vete [24] je vyjadrený nominálnym komplementom (nominal complement) Sarah. Vo vetnom vzorci SVOA vo vete [25] je obligatórne príslovkové určenie vyjadrené vedľajšou vetou s určitým slovesným tvarom a vo vete [26] je tento obligatórny vetný člen vyjadrený prepozicionálnou frázou.
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Záver

V štúdii boli analyzované, porovnávané a diskutované rôzne prístupy lingvistov k problematike slovesnej komplementácie a valencie v angličtine. Uviedli sme, že Quirk a kol. (1985), Greenbaum a Nelson (2002), Carter a McCarthy (2006) používajú termín slovesná komplementácia. Naopak, Biber a kol. (1999), Huddleston a Pullum (2002), Downing a Locke (2006), Wekker a Haegeman (1985) používajú termín valencia. Podľa teórie slovesnej komplementácie patria medzi komplementy slovesa iba tie obligatórne časti vety (komplementy), ktoré nasledujú po slovese. Avšak, podľa valenčnej teórie patria medzi komplementy slovesa nielen obligatórne časti vety, ktoré nasledujú po slovese, ale aj komplement, ktorý má v anglickej oznamovacej vete postavenie pred slovesom.
V štúdii bolo tiež objasnené, a na vetných príkladoch excerpovaných z Longman Dictionary of Contemporary English Online ukázané, že termín komplement sa používa v anglickej syntaxi vo viacerých významoch. Týmto termínom označujeme komplementy ako obligatórne vetné členy po sponových slovesách (podmetový doplnok alebo príslovkové určenie) a po komplexne-tranzitívnych slovesách (priamy predmet a predmetový doplnok, alebo priamy predmet a príslovkové určenie). Termínom komplement sa v anglickej syntaxi označujú obligatórne vetné členy vyskytujúce sa aj po iných slovesách, nielen po sponových a komplexne - tranzitívnych slovesách.
Analýzou vybraných akademických zdrojov literatúry zaoberajúcich sa problematikou slovesnej komplementácie a valencie v angličtine sme dospeli k záveru, že ani názory lingvistov na typy slovesnej komplementácie nie sú jednotné. Carter a McCarthy v gramatike Cambridge Grammar of English (2006) uznávajú štyri typy slovesnej komplementácie – monotranzitívnu, ditranzitívnu, komplexne- tranzitívnu a sponovú komplementáciu. Quirk a kol. v gramatike A Comprehensive Grammar of the English Language (1985) tiež tvrdia, že v angličtine sú štyri typy slovesnej komplementácie, a to monotranzitívna, ditranzitívna, komplexne-tranzitívna a sponová komplementácia.
Avšak, Biber a kol. v gramatike Longman Grammar of Spoken and Written English (1999) a Downing a Locke v gramatike English Grammar. A University Course (2006) rozlišujú päť typov komplementácie: intranzirívnu, monotranzitívnu,

ditranzitívnu, komplexne-tranzitívnu a sponovú komplementáciu. Wekker a Haegeman v gramatike A Modern Course of English Syntax (1985) rozlišujú až sedem typov komplementácie, a to intranzitívnu, sponovú, monotranzitívnu, ditranzitívnu, komplexne-tranzitívnu, intranzitívnu + prepozicionálna fráza, tranzitívnu + prepozicionálna fráza. V štúdii sú tiež analyzované dôvody odlišného počtu typov komplementácie vo vybraných lingvistických zdrojoch literatúry.
V štúdii bola tiež analyzovaná a porovnávaná nejednotná terminológia týkajúca sa obligatórnych vetných členov vo vybraných lingvistických zdrojoch literatúry. Náležitá pozornosť bola tiež venovaná analýze a komparácii gramatickej realizácie obligatórnych vetných členov vo vetnom vzorci SVC (podmet-sloveso-komplement) a vo vetnom vzorci SVA (podmet-sloveso-príslovkové určenie). V štúdii bolo na autentických vetných príkladoch preukázané, že podmetový doplnok môže byť vyjadrený nominálnou frázou, adjektívnou frázou, ale aj nominálnou vedľajšou vetou. Obligatórne príslovkové určenie vo vetnom vzorci SVA (podmet-sloveso príslovkové určenie) môže byť vyjadrené príslovkovou frázou, prepozicionálnou frázou a tiež vedľajšou vetou s určitým a neurčitým slovesným tvarom.
Pozornosť bola tiež venovaná monotranzitívnej komplementácii, v ktorej si sloveso vyžaduje doplnenie priamym predmetom vo vetnom vzorci SVO (podmet-sloveso-predmet). Vo vetných príkladoch excerpovaných z Longman Dictionary of Contemporary English Online sme preukázali, že priamy predmet môže byť v tomto komplementačnom type vyjadrený nominálnou frázou a vedľajšou vetou s určitým a neurčitým slovesným tvarom. Zdôraznili sme tiež, že v slovenskom jazyku, ktorý je typologicky odlišný od anglického jazyka, si slovesá vyžadujú doplnenie (komplementáciu) tými istými vetnými členmi ako v anglickom jazyku.
Pozornosť bola tiež venovaná špecifickým črtám ditranzitívnej komplementácie s dôrazom na odlišné označenie priameho predmetu, nepriameho predmetu a prepozicionálneho predmetu v analyzovaných lingvistických zdrojoch literatúry. Priamy predmet môže byť v ditranzitívnej komplementácii vyjadrený nominálnou frázou, ale aj vedľajšou vetou s určitým a neurčitým tvarom, čo bolo v štúdii preukázané.
V analýze komplexne-.tranzitívnej komplementácie sme preukázali, že terminológia týkajúca sa obligatórnych vetných členov vo vetnom vzorci SVOC a SVOA nie je v analyzovaných zdrojoch literatúry jednotná. Odlišnosť terminológie v uvedených zdrojoch literatúry sa prejavila nielen v terminológii týkajúcej sa vetných členov, ale aj v terminológii týkajúcej sa gramatickej realizácie týchto vetných členov.

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Translation as a means of interpersonal and interethnic communication

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Abstract
The article is a review of different approaches to communication issues. It shows the current significance of communication and emphases the role of translation in the process of communication. Materials are devoted mostly to the influence of translated literature on the development of nations. Different versions of translated text may have a different effect on personality when it takes shape. As translation carries communicative and educational functions, different versions of translated text may also add different flavors to the education and communication process. Aside from this, the primary focus was also laid on to the role of translation in knowledge acquisition and language continuity. Additionally, to communicative and educational functions, the outline puts forward other minor functions of translation, such as to deliver cultural information, to perceive the surrounding reality, to give unique characteristics to personality and to deliver human, social and other values. These purposes are accomplished through cultural and linguistic approaches, with the best experience on the subject. As a powerful means of communication, translation is a multi-level process. The findings show that translation does affect the linguocultural, information, educational and communicative spheres of life.
Key words: communication issue, information flow, communication type, translation function

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Introduction

Communication issues become a target of research only in the early XX century. Professionals working in different fields of science (philosophy, sociology, psychology, psycholinguistics, pedagogy, etc.) found the matter compelling. Scientists have interpreted communication, as a phenomenon, for many years and in different ways. The term was understood as a natural way to unite people and interact with God, as an essential of human existence (Gaidenko & Jaspers, 1978; Lomov, 1979).
Communication was considered a basic form of interaction between people (Reznikov, 1958) and viewed as a tool to exchange ideas and goods (Reznikov, 1958). Various writers saw the process of communication as a process by which people pass down their thoughts and experiences (Vygotsky, 1956). Through communication, people are able to understand others and cooperate with them. The communication process is concerned more with the means of communication and with how parties interact with one another rather than on the reasons behind the communication (Ethics in business communication, 2016; Miller, 2005).

At the turn of XX-XXI centuries, communication issues were on the tip of the tongue due to profound changes that occurred in the system of international relations. By that time, they (relations) gained geo-economic, geopolitical and geogenic character (Features of the modern world, 2016; Gutt, 2014; Nord, 2014). Such a shift took place because of the trends emerging back then in the socio-economic sphere, in politics and culture.

These trends made a difference not only to the social settings but also to the life of an ordinary individual. With the expansion of cross-border communication, translation became a great deal, meaning mostly the semantic translation (Bassnett, 2013; Hatim, 2014; House, 2014) because word-for-word techniques lose some of the original meaning and readers are unlikely to figure it out.

Moreover, the information flow or the exchange of information through communication makes people modify the existing ways of communication (Peculiarities of communication in the modern world, 2016; Gavrilenko, 2016). They (people) together from an information society with both advantages and disadvantages. The latter led to the emergence and spread of informal forms of communication, filler words and profanity among the younger generation (Ling, Bertel, 2013; McSweeney, 2016; Neumayer, Stald, 2014).

It is no secret that many sociology teachers and psychologists are engaged in the study of problems surrounding the organization of leisure activities and communication among youth (Lewis, 2015). They also have the use of studying the communication difficulties that teenagers face. The attention, in this case, is drawn to written communication, to the culture of communication and communication ethics. The translator's work in many ways defines the language culture. Neologisms they introduce, as well as loanwords, make the target language richer (Firbas, 2013; Munday, 2016).

In the 80s of the XX century, scientists have attempted to distinguish between different types of communication, treating communication as a human activity, namely communicative activity. One of the classifications is built on the flow of information between parties. When a sender delivers a message to the receiver but gets nothing flowing back, then he/she is engaged in one-way communication. Through one-way communication, an individual acquires knowledge and experience of the entire human species. However, human interactions are an essential of life; you cannot just sit there with a newspaper in your hands and play science for eternity!

People exchange ideas and interests in two-way communication when two people are involved. Such an activity assumes personality formation and development. The third type of communication is tricky, as it involves multiple parties engaged in intragroup communication. As a modern tool of communication, public communication with feedback from members of different social groups and communities is the case. Thus, communication is said to be a social phenomenon with the purpose of collaboration (Brudnyi, 1975). Recently, communication has been promoted as a dialogue of cultures.

Communication can and should take place though signs. The most common system of signs is language. Today, there are about 7000 languages. The translation aims to overcome the language barriers between people, originating from the need to communicate. In the public context, translation exists to ensure bilingual communication. In this case, translation, much as communication, is a multi-level process.

Results

Because the translation is a multi-level process, it is carried out in three stages (Cantemir, 1987). Below is the description of each on the example of a Cookbook Translation (for clarity, "From Crook to Cook" may serve a good reference). *Warning: the translation is not there! These are only recommendations.*

Level/Stage 1: Literal Translation – Do the Basics, Pass the Content, Make a Linguistic Clay for Further Work

It is when a translator takes the book and renders the content from one language to another. The goal is to deliver the key information so that readers, who could not understand the language, can easily find the knowledge they are looking for. Even though this does not convey the sense, a translator still needs to know how people understand this or that process or thing. This is when language barriers are broken.

Ex.: *Just take any advice, recipe or otherwise and translate it using exactly the same words but in a target language. This is done not to lose or twist any valuable information.*

Level/Stage 2: Making Connections – Add Personality, Pass the Idea, Mind the Talking within Characters

It is when a translator mirrors the relationships between the characters within the text (in our case, between chefs, between ingredients, if the author treats them as living beings, between the author and the reader, etc.). In some cultures, there is a top-down model of communication, so you may want to be careful with that. Nevertheless, it is not a major challenge. If the translator has a text written by a single author, who did an excellent job of adding a "personal touch" to his work, then the translator has to dive into the personality of this author and reflect his communication style, attitudes, and mood in the translation. There are also communication ethics to watch, as they differ between cultures. At this stage, some of the text translated earlier can change as the narration style changes.

Ex.: The author of the "From Crook to Cook" is an extraordinary guy, who has a habit of fawning with the reader and uses honest and straightforward language. There is also wordplay, which is not easy to translate.

Level/Stage 3: Adaptation – Bridge Two Cultures, Add Clarifications, Make the Reader Compare and Learn

It is when a translator recalls the dialogue of cultures. The goal is to preserve the culturally bound terms and phenomena and to add history behind them so that the reader can learn something new. This works great when the object/process/technique described in the text is not present in the target culture. In other cases, when both cultures have the same thing but call it differently, the translator may use the word that fits better. At this stage, the translator may wish to add notes with the life experience of the author if the fact contains anything culturally specific that might be interesting to learn. By learning new, both cultures blend.

Ex.: *There are new dishes, jokes, ingredients that can be not popular in the target culture. There are also different terms for one process between English-speaking countries. There is always a space for contribution.*

These stages can be followed in their order. As levels of translation, they can be accomplished all at once due to overlapping that takes place between the levels. On the reader's side, there is the fourth level implying the involvement of serious thought about the entire text and separate elements within it. The details follow below.

The translation is an activity by performing which a person can come up with new writing techniques that will add to cultural development with a fresh approach. This works for any field of human activity from literature to science.

In the international context, translation from one language to another helps people not only to understand each other but also to build cooperation in the field of science and culture and ultimately strengthen the unity of the world. Considering the latest political quarrels, it feels like good translation is important.

Translation has an unusual effect on interpersonal relationships. As previously stated, communication between the author, the reader and the translator is a distinctive attribute of any good translation. This is an example of the so-called individual communication when these three parties speak to each other. This process also has tops and bottoms in a sense.

To begin with, any book introduces us to the world of beauty, leaving an indelible impression on our senses. Our imagination is our friend and master of the soul; it helps to uncover our spiritual riches. For example, Druzhinin (1987: 55) writes about the vast influence Schiller had on the youth of the previous generation. He called Schiller a quiet friend – if not the master of though – whose thoughts are endowed with good feelings in poetic writing. Thanks to the translations of world literature, people around the globe became acquainted with Paul Eluard, Pablo Antonio Cuadra Shota Rustaveli, Omar Khayyam, and many others.

Getting back on the levels of translation, the aspects from earlier fall within the first level of personal communication, which functions are cognitive (to perceive the surrounding reality) and educational. ***On the level of content*** (level 1), translation expands our knowledge about other people's ways, about other countries and continents, about habits and customs. It introduces the unprepared reader into a new world through literature, gives him the idea of unreachable objects and foreign culture, which is sometimes utterly unknown to the reader. This kind of communication is essential to children, who learn the world through great men and their works.

Writings from different countries in translation have a direct influence on our outlook. They not only open the door to other worlds, other images and other times but also teach us to live, to create and to learn from history. World literature broadens our ken, thereby projecting a strong influence on our thinking. ***On the level of involvement*** (level 2), translation influences our thinking by forcing us to think, to reflect. This, in turn, influences the culture of speech. A reader learns new expressive, colorful and rich phraseological turnovers alongside interesting-sounding structures. Through reading texts written in a native language or translation, an individual learns the rules and regulations of speech that are necessary for dealing with people. Thus, reading enriches our vocabulary and improves our speech. This falls within the third level of translation – ***the level of relationships and culture*** – that refers to communication between individuals.

The educational side of the message delivered in the book is not the last thing in translation. By educating a person through imagery, the book affects him/her morally and aesthetically. It falls within the fourth level of translation as communication between the individual and one's personality. This is ***the level of self-reflection***. In other words, translation has a strong influence on our spiritual development, the formation, and development of aesthetic taste and our understanding of fine things. In cross-cultural communication, various values, aesthetic values specifically, are being re-evaluated.

The psychological effect of reading in translation is that new material encourages a person to take specific actions, aspires and sparks interest to something. Reading re-shapes the personality – changes one's attitude to reality and other people makes it (personality) stronger, decisive and intolerant to injustice.

For a translator, the translation process is an examination of literary language. Many translators believed that they would have to improve their knowledge of the target language. However, it turns out that learning any language means suppressing the dominant native language because it does not serve as a point of contact between the translator and the author. The challenge here is to understand the intended meaning and then deliver it adequately in another language so that the effect of communication between the author and foreign reader was the same as if the reader was a native to the author.

The aforesaid suggests that translation from one language to another is a form of human activity with specific functions.

In international communication, translation from one language to another performs the *function of knowledge acquisition*, thus promoting both the exchange of spiritual values and the creative collaboration between people throughout the world. Through translation, the world literature and pieces of creativity peculiar to a particular culture become known in the broader world.

Any development relies on what already exists, on experience. In other words, continuity is an attribute of development. The continuity of cultural development refers to the continuous accumulation of achievements, experience, and traditions. In a sense, translation has a *function of continuity*, as it contributes to the enrichment through cultural exchange.

The *cultural function* of translation (to deliver cultural information) is seen as to improve the cultural intelligence of people through the cross-cultural interaction.

In interpersonal communication, translation performs both a *cognitive function* and an *educational function* – it delivers information about social processes and phenomena, about the surrounding world, and many aspects of life.

In intrapersonal communication, translation carries an *individuative function* (to give unique characteristics to personality) (Violet, 1985: 256). Thus, it (translation) influences the development of personal aptitudes and inclinations through imagery.

Because translated text can educate people and familiarize them with culturally specific norms of work and lifestyle, one may distinguish a *value-delivering function* of translation. One may do this upon the condition of drawing a veil over the subversive and socially inappropriate language in translation.

Because the translation is communication, it shares a *communicative function* (to communicate) with language, which is the system of communication.

As an agent in cross-cultural dialogue, a translator must take into account the features of a target culture for correct phrasing.

Conclusion

A common language does not exist, despite the utopian attempts to create such. Planned languages appeared, such as Esperanto, Ido, and Interlingua, but they are not popular for many reasons.

The translation shall provide an opportunity for people to communicate if they do not speak different languages, whether it is direct communication or text comprehension.

Hence, today, the role and significance of the translation industry are not contestable. The translation continues to be a powerful means of communication that influences the development of both the nation and the individual personality.

Thus, the translation works on four levels, and it is done in three stages. Both the levels and the stages were distinguished to ensure the understanding of the text. The first is associated with the second, but a level is something that influences the reader, while a stage is a step, which a translator must take after reading the text influencing him on four different levels. This activity, meaning the translation process or reading (depending on the party dealing with a translation), touches upon three spheres of knowledge:

(1) educational sphere (when delivering/learning scientific information, facts, etc.);

(2) cultural sphere (when disclosing/learning folk and literary traditions);

(3) linguistic sphere (when introducing/learning neologisms and borrowed words).

This article will be a useful addition to the educational guidelines for professional translators.

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Promoting a balance of harmony and authority in Indonesian research seminars through politeness strategies

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Abstract
The paper investigates the strategies in expressing politeness in the research seminars. The main focus is to explore the different strategies applied by the speakers in the research seminars. The study is based on the descriptive-qualitative method conducted at one state university in Makassar in 2018. The subject of this research is the speakers of research seminars of the graduate program in the chosen university, which involved the supervisors, examiners, presenters, and audiences. The data were collected by recording the process of discussion in the research seminars and transcribed. Eight sessions of research seminars which lasted for approximately one and a half hour each were obtained and resulted in eight long transcriptions. Findings show that the speakers in the research seminars applied several strategies in expressing politeness such as being attentive, using identity markers, using native speech, reaching agreements, talking humorously, being indirect, asking for clarity, and expressing regrets. Those strategies were intended to promote a balance of harmony and authority among the speakers. Although the exercise of authority among the speakers in the research seminars is potential due to the presence of supervisors and examiners, who have the highest status among other speakers, the need to maintain a good flow of interaction was prioritized which lead to several efforts of creating harmony. These findings show that politeness, as a way to balance harmony and authority is one of the crucial aspects of communication in the research seminars. The context of a research seminar in this Indonesian context provides a fruitful reference for practicing politeness concepts and strategies. Findings from this study also show that the research seminar is an area of communication in an educational setting which needs politeness strategies.
Key words: polite, politeness, politeness strategies, research seminars

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Introduction

Politeness issues still become an important area of investigation among scholars of sociolinguistics and anthropolinguistics in today's society. Until now, the ideas of politeness derived from Brown and Levinson's (1987)'s "face-saving view" still dominate the discussions of politeness in many different contexts and languages Studies by Nor, Aziz (2010), Chivarate (2011), Al-Khatib (2012). Izadi (2013), Bouchara (2015). Maros, Rosli (2017) and Sukarno (2018) had discussed politeness as a vital part of communication in a particular context of a communicative situation and proved that politeness is an essential aspect of communication. Maintaining politeness in conversation and interaction can lead to fruitful interaction among the interactants.

It cannot be denied that the field of education has also put politeness as a vital issue. Studies of politeness in the field of education had also been conducted recently, which confirmed the crucial functions of politeness as an effective way of building communication and interaction. Payne-Woolridge (2010)'s study had focused on facework in the classroom, which in fact can become an alternative to introduce a new way of considering the way teachers speak to pupils about behavior. Najeeb, Maros, and Nor (2012) studied the politeness used by Arab students in their e-mails and found that politeness strategies help Arab students to avoid misunderstanding and misinterpretation in the communication of their emails. Also, Adel, Davoudi, & Ramezanzadeh (2016)'s study had revealed the role of politeness strategies in a learning atmosphere in constructing and distributing power relations. Findings of these studies confirmed that politeness is a vital strategy to communicate ideas in educational settings, such as in classroom interaction and the language teaching process.

In educational settings, however, there are still plenty of communicative situations which are rarely observed as a context of politeness studies. One of them is research seminars. According to Oxford Advanced Learner's Dictionary, a seminar is defined as a small group of students meeting for study (Deuter, Bradbery, and Turnbull, 2015). In other words, it is a place for presenting, sharing, and discussing ideas and information. A research seminar is frequently held at a meeting room or within an office conference room. There is a speaker who gives lecturer with highlights, scope, importance, benefits, and limitation on the particular topic as the lecturer finish; the audiences ask questions. The research seminar is usually attended by mentors, and some examiner depends on the policies and rules of each campus. Research seminars are educational events that feature one or more subject matter experts delivering information primarily via lecture and discussion. In this study, research seminars refer to formal discussion which contains a presentation of the research project of the students which is followed by questions and answer sessions, either from the supervisors, examiners, and audience.

Studies in terms of communication in a seminar had also revealed the essential functions of the seminar as a context of communication. A specific study on the use of seminar for research had been investigated by Wallner and Latosi-Sawin (1999) and proved the effectiveness of seminars in building the research ideas. Through research seminar, students select topics, conduct research, report progress, write summaries for technical and nontechnical audiences, prepare abstracts, organize outlines, and present a formal research paper. Basturkmen (2002) observed that negotiation of meaning in a seminar is essential in enabling students to develop their own ideas in discussion. It is suggested that patterns of organization whereby students negotiate meaning and co-construct discourse and the type of interlocutor behavior underlying this can be used to complement conventional language description of discussion for EAP. Aguilar (2004) had also found the vital function of the peer seminar which should be considered as a research process genre in the scientific and academic community playing a role in the informal dissemination of scientific research and knowledge.

Studies in terms of politeness in research seminars, however, have rarely been discussed and explored. In relation to politeness, minimal studies had touched politeness in seminar settings, especially at the university level. O'Keeffe and Walsh (2010) have investigated higher education seminar talk by focusing on the relationship between interaction patterns, language use, and learning, but had not focused precisely on politeness in interaction. A study of politeness had been conducted about silence in university seminars by Nakane (2006) and had reported an analysis of the politeness orientation of participants with Japanese and Australian backgrounds concerning speech and silence. Nevertheless, politeness studies in seminars especially in discussing research projects are still limited, and therefore, an intensive investigation needs to be carried out.

In accordance with the issue and the significance of politeness elaborated in the case above, the study on politeness in research seminars proposed in this study is worthy analyzed as it provides benefits for the educational process, especially in universities. Research seminar setting is one of the places where practical instruction can occur. The display of respect by the presenters to examiners, supervisors, and audiences is one of the examples of awareness of face. Based on the fact, supervisors and examiners automatically have some authorities. The use of politeness strategies by the presenters, supervisors, examiners, audience in the academic seminar setting plays an important role. They should comprehensively explore the use of politeness strategies including the use of appropriate politeness strategies in order to promote communicative and pragmatic competence in research seminar interaction, and it would be beneficial for them to establish a pleasant atmosphere in the seminar setting interaction. Otherwise, the main focus of the seminar, which is to improve the research ideas, will not be reached.

Based on this fact, this paper is directed to explore the politeness issues in research seminars. The main focus is to investigate the strategies used by participants of the research seminars to encode their politeness in the seminars. The results of this research are expected to give a theoretical and practical contribution. Theoretically, this study is expected to enrich the pragmatics study about the theory of politeness strategy. In addition, the results of this research are expected to give a significant contribution to the politeness strategies in term of a different context, notably research seminar setting and as a reference for future studies.

Related Literature

The most important idea of politeness comes from Brown and Levinson (1987:58), who say politeness essentially "means satisfying communicative and face-oriented ends, in a strictly formal system of rational, practical reasoning". Central to this theory is the concept of "face" (Goffman, 1967:5) in the sense of "reputation" or "good name". In the framework of Brown and Levinson (1987), maintaining politeness is to preserve face, a picture of self-image in the social attributes. Those kinds of actions are called face-threatening acts (FTAs). There are several ways to convey FTAs, whether directly or indirectly. These ways are called politeness strategies, which can be in the form of Bald On-record, Positive Politeness, Negative Politeness, and Off-record.

House (2005:13-14) states that politeness is one of the basic socio-psychological guidelines for human behavior. It is an integral part of all human interaction. Holmes (2013) also states that politeness can be regarded as the behavioral norms of speakers. Politeness is an expression of concern for the feelings of others. Apologizing for an intrusion, opening a door for another, inviting a new neighbor in for a cup of tea, using courtesy titles like sir and madam, and avoiding swear words in conversation with grandmother. In other words, politeness may take the form of expression of good-will or camaraderie, as well as the more familiar nonintrusive behavior which is labeled 'polite' in everyday usage (4-5).

Holmes (1995:222) lists the skills that should be possessed by polite, effective communicators as being responsive, active listeners, giving support and encouragement to their conversational partners, agree and confirm points made by their partners, elaborating and developing their partner's points from their own experience, disagree in a non-confrontational manner, using modified rather than direct disagreeing assertions, ask facilitative questions which encourage others to contribute to the discussion, use pragmatic particles which make others feel included, compliment others and express appreciation frequently, and readily apologize for offences, including interruptions and talking too much; they attenuate or mitigate the force of potentially face-threatening acts such as directives, refusals, and criticisms.

Some factors are influencing the level of politeness. According to Holmes (1995), there are three dimensions which have proved useful in analyzing linguistic politeness. They are the "solidarity-social distance dimension", the "power dimension", and the "formality dimension". Brown and Levinson (1987:74) consider several variables which might affect the level of politeness, such as power, distance, and rank of imposition. A study by Sukarno (2018) points out that the choices of the politeness levels among Javanese are strongly influenced by the social contexts (social distance, age, social status or power, and the size of imposition) among the tenors.

Therefore, a consideration of power becomes an essential aspect of politeness in a particular context. Power is the general point in that we tend to use a higher degree of politeness with people who have some power or authority over us than to those who do not. It is based on the asymmetric relation between the speaker and the listener. According to Brown and Levinson (1987:77), power is “the ability of one person to impose their will on another”. Brown and Gilman (1972:255) also propose that power is “the ability to control the behavior of others” whereas according to Holmes (1995:17), the power dimension refers to “the ability of the participants to influence one another’s circumstances”. Therefore, one person may be said to have power over another to the degree that he or she is able to control the behavior of the other. This power can be gained through the possession of social status and differences in gender and age

Another aspect is about social distance or the familiarity among speakers. Brown and Levinson (1987:74) called this “social distance" and referred to it as "the degree based on stable social attributes the reflex of social closeness”. This suggests that how familiar speakers are with each other will determine how politely they behave. The closer they are, the less polite they need to be.

The aspect of context is also essential in this case. Holmes (1995:17) refers to this as the “formality dimension”, which concerns the situational factors that influence people to be polite or not. Holmes further states that “context is a major influence on the expression of politeness…Politeness is always context-dependent” (1995:19, 21). Therefore, in examining politeness in a particular context, situations need to be considered.

Research Method

This study applied a descriptive qualitative design. According to Gay, Mills & Airasian (2012), the qualitative method deals with the collection, analysis, and interpretation of comprehensive, narrative and visual data in order to gain insight into a particular phenomenon of interest. In this research, the qualitative design was employed by the researchers to explore the strategies applied by the speakers in the research seminars in expressing politeness.

This study was conducted at the Graduate Program of one state university in Makassar in 2018. The researchers chose research seminars to be attended during one semester (effectively five months) to collect data. They recorded the research seminars and transcribed the recordings. The seminars lasted for approximately two hours, which was divided into three sections starting from the presentation of the research by the student who is going to conduct his or her research project, question session by the audience, and the last is question session by the supervisors and examiners. The researchers recorded several times until the intended data were obtained and saturated. Overall, the researchers recorded eight sessions of seminars and eight long transcripts of seminar discussions.

The data analysis applied the technique of Discourse Analysis, which is a kind of discipline in a linguistic study which is concerned with is “the study of language-in-use; the study of language at use in the world, not just to say things, but to do things” (Gee, 2011:9). It is “the study of what we humans do with language and how we do it” (Gee, 2018: ix). In this study, the discussion process in the research seminars was examined and explored to obtain significant data about the ways the speakers applied politeness strategies in the research seminars. These seminars provided the explorations of language uses in a particular context, which may bring a significant contribution to the process of analyzing the meaning and context as usually examined in doing discourse analysis.

Findings

This part discusses the strategies to be politely applied by the speakers of research seminars. They can be seen in the following extracts:

Being attentive

Extract 1

Presenter: Okay, directly to chapter 4, research findings and discussion. Okay, the rate of students reading comprehension in pre-test and post-test in the experimental group. Okay. In pretest for the experimental group, there are five students, or twenty percent of them include good classification, and there are fifteen students of them.

*Examiner: Jadi kalau presentasi, dimanage waktunya dengan baik**. Nah ini menarik ini…coba jelaskan kepada saya sebagai orang awam***
*(So, if you present, manage your time. **This is interesting…try to explain to me as commoners**)*

In extract 1, the presenter was explaining about her research. It took a long time for her to finish. One of the examiners was asking her to directly go to the main focus of the research that is the findings. From extract 1, the examiner was showing his interest with the works of the presenter's paper. It can be seen in the extract "***Nah ini menarik ini...***" ***(This is interesting)***. The examiner finally found an interesting part from the research. In order to show his interest, he asked the presenter to explain more about that part by saying "***coba jelaskan kepada saya sebagai orang awam***" ***(try to explain to me as commoners).*** This extract shows an example of strategies to be polite in the research seminar. By showing interest, the examiner was trying to pay attention to the discussed topic. It can lead to smooth interaction in the research seminar and therefore create polite interaction. Another example can be seen in the following extract:

Extract 2

*Presenter: Okay, thank you very much. I answer from the first question. First I lived in Monginsidi street number seven in Bantaeng. Okay, the second question, I know, aaa, **we know that** there are some students from senior high school Bantaeng from the village, but I take the sample from the class eleven of science one from the experimental group and class eleven science five from the control group.*

*Examiner**:** Yes, **we can see**. **She has strategies to improve the students' ability**. Okay, all right. Okay. I think that is all from the students.*

In the extract above, the presenter was answering questions from the examiner. It can be seen that she explained it clearly. In responding the presenter's explanation, the examiner was saying, "***She has the strategies to improve the student's ability***". In this statement, the examiner was confirming the answer of the presenter and stressed the excellent point of her explanation. It can be seen that the examiner was showing his interest in the presenter's ideas. In this way, the examiner was paying attention to the presenter, and therefore it can lead to a good flow of discussion in the seminar. Being attentive in the discussion as seen in extract 2 above contributes to polite interaction in the research seminar.

Using identity markers

Extract 3

Examiner: Did you compare it with other students who do not teach with the previous method?

*Presenter: **Sir, bisa pakai bahasa Indonesia?***
(Sir, can I use Indonesian language?)

In the extract above, the examiner was asking a question to the presenter. The presenter at the time got difficulties in answering using English. Therefore, he asked permission to use the Indonesian language instead of using English. He said, "***Sir, bisa pakai bahasa Indonesia?***" ***(Sir, can I use the Indonesian Language?).*** Here, it can be seen that the presenter was using a kind of identity marker; that is the use of ***Sir*** to address the examiner. This address term was used correctly based on the identity of the examiner. Since the examiner is his lecturer, higher in status and older, the use of ***Sir*** indicates that he was using in-group identity marker correctly. The use of this identity marker marked the polite interaction in the research seminar.

Extract 4

Supervisor: *Yeah, okay. Next, one more (raising her finger)*
Examiner: ***One more question. Di belakang. Jurusan apa Dek?***
(One more question. At the back. What is your program study, Dek [younger sister/brother])
Audience: *Matematika.*
(Mathematics).

In the extract above, the supervisor was giving the time to one of the audiences to ask questions. One of the examiners noticed one of the audiences who sat in the back row in the room who wanted to ask questions. That examiner said, "***One more question. Di belakang. Jurusan apa dek?***" **(*One more question. At the back. What is your program study, Dek?).*** In this sentence, he applied an address term from Indonesian language "***dek***" to address the audience which means younger brother or younger sister. That was meant to acknowledge the junior position of the audience. The participants of the seminar are not of the same age. The examiner used the address term "***dek***" in order to show how the examiner wanted to build a close relationship to the audience who were younger and had lower status than the examiner. The address term "***dek***" could show the intimate relations of the examiner and the audience. The use of this identity marker between the higher status person to lower status person could lead to polite interaction in that research seminar.

Using Native Speech

Extract 5

Examiner: *Is this the first or the second performance?*
Audience: *Kalau dikelas yang pertama, tapi kalau dibahasa inggris yang keempat*
(If in the classroom, I am the first, but if in the English Language program, I am the fourth)
Examiner: ***Ini satu kelas ki semua?***
(Are you all classmates)
Audience: *Ndak, ada yang lain.*
(No, there are others)

In the extract above, after the audience answered the examiner's questions, the examiner said, "***ini satu kelas ki semua?***" ***(Are you all from the same class?).*** This question was actually to cover all of the audience as participants in the research seminars. The word "***ki***" in the above extract was used as a form of address which was derived from the speakers' native language. The use of "***ki***" here was understood by all of the participants in the research seminars since most of them are from Bugis-Makassar language. This expression was trying to involve all of the audience. The use of "***ki***" also marked the polite terms of address covering all of the audience. The question of the examiner which used native term indicated that the examiner was trying to involve the audience. The use of native language became a way to soften the interaction. Another example can be seen in the following extract:

Extract 6

Examiner: *Okay, one more question. Satu lagi. Sudah aman barangkali di'? hahahah [laughing]. Okay, come on! Thanks.*
(Okay, one more question. One more. It may be safe, isn't it? Hahahah [laughing]. Okay, come on! Thanks)

Audience: *Okay, thank you.* ***Sebenarnya kita sekampuang*** *and I am very surprised that you are from Bantaeng. And of course, the first one. Where is your address in Bantaeng?* ***Dimanaki tinggal di Bantaeng?*** *Itu yang pertama. Kemudian yang kedua, the second is…*
(Okay, thank you. Actually, we come from the same village, and I am very surprised that you are from Bantaeng [one region in South Sulawesi]. And of course, the first one. Where is your address in Bantaeng? Where do you live in Bantaeng? That was the first. Then, the second is, the second is…

The extract above is the conversation between the examiner and the audience. After the presentation, the audience was invited to ask questions or comments. The audience in the above extract thanked the chance being given to him to ask a question to the examiner. In his question, "***Dimanaki tinggal di Bantaeng?***" ***(Where do you live in Bantaeng?).*** He was using a native term derived from Bugis-Makassar language. Like extract 5, the use of "***ki***" which was used to address the presenter was understood by all of the participants in the research seminars. The word "***ki***" in the above extract was used as a form of address which was derived from the speakers' native language, which was mostly Bugis-Makassar. The use of native language, in this case, can become a way to involve all of the participants, which can also become a way to be polite in the interactions among the speakers in the research seminars.

Reaching Agreement

Extract 7

Examiner 3: *Okay, what is actually…* ***do you believe that the method is effective to improve the students' reading skill?***

Examiner 1: ***Yakin? Yakin bisa meningkatkan?***
(Sure? Are you sure [it] can improve?)

Presenter: *Yes*

Examiner 3: *Ha? (asking for sure)*

Presenter; ***Insya Allah***
(Hopefully, God permits)

In the extract above, the examiner was asking a question to the presenter whether the method he was using could improve the students' reading skills that became a major concern in his research. The examiner asked, "***do you believe that the method is effective to improve the students' reading skill?***". This question was to invite agreement to the discussed subject. Another examiner also asked using the Indonesian language, "***Yakin? Yakin bisa meningkatkan?***" ***(Sure? Are you sure [it]can improve?).*** This question was also addressed to invite agreements from the presenter and expected that the presenter would do his best in his project. Finally, the presenter said, "***Insya Allah***" ***(Hopefully, God permits).*** This expression was usually expressed by Muslim people when expecting something good to happen. It can be seen in the conversation above that the examiner and the presenter were seeking a way to agree with each other. The conversation between the two examiners and the presenter was an effort to reach an agreement among them. It can become a way to minimize conflict and to reduce the unpleasant condition in the research seminars. By doing so, polite interaction can be maintained. Another extract below is an example of the speakers' effort to reach a consensus or agreement as a way to be polite in the research seminar interactions:

Extract 8

Examiner 2: ***Haa, itu bisa jadi perdebatan itu***
(Ouch, that can become a source of debate)

Examiner 1: ***Kalau saya janganmi pakai itu, dihilangkan saja, coret! Supaya tidak menimbulkan masalah.***
(If I were you, do not need to use that. Omit it. Cross it so it will not cause problems.

In the extract above, the examiner said, "***bisa jadi perdebatan itu***" ***(that can become a source of debate)***. The examiner stated that what is said by the presenter could lead to a source of debate or conflict. In this case, it can be implied that he was suggesting to avoid those things. In responding to this statement, another examiner was saying his suggestion: "***Kalau saya jangan mi pakai itu, dihilangkan saja, coret! Supaya tidak menimbulkan masalah*****"** ***(If I were you, do not need to use that. Omit it. Cross it so it will not cause problems).*** In these expressions, he was directly suggesting what to do to avoid the conflicting problems in the presenter' research. He then gave a suggestion. The ways the two examiners in this extract were to avoid disagreement. Their expressions were to reach a consensus or an agreement among the speakers so that the communication can run well.

Talking humorously

Extract 9

Supervisor: *Today, Ibu Nurhaerati from Bantaeng will present the result findings. The title is the implementation of Reciprocal teaching method sometimes we call it RPM reading comprehension of the second-grade students of SMA 2 Bantaeng. So, please present the points of your result findings no more than 15 minutes.*

Presenter: *Yes, Sir*

Supervisor: *Jadi jangan lebih dari 15 menit. Kalau perlu 10 minutes. Okey, enough. Times yours. Silakan.* ***diambil dimana itu menara mesjid? hahahaha*** *[laughing while pointing to the slide]*
(So, do not be over 15 minutes. If it is necessary, just use 10 minutes. Okay, enough. Time is yours. Please. Where did you get the mosque tower hahahaha [laughing while pointing to the slide])

In extract 9, the examiner opened the seminar by giving a brief introduction about the presenter. Before giving the time to the presenter, he was commenting on the picture in the power point presentation of the presenter. At the slide, there was also a picture of the mosque. The examiner asked, "***diambil dimana itu menara mesjid?***" ***(where did you get the mosque tower?).*** That question was not related to the topic of the presentation. It was only a way of joking by the examiner to minimize the tension in the opening of the seminar. Usually, the seminar tends to be very stressful for the presenter and the audience. However, the joke expressed by the examiner was used to cheer up the situation. It can be deduced that by talking humorously can cause laughter among the participants and it is a way to maintain a harmonious atmosphere, therefore can become a polite interaction.

Extract 10

Examiner 3: *Okay, thank you. So far. You have answered the personal questions.* ***Mungkin pak… mau cari tahu apakah ibu sudah punya anak? Anaknya sudah gadis memang yaa? sudah kuliah disini? S2? Laki-***

laki S1? Perempuan S2? Ada disini barangkali ya? Di bahasa Inggris?
(Okay, thank you, So far. You have answered the personal questions. Maybe Sir... [I] wanted to find out if she already had children? Has your daughter already been studying here? S2? Your Son is in undergraduate? Your daughter is in the graduate program? Are they in English Department?)

Audience: *hahaha [laughing]*

The same case can be seen in extract 10, where the examiner also asked questions to the presenter which caused laughter from other participants. The questions were not related to the topic. Those were expressed only to cheer up the situation and to avoid the stressful condition of the seminar. Hearing those questions, most of the audience laughed at the time. The way the examiner asked those questions functioned as the way to maintain good communication in the class, and therefore, created polite situation and interaction in the research seminar.

Softening Request

Extract 11

Supervisor: *Okay, the third question, sebutkan namanya ya. Saya hafal nama tapi tidak wajahnya, tapi. You say your name, please?*
(Okay, the third question, mention your name yah. I memorize the name but not the face, but. Say your name, please?)

Hardianti: *Assalamu Alaikum wr.wb. thanks for the opportunity, my name is Yanti.* ***How could one be a little bit curious about your research because the title shows and tells? So, could you tell me or all of us here****, what do you do or did during your research? What the students do, so because of the questionnaire, the unmotivated students become motivated. So, I am curious about the process of collecting the data.*

In extract 11, the chair of the seminar, in this case, the supervisor, asked the audience to ask questions. In asking the audience to ask, he said, "*Ya say your name, please?.* The use of "***please***" at the end marked the indirect way of asking the audience to mention her name. in the next turn when Yanti was given a chance to ask a question, she also said, "***How could be, I little bit curious about your research because of the tittle show and tell. So, could you tell me or all of us here***". In these comments, Yanti was asking a question to her fellow friends. However, she was trying to be indirect by using "***could***", "***a little bit***" which marked her indirectness. Therefore, from the above extract, it can be identified that both speakers, the chair and the audience, employed an indirect way in asking questions. Another extract below is an example of the ways to soften their requests.

Extract 12

Supervisor: *Okay, Wahidah.* ***Well, now I would like to invite for comment and question from participants first. Please*** *(looking at the audiences), who wants to say something or ask questions to Wahidah?*

In extract 12 above, the chair gave a chance to the audience to ask questions. Instead of pointing the audience directly, he used indirect way by saying, "***I would like to invite for comment and question from participants first.***" which is an indirect way of asking the audience to do something in the research seminar. He also said "***please***" while looking at the audience. It can be seen that the way the chair was trying to indicate his politeness to the audience and also to reduce the stressful feelings for the presenter due to the question-session in the research seminar, one of the parts of the seminar which was something frightening for the presenter.

Applying small talks

Extract 13

Examiner: *Wah, ini temannya semua ini?*
(Ouch, are you all friends of the presenter?)

Audience: *Yes, Sir!*

Examiner: *Okay now, who is the next (inviting more questions from the audience)?. Silahkan bertanya. Okay, come on!.* ***Biasanya Ibu Yati itu semakin sulit pertanyaanx semakin disenangi. Ahhahahah*** *Okay, silahkan!....*
(Please ask. Okay, come on! Usually, Ibu Yati likes the questions which are more difficult. Hahaha [laughing]. Okay, please!

In extract 13, the chair was also giving a chance to ask questions to the audience. Before giving the time to ask, the chair said, "***Wah, ini temannya semua ini?" (Ouch, are you all friends of the presenter?).*** This question implied that questions to the presenter might be minimized since all of the audience is the presenter's friends. The chair also said, "***silakan***" (please). It also indicated the indirectness of the chair. He also said, "***Biasanya ibu nurhaerati itu semakin sulit pertanyaanx semakin disenangi*" *(Usually Ibu Yati likes the questions which are more difficult)***. It can be seen that the way the chair was to reduce the stressing condition caused by the question-session in the seminar. Those expressions by the examiner were to create small talk, in order to build up a polite condition before asking questions. Another example can be seen in the following extract:

Extract 14

Supervisor: Oh, Ya. Silakan! Okay, come on, Silakan! Arif? [looking to Arif who was raising his hand to ask a question]
(Oh yes, Please. Okay, come on. Please. Pak Arifin?)

Arif: ***I do not have a question. I just need advice from her***. *How are you Mrs. aaa, ibu Nur? It is not a question. I just need advice from you, I know you are not only full-time students, but you are also working as a mother and also take care of a husband. I just need your advice, about your planning management. How you can arrange to do school, do your thesis, and you are the first one in the class can you now. You can beat the younger students who just studied and full-time students, but most of them even do the profession, they have not done yet. I just need aa. How do you manage, handle your study management? Thank you.*

Examiner: *It is not a question, it is comment. Ya silakan!. Ini menarik ini, apalagi kan Pak Arifin butuh nasehat.*
(It was not a question. It was a comment. Yes, please! This is interesting. Especially because Arif needs advice

Presenter: *Advice for you or for me?*

Audience: *Hahaha [laughing]*

In the extract above, one of the audiences was given a chance to ask questions. However, Arif did not want to ask questions. He said, "***I do not have a question. I just need advice from her***". In this way, Arif was trying to build up a topic for communication to the presenter. It was not related to the topics since the aim is to create interaction. Those kinds of interaction were only a small talk in the research seminar as a way to smooth the interaction, and therefore it can minimize the stressful condition among the participants. In the seminar, usually, the presenter was so frightened at questions. However, by asking for advice instead of asking questions, Arif had made such a way to reduce the hard condition of the research seminar. It can be seen from this extract that the speaker, as well as the presenter, was trying to maintain the flow of the conversation in the research seminar by applying a small talk.

Asking for Clarity

Extract 15

Examiner: *Anda penelitian apa itu? Discussion? Itu ada teacher-students interaction..itu apa/ practice, production atau presentation?*
(What kind of your research? In the discussion, there was a teacher and student interaction. What is that? What is practice, production, or presentation?)

Presenter: *Kalau saya amati ini,--Kalau saya amati ini masih- masih tahap presentasi, Prof.*
(If I examined this, this is still in the phase of presentation, Prof)

Examiner: *Apa itu definisi presentasi?*
(What is the definition of presentation?)

Presener: *Guru memberikan materi baru kepada peserta didik… memperkenalkan materi baru kepada peserta didik*
(The teacher gives new materials to students, introducing new materials to students)

Examiner: *Jadi apa metode guru mengajar yang kamu teliti? Apa kesimpulannya*
(So, what kinds of methods are you investigating? What is the conclusion?)

Presenter: *Belum terlalu maksimal dalam pengaplikasian pengajaran*
(It is not too maximal in teaching)

Examiner: *Belum maksimal?*
(not maxminal?)

Presenter: *Iye, kalau untuk*
(yes, if it is…)

Examiner: *[Apa ukurannya maksimal?*
(What is the measurement of being maxmimal?)

Presenter: *Iye?*
(Yes?)

Examiner: *Yang maksimal itu seperti apa?*
(The maximal one is like what?)

In the extract above, one of the examiners was communicating with the presenter about the implementation of the method which becomes the focus of the research. The examiner was asking several questions which aim to lead the presenter in finding the good focus of the research. The questions like "***Anda penelitian apa itu?***", "***Apa itu definisi presentasi***", "***Jadi apa metode guru mengajar yang kamu teliti? Apa kesimpulannya?***" aimed to help the presenter to gain the focus of the research. These questions were not trying to embarrass the presenter, instead, help the presenter in order that he could explain his main research focus. These kinds of questions were categorized as negative politeness. The same case can also be seen in the following extract:

Extract 16

Examiner: *Tadi dia tanya naturalness itu dilihat dari mananya*
(Just now, he asked about naturalness. Where can it be seen?)

Presenter: *Hmm..*

Examiner 1: *Ya, ini kan 'dia bilang tidak cantik', apakah harus diterjemahkan menjadi 'she is not beautiful'.*

(Yes, here he said "she is not beautiful", should be translated like that?)

Presenter: *Is included ee [accuracy]*
Is [it] included inaccuracy?

Examiner 1: *[Kan banyak bahasa lain], ya ada bahasa lain.*
([There is another language, isn't it?] there is another language for that)

Presenter: *ee kalo naturalness ee differs from the culture may be*
(Naturalness may be different from culture to culture

Examiner 1: *Dia dari aspek budaya..apakah orang Indonesia dalam menyatakan sesuatu itu harus selalu berterus terang atau toh,*
From the cultural aspect, are Indonesian always saying directly?)

Examiner 2: *Tadi saya mau ingatkan kalo naturalness nya tadi itu..yang apa tadi?*
(Just now I reminded that naturalness is ...what is it again?)

Examiner 1: *[Harus ada konteks budaya]*
(There should be cultural context)

Examiner 3: *[Ya harus ada konteks budaya disitu]*
(Yes, there is a cultural context there)

In the extract above, the examiner also asked several questions to the presenter. It can be seen that the questions addressed to the presenter were used by the examiner to elicit the information in order to help the presenter. When the examiner was asking about being natural as the requirement of the qualitative research process in collecting data, in fact, the examiner was also explaining and exemplifying by some other facts such as comparing it to the culture. Other examiners were also giving comments to give a clear explanation to help the presenter. Therefore, it can be seen that questioning strategies applied by the examiners in this extract were kinds of negative politeness which aimed to maintain the flow of the conversation. In fact, the questions were not to impose the presenter but to help the presenter gain a clearer insight into his research project.

Another type of negative politeness applied in the research seminar is apologizing. One of the examples is seen in the following extract:

Expressing Regret

Extract 17

Audience: *How about the questionnaire? I want to ask about the resource?*

Presenter: *Resource?*

Audience: *Iya*
(yes)

Presenter: *I got from Alrabai in 2014 .. I do not put here,* ***Sorry*** *..This one is Alrabain 2014*

In the extract above, the presenter was saying "***sorry***" when she realized the mistakes she made when answering the question from one of the audiences. It indicated that the presenter was trying to maintain the flow of the discussion by apologizing. In the seminar, the presenter needs to be well-prepared, and therefore, he was responsible for maintaining the flow of communication. Expressing regrets by apologizing in this extract was used by the presenter in order to be polite and to reduce the negative impact of her mistakes. Another example can be seen in the following extract:

Extract 18

Examiner: *Begitukan? Karena kalau guru atau dosen diwawancara apakah bapak ini, ya ya, apakah? Oh oh sure so itu mau dibuktikan di classroom* *apakah benar apa yang di katakan itu dia lakukan because teachers, **sorry** teacher not only do what they say kalau kita diwawancara itu semua jawaban bagus, pasti hebat tapi kalau sudah dipraktek belum tentu ya sudah cocok itu saya setuju kamu harus pake apa namanya dua itu untuk e: membuktikan kemudian dilengkapi lagi dengan e: apa ini (questionnaire yah?)*

*(Like that? if teachers or lecturers are interviewed, is this? Yes, yes? Oh, sure, that must be proved in the classroom, whether what he said [is true or not], because [I am] **sorry**, teachers sometimes did not do what they said, if they are interviewed, all of the answers are good, always good, but in practice, not always good, yes, it is right. I agree you need to use, [those two instruments] to complete it again with, what is it, a questionnaire.*

Presenter: *Yes sir*

In this extract, expressing regret was done by the examiner. At the time, he was explaining about the possibility of differences between what teachers usually do in the class and what teachers usually say. He said, "***apakah benar apa yang di katakan itu dia lakukan because teachers, sorry teachers not only do what they say kalau kita diwawancara itu semua jawaban bagus, pasti hebat tapi kalau sudah dipraktek belum tentu…***" ***(Whether what he said [is true or not] because I am sorry, teachers sometimes did not do what they said, if they are interviewed, all of the answers are good, always good, but in practice, not always good)***. These expressions were negative comments about the facts about the teachers in the class. When the presenter said that he had interviewed, the examiner was suggesting the presenter observe too in order to get accurate data because sometimes what teachers said in the interview was not always true. However, in saying the reasons, the examiner used the word "sorry" in order to minimize his negative response. This apologetic term was used to create polite interaction over his critics.

Discussion

Eighteen extracts had been discussed above showing the politeness strategies applied by speakers in research seminars. Speakers in this research seminar include the examiners and supervisors, in which one of them acted as moderator, the presenter, and the number of students who become the audience of the seminars. Findings show that the speakers in the research seminars applied several strategies in expressing politeness such as being attentive, using identity markers, using native speech, reaching consensus, talking humorously, being indirect, asking for clarity, and expressing regrets.

The first strategy was by being attentive. The speakers, especially the supervisors and the examiners, were trying to show their interest in the presenters' topics. In the two extracts (extract 1 and 2), the examiners positioned themselves as persons who were interested in the topics of the presenters. Although the topics of the presenters, which mostly tended to repeat the previous studies that had been conducted by other students before, the examiners were trying to show their interest in the topics of the research. Showing interest is a strategy to enforce politeness. As stated by Holmes (1995), being polite can be by being responsive, active listeners, giving support and encouragement to their conversational partners. In the study conducted by Jung (2005), showing interest can become one of the solidarity enforcement. This strategy functioned a lot like the way to maintain politeness in the interaction.

As the second strategy, this study found the use of identity markers in the forms of address forms (extract 3-4). The address form of ***Sir*** by the presenter to the examiner marked the notice of the social status of the examiner by the presenter. Here the presenter was showing high respect to social status. Conversely, one of the examiners used an address term of ***dek*** to address the audience. Here the examiner, regardless of his high status, he used a very intimate address term to the audience. By referring to Brown and Levinson (1987), these address terms were known as "in-group identity markers" which aim to minimize the distance between speaker and hearer and to reduce the hearer's disappointment by expressing friendliness. In his study in Javanese society, Susanto (2014) also found that address term is used "to designate the person they are talking to or to show the possession of formal and informal manners" (p. 140). Salifu's study (2010) also confirmed that appropriate address terms would function to build and maintain valued social relations including power and solidarity among in face-to-face interactions in Dagbanli, Ghana. The students in this study used these address terms to show their politeness to the different interlocutors during the presentation.

The third strategy, using native speech, was also able to create polite interaction in the research seminar. As observed in extract 5 and 6, the use of "ki" derived from the speakers' native language which was also understood by other participants could become a symbol of claims for similarities of identity. A study by Jung (2005) also pointed out that using terms of own language can become an important strategy to enforce solidarity among the speakers. The use of this native language as a polite marker was also noted in the study of Yannuar, Iragilianti, and Zen (2017) who studied the use of Bòsò Walikan Malang which was used to demonstrate the speakers' linguistic politeness. This study had also proved that using expressions derived from native language can be used to encode politeness.

Findings also show the tendency of the speakers to reach a consensus as can be seen in extract 7 and 8. This fourth strategy helped the focus of the seminar whose aim is to present arguments for the research project; there is a big potential to have a disagreement. However, findings in this study show that the speakers tried to encourage agreements. Holmes (1995) had noted that being polite can be by agreeing and confirming points made by their partners, elaborating and developing their partner's points from their own experience, disagreeing in a non-confrontational manner. Azis (2017)'s study supported this act of being polite. It was found that agreements are used to support the hearer's positive face, by directly agreeing with the previous speaker, building upon the previous speaker's turn, completing and repeating part of the previous speaker's utterance and giving positive feedback. By those ways of agreeing, students can show their politeness. The speakers in this study also used several ways of agreeing in order to minimize conflicts in the research seminars which can lead to polite interaction in the research seminars.

The fifth strategy was by talking humorously. The examples can be seen in extract 9 and 10 upon comments which were mostly serious due to the discussed topics. The speakers, especially the examiners, were trying to invite jokes in order to minimize the critical tension among the participants. As seen in those two extracts, jokes were made by the examiners. These functioned well to minimize conflicts during the teaching process and thus create smooth interaction. Humor in the form of jokes primarily acts as a channel of solidarity when it functions through friendly teasing and boundary marking, highlighting similarities or shared knowledge and disclosing of personal stories to the team members (Omar, Jan, 2013). It is also related to what Baldwin (2007) said that humor is a social tool that provides an effective way to reduce psychological distress, communicate a range of feelings and ideas, and increase relationship. Minimizing conflict by using humor for the sake of solidarity will lead the speakers in the research seminar to promote the smooth flow of the interaction, which leads to politeness.

The sixth strategy was by applying softened requests. These can be seen in extract 11 and 12. One of the strategies was by using "please". According to Achiba (2003:133) by adding a politeness marker *"please"* to a request, a speaker can signal politeness and elicit cooperative behavior from his or her addressee. Using "please" in interaction can also signal indirectness which is a part of being polite, according to Brown and Levinson (1987). A study by Sattar, Lah, and Suleiman (2011) had also proved the importance of being indirect in their refusals especially in the way they acted toward the requests.

The seventh strategy is by applying small talk. It was found that conversation in research seminars applied small talk as a way to encode politeness (extract 13 and 14). Several studies had observed the function of small talk in communication. Mullany (2006), for example, had found that small talk is a strategy to create solidarity/collegiality, as an in-group identity marker, and also as a device to place social distance, especially by women. In the same vein, Pullin (2010) found that small talk may be of particular value to speakers of business English as a lingua franca (BELF) in allowing them to develop solidarity, despite linguistic and cultural differences, and thus increase the likelihood of avoiding or successfully overcoming communication problems. This shows that small talk can become a potential strategy to promote harmony in conversation, which can lead to polite interaction.

The eighth strategy was dealing with the use of questions. Questioning will potentially lead to face threatening acts. Athanasiadou (1991:119) had also confirmed that in asking a question, a speaker intends not only to get information or to communicate an experience or an event but also to impose his influence or his hearer or to undergo the hearer's influence. Questions carry messages about relationships (about status, i.e., assertions of status and challenges to status. Questions, according to Brown and Levinson (1987) can be face-threatening acts; however, questions asked for reasons lead to negative politeness. As seen in extract 15 and 16, these questioning strategies were used by the audience and the examiners. However, the ways of addressing questions were aimed to help the presenter to focus on their research. Therefore, those questionings were able to maintain the flow of communication and create polite interactions in the research seminar.

The last strategy, the eighth, found in this research seminar, was the use of apologetic terms to express regrets (extract 17 and 18). As a place of communication to argue, research seminars are potential in making conflicts among the speakers. Studies by Bataineh, Bataineh (2006), Nureddeen (2008), Shariati, Chamani, (2010), and Banikalef, Maros, Aladdin, Al-Natour (2015) had also observed the crucial functions of apologies, in which one of them is to maintain the flow of the conversation in order to create polite interaction. In this study, apologies were used by the presenter to correct their mistakes. Apologies were also used by the examiner to minimize their arguments which might be impolite.

All of those strategies applied in this research seminar settings show that speakers are willing to maintain politeness in the interaction. The application of those polite strategies was triggered by the significant functions of the seminar as a place to build good ideas. These functions, as observed previously by Wallner and Latosi-Sawin (1999), Basturkmen (2002), and Aguilar (2004) can be fulfilled by applying politeness strategies.

The important finding in this study is about the challenges of social status, especially the examiners. It is in accordance with the power relation defined by Brown and Levinson (1987), in which power is an asymmetric social dimension of relative power. In the view of politeness and face discussed above, power challenge is very influential. As examined in the research seminar context in this study, the supervisors and the examiners had a prominent authority upon the presenters, and the audiences since most of them are the lecturers of the audience and the presenters. Due to the high social status of the examiners, asymmetrical expressions might be overused. There is also a high tendency to use of politeness strategies because the speaker is aware of and respects the social distance between him/her and the hearer.

In this study, several strategies were applied by the speakers with different social status in order to create mutual respects among the speakers in the research seminars. Presenters employed a high degree of politeness strategy with great respect when they had conversation or interaction with both supervisors or examiners in research seminar settings. The speakers also applied several strategies to be indirect and to minimize the imposition upon the hearers. They were also apologizing. Besides, their questions were addressed to help the hearers. All of those strategies were applied in order to satisfy the hearer's negative face, which according to Brown and Levinson (1987), the basic want to claim territory and self-determination. These negative politeness strategies might cause some social distance or awareness in the interaction. This is because, in the research seminar context, speakers have different social status. A study by Kousar (2015) also shows that the speakers might prefer using negative politeness in the interaction due to the unequal social status of the addressee.

Regardless of this fact, as can be seen in several extracts, intimate address form was used (extract 4), agreements were provoked (extract 7 and 8), and some were trying to trigger jokes to minimize the stressful condition in the seminar. All of these strategies aimed to promote harmony among the speakers in the research seminars. It is in line with Brown and Levinson (1987) who stated that the positive politeness is oriented to satisfy hearer's positive face. It means that speakers kindly show his appreciation, approval, interest and also familiarity with hearers. The ten extracts analyzed in this study show that speakers in the research seminars are willing to satisfy the hearers' positive face by showing interest, using in-group identity markers, promote agreement, and invite jokes in order to build a good flow of communication.

Therefore, there is a big potential of the supervisors and the examiners to influence other interlocutors, especially the presenters and the audiences. Findings from this study, however, show that in Indonesian research seminar context, the need to promote a balance between harmony and authority is a precedent choice. Building harmony in the sense of solidarity proposed by Brown and Gilman (1972) is regarded as a reciprocal relationship characterized by similarities "that make for like-mindedness or similar behavior dispositions". People who are in a solidarity relationship can be expected "to share a similar worldview, to feel comfortable with each other, to find social interaction mutually enjoyable, and to be inclined towards friendship" (Brown and Gilman, 1972, p. 258). In this study, the speakers, especially the supervisors and examiners, have potentials to exploit their authority since they are supervisor and examiners. However, as seen in the extracts, their expressions, either positive or negative politeness tend to prioritize salutations and mutual sympathetic understanding which lead to solidarity or harmony among them. Vinagre (2008), for example, stated that "fostering closeness, solidarity, and cohesion becomes the priority to be achieved". Another study by Adel, Davoudi, & Ramezanzadeh (2016) found that positive strategies were employed as signs of a psychologically close relationship, reciprocity, and friendship in a group.

Conclusion

This study has examined the potentials of balancing harmony and authority in the research seminars context. It was found that several strategies were applied in order to maintain the flow of communication and to create polite interaction. The main purpose was to promote a balance between authority and the harmony among the speakers in the research seminars. In this study, it was observed that the speakers especially the supervisors and examiners were trying to minimize conflicts during the interaction. Most of their expressions were trying to give valuable input for the presenters and the audience. Therefore, it can be concluded that regardless of the social status differences among the speakers, interactions in the research seminars will

tend to promote a balance of harmony over the authority in the forms of politeness strategies.
These findings provide valuable input in terms of communication studies in educational settings. The findings of this study are also expected to contribute significantly to the literature of politeness research in the Asian context, particularly in Indonesia. However, further studies need to be conducted in terms of politeness practices in other settings in Indonesian contexts.

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Efficiency of teaching English vocabulary and grammar on the basis of assignments in IELTS format

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Abstract
This paper investigates the effects of teaching English vocabulary and grammar to EFL learners through the assignments in IELTS format. The authors designed a computer-based test to evaluate the efficiency of teaching English vocabulary and grammar on the basis of assignments in IELTS format. A pre-test and a post-test were the main instruments used for data collection. The participants of the study were made to do a post-test to assess their performance based on the vocabulary and grammar learning through the tasks in IELTS format. The results of t-test for correlated data proved that the training produced a positive effect on the EFL learners' results.
Key words: vocabulary teaching, grammar teaching, grammatical structures, vocabulary acquisition

Introduction

The reform of the education system as a whole and the transformation of higher education are very closely related to those alterations that take place in the country’s social life, as they directly reflect the trends of society development.
Modern Russia, which has entered the international education area, is targeted at improvements in the education system, the adaptation of national characteristics of higher education to international standards and training standards. The modernization of the education system is accompanied by significant changes in the pedagogical theory and organization of the educational process aimed at implementation of innovative approaches to teaching and learning that ensure the possibility of integration of international educational standards into the education system of the Russian Federation on the basis of full-fledged relevant partnership and cooperation.
Education innovations are reflected in the integral components of the learning process: curriculum, teaching methods and the teaching process itself. Understanding the type of learning styles formed enables teachers to design materials for courses so that they are equally well understood and assimilated by all students (Kubrushko et al., 2018). The strategic goal of the national education system is to make qualifications obtained in Russia recognized worldwide, to give graduates of Russian universities, as well as young scientists and graduate students, the opportunity to continue their education or improve their qualifications in foreign educational institutions.
The development of international cooperation in the economic and political fields, the international character of scientific activity, and the collaboration of higher education institutions raise the question of improving the quality of foreign language teaching at higher education institutions. It is evident that even if a graduate or a postgraduate student has proper professional training, the degree of effectiveness of international educational exchange programs or global publication activity depends directly on the level of the language communicative competence. This competence is best developed in the context of activities or tasks where a foreign language is used for real purposes, in other words, in practical applications.

According to the Federal State Educational Standards (2009a, 2009b), students should acquire the following competencies in the field of knowledge of a foreign language:

– at the bachelor level: the ability to communicate in oral and written forms in the Russian and foreign languages; readiness to work in an international environment

– at the master level: readiness for oral and written communication for solving professional problems.

There are some approaches such as individual, systemic, communicative that offer certain ways of learning the framework of categories and concepts. However, the insufficient level of knowledge of English grammar and vocabulary, which can be observed in practice among undergraduates and graduates of non-linguistic higher education institutions, hampers the development of foreign communicative competence and reduces the adequacy of the perception of international academic literature, regardless of the methods used in teaching.

Thus, IELTS tests offer students to demonstrate how grammar and vocabulary material studied during the classes can be implemented in practice, and this is the primary task of the competency-based approach.

Literature Review

The Importance of Vocabulary and Grammar

It is traditionally thought that «… grammar has primacy over vocabulary. Vocabulary items were just vehicles to explain grammatical structures. … in most traditional textbooks, grammar comes first, and it is only later that reading and vocabulary are introduced» (Rhalmi, 2016). On the other hand, vocabulary acquisition plays a crucial role in EFL teaching because a learner with insufficient vocabulary will not perform well in every aspect of language itself. Widdowson (1990) suggests reversing the traditional pedagogic dependency, beginning with lexical items and demonstrating how they should be grammatically modified to be communicatively effective as «teaching which gives primacy to form and uses words simply as a means of exemplification actually denies the nature of grammar as a construct for the mediation of meaning». His more natural and more effective approach permeated the fact that vocabulary is the basis for the development of the four fundamental skills of language learning: reading, listening, speaking and writing. A leading linguist researcher Nation (1990) argues that «Vocabulary is not an end in itself. A rich vocabulary makes the skills of listening, speaking, reading, and writing easier to perform». By and large, vocabulary helps students understand others or express their ideas.

With regard to vocabulary acquisition, Wilkins (1972) claims that «. . . while without grammar very little can be conveyed, without vocabulary *nothing* can be conveyed». According to Lewis (1993), «fluency does not depend so much on having a set of generative grammar rules, as suggested by Chomsky, and a separate stock of words as on having rapid access to a stock of lexical chunks. In the lexical approach, lexis is central in creating meaning, and grammar plays a secondary role in managing meaning». Once students develop greater fluency and expression in English, it is essential for them to learn more productive vocabulary and to build their own personal vocabulary learning strategies. To put it differently, EFL teachers should encourage students to develop their stock of phrases and spend less time explaining grammatical structures. A large number of vocabulary items is a must for reading and presumably listening ability. It is evident that an insufficient number of familiar vocabulary items cause a problem in reading activities as the linchpin of any interpretation of the meaning of any text, without question, is the lexicon. Reading a text with most of the words learners are unfamiliar with makes it difficult for them to understand it as the lexicon is a major contributor to meaning.

It has been suggested that students often intuitively recognize that vocabulary is dominant in language acquisition. Schmitt (2010) claims that learners prefer carrying around dictionaries to bringing grammar books. Vocabulary teaching is aimed at assisting students to understand and communicate with others in English.

English vocabulary is complex, with three main aspects related to form, meaning, and use, as well as layers of meaning connected to the roots of individual words (Nation & Meara, 2010). Teaching vocabulary is not just about words; it involves lexical phrases and knowledge of English vocabulary and how to go about learning and teaching it.
Despite the fact that in a traditional teaching grammatical concepts are taught first, and then lists of key vocabulary are presented separately, grammar and vocabulary are interconnected. Hunston, Francis and Manning (1997) suggest that all words have patterns and that teachers should emphasize these patterns as a way of spurring the four crucial aspects of language learning: understanding, accuracy, fluency, and flexibility. Patterns contribute to the teaching of both grammar and vocabulary. They can form a part of any syllabus, but are most logically associated with a lexical syllabus».
Thus, the language should be considered in conjunction with the various components that make up one whole. Believing that grammar should have supremacy over other components is a mistake that needs to be corrected if we want to accurately describe how the language works and how it should be taught.

Assignments in IELTS Format Containing Relevant Vocabulary and Grammar
The analysis of the literature and Internet resources on this topic showed the availability of sufficient language resources for preparing for IELTS exam, as well as a large amount of information covering the format of this international exam. In this regard, it is advisable to be familiar with IELTS format, highlight its features, and also consider assignments in IELTS format containing relevant vocabulary and grammar.
The International English Language Testing System (IELTS) is an English language proficiency test that serves as a gatekeeping mechanism for students to enter an international university in the many European countries where English is used as the language of teaching, studying and communicating. The test results are reported on a band scale of 1 to 9; 1 is the lowest score, and 9 is the highest one. It comprises reading, writing, speaking and listening sections.
Multiple factors influence the candidates' success in attaining the best results. However, one particular influence is the ability to demonstrate correct and appropriate grammar, the use of a wide range of sentence types, including some complex sentence types in both speaking and writing; strong vocabulary knowledge.
Insufficient vocabulary is indeed a serious problem for most students. It complicates their listening, reading, writing, and speaking, which is the reason why much attention is given to expanding their lexicon. One of the aims of the Reading Module, therefore, is to enrich learners' vocabulary (Smirnova, 2016).
The fundamental aspects of expanding vocabulary putting in place, a principled approach have been investigated by Jelena (2018). Milton and Alexiou (2009) studied the importance of placing back into the framework vocabulary size measures to help to make the framework more robust. The skills-based criteria have the virtue of making the framework flexible and highly inclusive, and almost any course, textbook or learner should be able to find a place in the system. However, the penalty for such flexibility is that the levels become imprecise; it is often possible to place learners or textbooks at several of the CEFR levels. This potentially devalues the framework and diminishes its usefulness. Petrichtcheva (2014) recommended implementing modern technologies in teaching vocabulary for IELTS. Teachers can utilize resources to tailor individual lessons while providing a platform that can assist in delivering and monitoring such lessons to a group of learners greater than a few individuals. Teachers also allocate time to practice topic-based vocabulary, emphasizing pronunciation and stress. Classes can be held in special language laboratories, where students have an opportunity of working in pairs (with the teacher monitoring electronically) or can record their verbal responses for further analyses, as well as

interact via microphone with groups of classmates, or the teacher individually. Such a facility allows exposure to a degree of authentic speech in a safe environment. Ivanova, Ivanov and Lyashenko (2017) proved the efficiency of introducing various thematic tasks that facilitate students' involvement into the work related to writing in the IELTS format: studying the collocations and completing the sentences; sentences' transformation using derivatives/synonyms/antonyms; finding the correct/incorrect words in the sentences; using the phrases in the paragraph; completing the sentences with the expressions of quantity/preposition/relative pronoun/collocations etc.; matching the expression to the definition.

Lynch and Anderson (2013) focused on the key areas of English grammar that were needed to express the ideas correctly and appropriately in academic writing. Those areas included the primary distinctions of meaning in the verb tense system, the use of modal verbs to express degrees of certainty and commitment, and alternative ways of grouping and ordering written information to highlight the flow of the argument. Ashmarina and Abdullaeva (2017) found out that the authors of IELTS textbooks included mainly grammar exercises to master students' skills of using accurately linking words, passive voice, relative clause and conditionals. Verma (2016) proposed the use of a translation method as a tool to help students learn English in the multicultural environment and strengthen their language competence.

Based on these investigations we developed a computer-based test to control students' vocabulary and grammar level and the guidelines for teaching English vocabulary and grammar on the basis of assignments in IELTS format.

Methodology

The following methods have been used in our research: theoretical (analysis of pedagogical, scientific and methodological literature on the topic of study, generalization, using inductive reasoning, hypotheses or preliminary generalizations, system analysis and synthesis, comparison, analogy, classification); empirical (observation, computer-based test was designed to test efficiency of teaching English vocabulary and grammar on the basis of assignments in IELTS format). To prove the significance of the results we conducted a t-test, using an online calculator.

The test was developed by applying the following rules:

- The test task should be set clearly, avoiding ambiguity
- All test tasks should be aimed at monitoring the effectiveness of learning grammar and vocabulary
- One task test is focused on checking only one aspect of knowledge
- The test task should not reflect the subjective view
- The test task should not contain generalizations such as "always," "sometimes," "never," "ever."
- Such variants of answers as "Yes," "No," "All the answers are correct," "All the answers are wrong," "No correct answer," "No wrong answer" are forbidden
- There should be no unintentional prompts in the tasks and the sample answers. They help to guess the right answer without having sufficient knowledge and skills. It is necessary to exclude all verbal associations that facilitate the choice of the correct answer by guessing.

The computer-based test includes different types of assignments to check the level of English vocabulary and grammar (Table 1).

Table 1: Types of test-based tasks: characteristics

Types of test-based tasks	**Methodological Features**	**Examples**
Open-ended	• have a range of appropriate responses • take longer to complete • assess a range of knowledge and skills • provide information about problem-solving strategies and thinking • enable learners to demonstrate higher levels of understanding	Q: Guess the word from the definition. The first letter of the word is given. S: Objects, especially very old objects, of historical interest are defined as a ###. +: artefacts
Closed	• have one correct answer • can be completed quickly • assess one specific piece of knowledge, or a particular skill or procedure • provide limited information about student thinking • provide limited opportunity for students to demonstrate higher levels of understanding	Q: Choose the best word to complete the sentence. S: The population … for developing countries are predicted to decrease over the next 50 years. -: levels +: figures -: quantities -: amounts -: numbers
Matching	• have one correct answer • can be completed quickly • assess logical thinking • check the associative knowledge (knowledge of the relationship between definitions and facts, authors and their works, forms and content, essence and phenomena, the relationship	S: Match the adjectives with their definitions. L1: dynamic L2: hard-working L3: supportive L4: talkative L5: wise L6: R1: active, energetic, forceful R2: characterized by hard work and perseverance R3: to help someone believe they can do something R4: friendly and open and

	between various objects, properties, laws, formulas, dates) • enable learners to demonstrate higher levels of understanding.	willing to talk R5: having or prompted by wisdom or discernment R6: showing concern for the rights and feelings of others

The system allows us to group different types of tests into different source sets, with different tasks of test and separate them into different test tasks.
The validity of the Computer-based test was checked by the specialist of the Testing Center of the university to assure that the tasks designed correspond to the purpose of investigation. A special application form was filled in and given to the Testing Center to avoid any technical problems during the test. The application form contained time, date and description of the test (Table 2).

Table 2: Test Description

Section	Subsection	Theme	Number of questions on the theme	Number of question s given on the theme
Control Character of the 1st level – V1:	Control Character of the 2nd level – V2:	Control Character of the 3rd level –V3:		
Theme 1 IELTS Basics			47	0
Theme 2 Writing task 1	2.1 Introductory sentence		20	0
	2.2 Overview		10	0
Theme 3 Grammar	3.1 Prepositions	3.1.1 Matching	20	0
		3.1.2 Multiple choice	28	0
	3.2 Types of adverbial clause		17	0
	3.3 Phrasal verbs		10	5
	3.4 Negative affixes		25	10
	3.5 Used to, would and be/get used to		21	5
	3.6 Verb Tenses		17	5
	3.7 Conditionals		16	5
	3.8 Dealing with figures		8	0
	3.9 Relative Clause		39	5
	3.10 Adjectives		19	5
Theme 4 Linking words			10	0
Theme 5 Vocabulary			46	10
	Total:		353	50

Research Stages

This study was conducted in three stages from 2016 to 2018. The first, analytical stage (2016-2017) was devoted to justifying the relevance of the research problem, the level of its development; defining the purpose, the tasks and the hypothesis of the research; studying and analyzing scientific literature. At the second, experimental stage (2017-2018) we introduced a model of teaching English vocabulary and grammar related to IELTS topics focused on three significant aspects: form, meaning, and use; designed a computer-based test to check efficiency of teaching English vocabulary and grammar on the basis of assignments in IELTS format; proved its validity and reliability involving independent experts. At the third, generalization stage (2018), conclusions of the study are made, analysis, systematization, and generalizations of the results are presented.

Discussion and Results

When teaching English vocabulary related to IELTS topics we focused on three crucial aspects: *form*, *meaning*, and *use*. Nation (2001) suggests that the *form* of a word includes its pronunciation or spoken form, spelling or written form, and any word parts that make up this particular item such as a prefix, root, and suffix. For example, the *form* of the word *irreplaceable* can be explained through word parts: the prefix *ir-* means *negative* or *opposite*, *replace* is the root word, and *-able* is a suffix denoting that somebody or something can do something. In this example, they all go together to refer to someone or something that is too special, unusual, or valuable to replace with something or someone else, hence *irreplaceable*.

Besides, the students' attention was drawn to the receptive lexical knowledge of the *form* of the word through the following questions: What does the word sound like? What does the word look like? What parts are recognizable in this word? And productive dimension by focusing on how the word is pronounced, written and spelled and what word parts are needed to suggest the meaning. For form, meaning and use we followed both a receptive and a productive dimension stated by Nation (2001).

When guessing the meaning of the word (What meaning does this word form signal?), students should consider the concept (What is included in this concept?) and what it refers to, and the associations that come about when they think of a particular word or phrase (What other words does this make people think of?). Productive knowledge of this aspect might be generated by the following questions:

- What word form can people use to express this meaning?
- What items can the concept go with?
- What other words could people use instead of this one?

The *use* encompasses the grammatical functions of a word or expression, combinations of words that usually go with it, and constraints on its use regarding frequency, level, etc. Receptive lexical knowledge is based on the answers to the questions regarding the patterns the word occurs; the words or types of words that occur with this one; where, when, and how often people would expect to meet this word. Productive dimension refers to the questions which are as follows:

- In what patterns must this word be used?
- What words or types of words must people use with this one?
- Where, when, and how often can people use this word?

Vocabulary aims to build students' knowledge of words and phrases. Helping them learn any of these different components assists them in enhancing their English vocabulary knowledge and use.

When teaching English grammar to EFL students through the assignments in IELTS writing sections, we drew learners' attention to the accurate and flexible use of a range of grammatical structures, including complex structures. It is essential for learners to be aware of the structures they are using. Achieving the best balance between demonstrating a range of grammar knowledge and flexibility, without allowing your language to become overly complex and difficult to read requires a lot of practice. Here are some things EFL learners can do:

– Study different grammar patterns
– Analyze model answers to see how other people use a variety of grammar
– Read and analyze texts related to common IELTS topics that students can find in English newspapers and a variety of online sources.

The main instruments that were used to collect quantitative data are a pre-test and a post-test. Vocabulary and grammar sections of the mid-term test were utilized as the post-test. The participants' assessments were based on their performance in the pre-test before the training period. After they had undergone 8-month training, they were given the post-test. The same set of questions was used both in the pre-test and the post-test to increase the validity of the tests. The results of the pre-test and post-test were compared to find out if at all teaching English vocabulary and grammar on the basis of assignments in IELTS format has produced a positive effect on the EFL learners’ results.

The pre-test was aimed at assessing the students’ existing vocabulary and grammar knowledge obtained during their study at school and making sure that the participants were all at the same level of language proficiency. The sample comprised a total of 40 undergraduate students studying English vocabulary and grammar through the assignments in IELTS format.

The purpose of this study was to perform an analysis that would cover the relationship between the marks in the pre-test and post-test which are the two variables considered to predict or evaluate the extent to which the training undergone by the participants was effective. The *T-Test Calculator for 2 Independent Means* was used to find out if at all, the training produced a positive effect on the EFL learners' results (Table 3).

Table 3: Results of the Pre-Test and Post-Test: Computation

Number of students ($N_1 = N_2$)	Pre-test / Treatment 1 (X)	Diff (X - M)	Sq. Diff $(X - M)^2$	Post-test / Treatment 2 (X)	Diff (X - M)	Sq. Diff $(X - M)^2$
1	52	-7.78	60.45	54	-13.75	189.06
2	50	-9.78	95.55	72	4.25	18.06
3	60	0.22	0.05	82	14.25	203.06
4	40	-19.78	391.05	42	-25.75	663.06
5	68	8.22	67.65	66	-1.75	3.06
6	60	0.22	0.05	72	4.25	18.06
7	62	2.22	4.95	64	-3.75	14.06
8	46	-13.78	189.75	72	4.25	18.06
9	50	-9.78	95.55	56	-11.75	138.06
10	70	10.22	104.55	58	-9.75	95.06
11	56	-3.78	14.25	68	0.25	0.06
12	70	10.22	104.55	62	-5.75	33.06
13	76	16.22	263.25	74	6.25	39.06
14	56	-3.78	14.25	76	8.25	68.06
15	68	8.22	67.65	78	10.25	105.06
16	54	-5.78	33.35	64	-3.75	14.06
17	70	10.22	104.55	80	12.25	150.06
18	40	-19.78	391.05	48	-19.75	390.06
19	60	0.22	0.05	44	-23.75	564.06
20	44	-15.78	248.85	72	4.25	18.06
21	85	25.22	636.30	80	12.25	150.06
22	60	0.22	0.05	86	18.25	333.06
23	54	-5.78	33.35	46	-21.75	473.06
24	50	-9.78	95.55	66	-1.75	3.06
25	50	-9.78	95.55	70	2.25	5.06
26	34	-25.78	664.35	66	-1.75	3.06
27	60	0.22	0.05	74	6.25	39.06
28	74	14.22	202.35	76	8.25	68.06
29	72	12.22	149.45	78	10.25	105.06
30	68	8.22	67.65	76	8.25	68.06
31	60	0.22	0.05	84	16.25	264.06
32	40	-19.78	391.05	62	-5.75	33.06
33	72	12.22	149.45	56	-11.75	138.06
34	72	12.22	149.45	74	6.25	39.06
35	38	-21.78	474.15	50	-17.75	315.06
36	80	20.22	409.05	76	8.25	68.06
37	88	28.22	796.65	84	16.25	264.06
38	68	8.22	67.65	76	8.25	68.06
39	82	22.22	493.95	78	10.25	105.06
40	32	-27.78	771.45	48	-19.75	390.06
		M: 59.78	**SS: 7898.98**		**M: 67.75**	**SS: 5673.50**

Significance Level: 0.5

<u>Difference Scores Calculations</u>
Treatment 1
N_1: 40
$df_1 = N - 1 = 40 - 1 = 39$
M_1: 59.78
SS_1: 7898.98
$s^2_1 = SS_1/(N - 1) = 7898.98/(40-1) = 202.54$

Treatment 2
N_2: 40
$df_2 = N - 1 = 40 - 1 = 39$
M_2: 67.75
SS_2: 5673.5
$s^2_2 = SS_2/(N - 1) = 5673.5/(40-1) = 145.47$

<u>T-value Calculation</u>
$s^2_p = ((df_1/(df_1 + df_2)) * s^2_1) + ((df_2/(df_2 + df_2)) * s^2_2) = ((39/78) * 202.54) + ((39/78) * 145.47) = 174.01$
$s^2_{M1} = s^2_p/N_1 = 174.01/40 = 4.35$
$s^2_{M2} = s^2_p/N_2 = 174.01/40 = 4.35$
$t = (M_1 - M_2)/\sqrt{(s^2_{M1} + s^2_{M2})} = -7.98/\sqrt{8.7} = -2.7$

The t-value is -2.70373. The p-value is .004207. The result is significant at $p < .05$. Since H_α in the given problem is one-sided, the one-tailed test has been applied. Our obtained value of p-value =0.004207 is less than the critical value at the at the 0.5% level. As such, The result is significant at $p < .05$ and accordingly, H_0 should be rejected.
This has resulted in the inference that there is a positive relationship of statistical significance between the two variables (the marks scored by the students in the pre-test and post-test respectively) as proposed by the alternative hypothesis. As a result, it is concluded that the findings of the present study well demonstrated the efficiency of the training. Our conclusion is precisely the same as we would arrive at using the *t*-test for correlated data.

Conclusion
In conclusion, the results of this study are in line with many of the previous studies which have discovered the importance of English vocabulary and grammar teaching for enhancing students' learning performance, language communicative competence to be competitive in the international educational and future professional environment.
The students achieved great learning outcomes by the end of the 8-month training program based on teaching English vocabulary and grammar through the assignments in IELTS format. Findings indicate that the proposed learning strategy improved the students’ vocabulary and grammar achievement.
The major limitation of this study is that the research findings are based on the practice in a single institution. A suggested future research area is to adopt the methodology developed in this project to conduct research in several universities with the purpose of obtaining a broader picture of teaching English vocabulary and grammar through the assignments in IELTS format.

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The role of negotiation about cultural issues on the ESP teachers' cultural identity development: A narrative inquiry

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Abstract

Developing teachers' cultural identity is assumed to have remarkable roles in teachers' professional development. Hence, the thrust of this study was to investigate the role of negotiation about cultural issues on the cultural identity development of the novice and experienced English for Specific Purposes (ESP) teachers. To that end, a narrative approach was employed to track down the cultural identity development of four novices and two experienced ESP teachers. The narratives authored by the ESP teachers were analyzed within Wenger's (1998) theory of community of practice. The results of the narrative analysis showed that negotiation about cultural issues has a constructive role in the cultural identity development of the novice and experienced ESP teachers. However, the narrative analysis indicated that there were some differences in the cultural identity construction of the novice and experienced ESP teachers. These differences were about their perspectives toward the knowledge they obtained in negotiation and the approaches which they implemented to reflect on the cultural issues in ESP classes. Both novice and experienced ESP teachers, nevertheless, followed the same path of alignment regarding their cultural identity development. Thus, it can be concluded that the ESP teachers can consider negotiation about cultural issues as a way to conjoin in a community of practice to develop their cultural identity in the ESP classes.

Key words: cultural identity, negotiation, narrative inquiry, ESP teachers, teacher education

Introduction

It is undeniable that language teachers' professional development has been, every now and then, influenced by educational changes. These changes which are made and implemented by educational systems aim to address different aspects of teachers' professional development. Teacher identity can be called as one of the central issues to adapt to these changes (Kubanyiova, Crookes, 2016; Tao, Gao, 2018). Teachers need to construct and reconstruct new identities to be in line with the current teaching mainstream (Xu, 2014). Hence, teacher identity has recently become a special arena of research (Zuengler, Miller, 2006) manifested in the theses, dissertations and published papers in different journals such as *Journal of Language, Identity, and Education* (Rashidi, Meihami, 2017; Norton, 2013). This is also true for the English for Specific Purposes (ESP) teachers who teach English to the students of different disciplines. ESP teachers encounter different identity struggles in their classes due to the higher content knowledge of ESP students comparing to the ESP teachers (Tao & Gao, 2018), the subject matter knowledge (Chang, 2014; Wu, Badger, 2009), etc. Furthermore, ESP teachers may ask themselves about the level of subject matter knowledge they should possess to be successful in teaching ESP. Such identity struggles turn into a more controversial question for the ESP teachers which askes for the role of cultural issues in the ESP classes and how to treat them. Consequently, addressing the cultural identity of the ESP teachers and the process which ESP teachers construct and reconstruct their cultural identity is of utmost importance. That said, it is critical to know the place of culture in ESP context; consequently, we addressed the issue as follow.

Culture in ESP Context

Compared to teaching English for general purposes, the concept of culture in the ESP context has been approached scarcely. The review of the recent decade research on the conception of culture in the ESP context shows that there is a paucity of publication both theoretically and empirically in this regard. However, according to Connor and Rozycki (2013), two basic conceptions regarding culture in the ESP context are worth mentioning. The first theoretical conception of culture is based on anthropology definition of culture which believes that culture is "the way of life of the people" (Mathews, 2000: 2). In this definition, culture is a static concept transferred genetically. However, in a more recent and modern definition of culture, it is "emerged from criticism that the traditional formulation easily stereotypes those considered to be different" (Connor, Rozycki, 2013: 1). In this view, the dynamic and complex nature of culture is evident. Teaching in ESP contexts is not culturally neutral and as Barron (1991) states "there is an independent scientific culture that is the same all over the world, which is secondary to particular cultures" (p. 176). Accordingly, although every culture may have its principles for doing a special activity, for example, trading, there is a universally accepted set of principles for that act; leading people who know those principles to act, irrespective of their own culture, based on the universal culture. This is related to the concept of textualization used by Barron (1991) in which each and every specific field brings some new cultural issues to the real world which lead the ESP instructors to do something more than mere teaching linguistic input. In ESP classes, consequently, the ESP teachers need to address the cultural issues regarding the disciplines which they teach through the medium of the English language. Culture in the ESP contexts tries to conjoin people of different primary cultures to a new secondary culture as Widdowson (1979: 51) states

> … the concepts and procedures of scientific inquiry constitute a secondary cultural system which is independent of primary cultural systems associated with different societies. So although, for example, a Japanese, and a Frenchman, have very different ways of life, beliefs, preoccupations, pre-conceptions, and so on deriving from the primary cultures of the societies they are members of, as scientists, they have a common culture. In the same way, I take it that the discourse conventions which are used to communicate this common culture are independent of the particular linguistic means which are used to realize them.

Scrutinizing the quotation and going through the two given definitions of culture in the ESP context, one can argue that the role of ESP teachers in the ESP classrooms is more than what they do in the general English classes regarding cultural issues. That said, it seems that an ESP teacher should accept and construct an identity based on which he/she can come up with not only different general cultural issues in ESP classrooms, but also with the ESP related cultural issues in these classes. As such, in the first step, a review of the language teacher's identity should be done to let us know about the recent developments regarding the concept of identity in this realm of study.

Language Teacher's Identity

Since the term identity is not unidirectional (Bilgen, Richards, 2015), it is not easy to provide a "one-size-fits-all" definition for it. However, the definition provided by Norton (2013) can be considered as comprehensive in which identity is described as "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 45). When considering the definition provided by Norton (2013), we can state that the concept of "negotiating self" can be seen through it. Negotiating self refers to the potentiality that one has to convey his/her beliefs, values, and thoughts in different social networks. Consequently, as Preece, (2016: 3) declares, identity is a socially constructed phenomenon which is the "result of the mobility and diversity that has arisen in the social worlds of the physical and digital world due to the processes of globalization in late modernity." It means that identity has got an ever-changing essence base on which the teachers construct, co-construct, and reconstruct their current identity. Nevertheless, researchers (e.g., Gu, Benson, 2015; Edwards, Burns, 2016; Trent, 2010; Yuan & Lee, 2015) believe that it is not easy for teachers to negotiate their identity in the process of identity construction and reconstruction. These struggles may be due to different perceptions which teachers have about the understandings, professional engagements, and relationships of their "new" identity (Edwards, Burns, 2016).

The notions of "being", "doing" and "becoming" are in direct relationship to identity construction (McNaughton, Billot, 2016). The current state of a teacher's identity and what that teacher's attitudes, assumptions, beliefs, and values are, make the teacher's identity. Besides, doing is associated with how those belongings impose their effects on a teacher's transmission of identity to a new identity. More often than not, the process begins with being, then continues with doing, and finally reaches becoming or the state in which a teacher establishes a new identity. This process, as Korhonen and Törmä (2014) believe, has a critical role in the teachers' identity construction. The understanding of this process will help teachers to figure out their own identity and also other's identity (Bakhtin, 1990). It means that a dialogic understanding of the mentioned process of identity construction is required for the teachers to construct and reconstruct their own identity in different teaching contexts. Negotiation of self can be applied to each of the stages of this process. For instance, in being, one can negotiate on the belongings he/she has, and in doing, that person can use a different medium to address his/her identity. Moreover, in the final level of identity formation, becoming, one can negotiate on how to digest and implement a related concept in his/her self-identity.

Language teachers have different roles in their classrooms which origin from their identity. More often, it is not easy for the language teachers to deal with multiple identities due to the struggle which exists between their current identity and the one they should construct (Tao, Gao, 2017; Tsui, 2007). For instance, it is not easy for language teachers to deal with being in different social positions, or when they ask to act as teacher-researchers (Borg, 2017; Whitsed, Volet, 2013). The studies conducted on the identity construction of language teachers have paid attention to two main contexts: personal and institutional. While in the personal context teachers' own schooling experience and the impact of their family are focused (Bukor, 2015; Flores, Day, 2006; Gu, Benson, 2015), in the institutional context their thoughts and beliefs about their profession construct their identity (Pennington, 2014). That said, the process of back and forth in which the teachers involve and make their identity open to negotiation. The discussion of negotiation will be approached with more care when teachers' cultural identity will be addressed. Given that, in the next section, we will, first, review the related concepts about language teachers' cultural identity, then, negotiation of cultural identity will be addressed.

Language Teachers' Cultural Identity

Although language teachers' identity has been investigated and described in many studies, language teachers' cultural identity has been rarely investigated (Fichtner , Chapman, 2011). Hall (1996) refers to cultural identity in terms of gaining "new ethnicities." It means to deal with new, and most of the time, different cultural issues as new options to recognize experiences without homogenizing them. Ennaji (2005) states that cultural identity is the feeling of belonging to a special group as a part of one's self-perception of his/her nationality, ethnicity, social class, generation, locality, etc. Ennaji (2005) continues that cultural identity is, then, both the characteristic of one's self and that of the related group. The description has in itself the notion of negotiation of cultural identity. According to the researchers (Ennser-Kananen, Wang 2013; Fichtner, Chapman 2011; Menard-Warwick, 2011) the negotiation of cultural identity or, in their words, intercultural communication is of utmost criticality in construction and reconstruction of teachers' identity; moreover, it will help teachers to deal with cultural issues that happen in their classrooms. However, establishing a new cultural identity, studies show, is not without struggles on the part of language teachers. As Martel and Wang (2015) point out "tensions and struggles are common themes in the construction of language teachers' bi- or multi-cultural identities" (p. 239). Such conflicts and tensions have been shown in the study conducted by Fichtner and Chapman (2011) in which the English language student-teachers state that their primary identity is in association to their national identity while their secondary identity is in association to the language they teach. Fichtner and Chapman's (2011) study revealed that "foreign language instructors engage with their cultural affiliations intellectually, by embracing but not embodying 'the other' culture" (p. 116). Moreover, Zabetipour and Ashraf Baghi (2015: 334) conducted a research to investigate "the relationship between EFL teachers' cultural identity and their length of experience in English language teaching to find out whether years of experience in teaching English would have any impact on the degree of their home culture attachment." However, the results of their study showed that there was no significant relationship in this regard.

By reviewing the literature regarding English language teachers' cultural identity, one can state that much of what has been sated is about "the limitations of their backgrounds to their difficulties in addressing culture in the L2 classroom" (Menard-Warwick, 2008: 620). It is important to note some issues when focusing on cultural identity and its relationship to English language classrooms. These issues, according to Duff and Uchida (1997: 452), are the fact that "foreign language teachers and students commonly discuss the social and cultural aspects of other ethnolinguistic groups, particularly those associated with the target language…". Moreover, it is undeniable that the "problems may arise when teachers' or students' identities and beliefs related to gender roles, nationality, ethnicity… or local culture" (Duff & Uchida, 1997: 452). Furthermore, as Duff and Uchida (1997: 452), it may be due to the reason that "the English language teaching industry is not culturally, … neutral; rather, in the international (EFL) sphere it plays a powerful role in the construction … identities among teachers and students." This shows that because of the multifaceted institutional context which English language teaching has, the cultural identity of English language teachers may be subject to reconstruction. When we think of the ESP context in which English teachers have complexities related to the discipline-specific context along with many other issues such as focusing on the special needs of the program and the ESP learners, a teacher may have fluctuating roles such as acting as a content and language teacher, or as a specialist teacher-researcher, etc.

The cultural identity construction and reconstruction of the language teachers in general, and ESP teachers, in particular, has a relationship with the concept of cultural identity negotiation. Negotiation can be defined as "one of the possible means of getting things accomplished" (Strauss, 1978: 11) by different actors. The metaphor of actors has been used, here, since actors, or in this study the ESP teachers, have an impact on one another when they interact over time; as individuals interact in the society and influence each other step by step. Different theories such as identity management theory (Imahori, Cupach, 2005), identity negotiation theory (Stella Ting-Toomey, 2005), cultural contract theory (Jackson, 2002), co-cultural theory (Orbe, 1998), cultural identity negotiation theory (Collier and Thomas, 1988) addressed the importance of cultural identity negotiation. The gist of these theories can be summarized as follows.

First, cultural identity is not always negotiable. It can be reasoned due to some factors such as the quality of interaction, one's position in dominant or under-represented groups, and the quality of cultural identification. The second point regarding cultural identity in the examined theories is that the value one ascribes for his/her self-image which includes values, beliefs, and assumptions can be highly important in negotiating cultural identity. If one sees his/her self-image in accordance with others' cultural identity, there will be more chance of negotiation of cultural identity. The third point is that individuals do not have the same strategic options to share their cultural identity in different contexts; meaning that for each individual there exists different options to negotiate his/her cultural identity. The fourth point is that the negotiation of identity conducted by individuals aims to establish mutual parties. Accordingly, the negotiation of cultural identity, implicitly but continuously, make some cultural identities to be more dominant in the community. Finally, it is worth mentioning that literacy of the cultural identity of different parties is necessary for individuals to find commonalities in each other's cultural identity to be able to negotiate their cultural identities.

Rationale for this Study

English for specific purposes deals with teaching different disciplines through English which finds an important place in language pedagogy. The interaction among the scholars of different disciplines around the world is the central reason for having English as the lingua franca of specific disciplines; helping to disseminate disciplinary knowledge with stressing down the interaction failure. One can argue, hence, that science is not culturally neutral and as Barron (1991: 176) states "there is an independent scientific culture that is the same all over the world, which is secondary to particular cultures." Given that, the cultural identity of ESP teachers confronts with different cultural issues which can be influenced by those cultural issues or influence them. As can be implied from what has been already stated, cultural identity can be either negotiable or unnegotiable when addressing it for language teachers. It can be due to the self-image a language teacher has about the values, assumptions, and beliefs around him/herself. On top of these, each language teacher has his/her own strategies of sharing their cultural identity. When considering these issues for the ESP teachers, one can state that there should be conducted a study to track down the cultural identity construction and reconstruction of ESP teachers. Moreover, the issues mentioned already may be different for the novice and experienced ESP teachers. That said, the purpose of the current study was to investigate, qualitatively, the impact of negotiating cultural issues which the novice and experienced ESP teachers confronted in their profession on their cultural identity construction and reconstruction.

Method

Participants and Setting

The foremost motivation for conducting this study was to address the novice and experienced ESP teachers' cultural identity construction while they participated in negotiation programs. Expertise in L2 pedagogy has been the subject of many investigations from different perspectives (Johnson, 2005; Tsui, 2005). When putting these studies together, one can mention that the experienced L2 teachers are those with at least five years of teaching experience (Gatbonton, 1999; Gatbonton, 2008; Richards, Li, Tang, 1998; Tsui, 2003) while novice teachers are still in their teaching

training and have less than five years of teaching experience (Gatbonton, 2008). If we imagine a continuum indicating the novice teachers on its lower end and the experienced teachers on the higher one, we can say that the thinking and classroom performance and management of the experienced teachers, more often than not, is with fewer fluctuations. According to Gatbonton (2008: 162) observing fewer fluctuations in the teaching performance of the experienced teachers is due to the fact that "they already have had ample opportunities to deal with recurring issues and, consequently, have had occasions to retain what works and eliminate what does not." However, it is highly important to note that change can be seen in the later stages since the professional development of teachers never ends (Tsui, 2005). Novice teachers, in contrast, are more fluctuating regarding their teaching performance. It is because their knowledge has "more variable elements than stable ones, although, presumably, with time, the latter would continue to increase" (Gatbonton, 2008: 162).
In the current study, since our participants were ESP teachers, their knowledge specificity needed to be taken into account. In other words, the ESP teachers teach English to the students of a specific discipline whose level of understanding of that discipline in terms of the related knowledge can be an index of measuring experience. That said, in the current study we used two criteria for dichotomizing novice and experienced ESP teachers: Years of teaching ESP experience and their level of understanding of the specific discipline. We prepared a scheme in which we assessed their 1) years of teaching ESP experience and 2) assumption about their understanding of the specific discipline. We gave the scheme to six ESP teachers purposefully selected. After analyzing their schemes, we understood that four of the ESP teachers were a novice and the other two were experienced. Of the four total number of the novice ESP teachers, three were male teachers and one was female. Moreover, the two experienced ESP teachers were male. The ESP teachers taught English to the students of nursing, humanity, and engineering. They all were PhD candidates or PhD graduates of Teaching English as a Foreign Language (TEFL). Finally, it is worth mentioning that the teaching experiences of the novice ESP teachers in an ESP context was about three years; and for the experienced teachers, it was around 13 years. Table 1 indicates the background characteristics of ESP teachers.

Table 1: Background characteristics of the ESP teacher

Pseudonym	Educational background	ESP courses taught	Gender	Years of teaching (ESP)	Novice/ Experienced
Saber	PhD in TEFL	Business management	Male	10	Experienced
Ali	PhD in TEFL	Accounting	Male	15	Experienced
Parmida	PhD student in TEFL	Nursing	Female	3	Novice
Amir	PhD in TEFL	Business management	Male	5	Novice
Radmehr	PhD in TEFL	History	Male	2	Novice
Barbod	PhD student in TEFL	IT	Male	2	Novice

Analytical Framework

In the current study, we approached the notion of the cultural identity of the ESP teachers through Wenger's (1998) theory of community of practice. Based on this theory, learning is considered as the social participation phenomenon in which participants come together and engage in the "practices of social communities' and to construct 'identities in relation to these communities" (Wenger, 1998: 4). Wenger, McDermottt, and Snyder (2002: 4) describe the community of practice as “groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis.” Given that, one can say that since people have got shared concerns, problems, passions, etc. regarding different topics, they can be the members of different community of practices. When negotiation is central to identity construction through the theory of community of practice, Wenger (1998) pinpoints three modes of belonging: Engagement, imagination, and alignment. They were the main themes of our narrative analysis in this study. Below, we are discussing each of these modes of belonging.

Engagement. The notion of engagement is associated with communities of individuals’ participation in a mutually negotiated activity in which the notion is more complex than the notion of groups or networks. According to Goodnough (2010: 168) “through ongoing negotiation, a joint enterprise develops over time, resulting in a shared repertoire … that guides the community and provides the impetus for continued learning.” Through engagement in the process of negotiation, people construct their identity.

Imagination. Wenger (1998: 176) defines imagination as “a process of expanding our self by transcending our time and space and creating new images of the world and ourselves.” Imagination is the image created by a person about his/her circumstances in which he/she lives during different time and space. Consequently, imagination can contribute to the teachers to put themselves and their profession in different circumstances; which can assess their activity to be the teachers they like to be. Finally, it should be stated that imagination needs “flexibility and creativity to reinvent practices of communities and to create opportunities for novel learning” (Goodnough, 2010: 169).

Alignment. The third mode of belonging is alignment which is the stage “allowing the identity of a larger group to become part of the identity of the individual participants” (Trent, 2010: 155). When teachers see the practice and discourse of the community of practice, they put all their energy to reach the common goal of that community. Alignment has two sides involving negative and positive. On the negative side, for instance, a teacher who will be disempowered by the community of the practice, he/she participates in may follow the practice of the community without meaningful engagement which can have disruptive effects on the identity construction of that teacher. On the positive side, however, the teacher is provided with facilities to use his/her critical thinking to have a meaningful engagement with the community of practice.

Teacher-authored Narratives

The recent decades have witnessed a growing interest in the use of narrative inquiry in examining language teachers’ identity construction (Johnson, Golombek, 2011; Norton, Early, 2011; Tsui, 2007). This is due to the strong potentiality of the narrative inquiry in helping the researchers to examine the teachers’ identity development over various space and time (De Costa, 2015). Moreover, narratives can provide “rich insider accounts of the complex day-to-day work for educational practice as well as how practitioners theorize and understand their work from the inside” (Cochran-Smith, Lytle, 2009: x). The insider or emic perspective means that the researchers collect the information from the teachers involving in the process of identity construction; consequently, in a step-wise manner, they delve into the process of identity construction with the help of the teachers. In this study, a narrative epistemology in which one’s activities and experiences are manifested in his or her narratives was applied. The narrative epistemology recognizes that narratives, by their very nature, are not meant to describe phenomena objectively, but rather to expose how people's understandings of phenomena are infused with interpretation" (Johnson, 2007: 178). Moreover, since narratives have the feature of being chronological, one can go through the stance of teachers' ideas about an issue by examining them during different points of time (Rashidi, Meihami, 2017). It is worth mentioning that to be more reflexive and to deserve the due sensitivity to the production of the narratives by the ESP teachers (Bilgen, Richards, 2015), we asked them to choose their preferred language, either English or Persian, to write down their narratives.

Data Collection and Analysis Procedure

During eight months, we negotiated cultural issues with the six ESP teachers through different mediums such as academic papers, social network discussions, and face to face discussions. Every time, we asked the ESP teachers to write narratives about their cultural issues in their classrooms. It should be stated that during the eight months, the novice and experienced ESP teachers wrote eight narratives for us. After each session of negotiation and interaction of cultural issues, the researchers asked the ESP teachers to deliver their written narratives in less than one month. Finally, all of the narratives produced by the ESP teachers gathered in different profiles in which each profile was specified to one of the teachers.

To analyze the narratives, we went through the principles of ethnographic semantics which focuses on the meanings produced in the narratives (Spradley, 1979). Ethnographic semantics is associated with "those aspects of meaning in a language that are culturally revealing. It is directed towards words as a means rather than an end" (Colby, 1966: 3). De Fina and Georgakopoulou (2012) mention two paradigms of narrative analysis when identity is examined: Biographical and Interactionally oriented approaches. The biographically oriented narrative analysis considers that the "narrative has itself a positive effect on self-identity … people may hold different and sometimes conflicting images of themselves; biographical approaches still tend to see the process of life-storytelling as achieving integration through different mechanisms" (De Fina, Georgakopoulou, 2016; p. 352). According to Gregg (2011), a biographical approach to narrative analysis focuses on the cognitive and psychological implications; including an autobiography. The interactionally oriented approach to narrative analysis pays attention to the interactions among narrators, co-narrators, and audiences. According to De Fina and Georgakopoulou (2016)

> Cognitive and psychological issues are not at stake here, because most interactionists tend to concentrate on the social rather than mental aspects of all semiotic processes since they believe that it is through such social constructions that ideas and images are created and circulated. Identity, therefore, is literally in the doing, rather than in the thinking, and it is this doing that is amenable to observation for discourse analysts. (p. 352-3).

Since we went through the cultural identity construction of the novice and experienced ESP teachers by negotiation and we had different interactions with them, it was appropriate to use interactionally oriented approach to analyze the narratives produced by the ESP teachers. The reason behind which we used interactionally oriented approach to data collection and analysis was that, as stated previously, we had some interactions on the cultural issues related to the ESP classes with the ESP teachers and after those interactions, we asked them to produce their narratives. We conducted the ethnographic semantics and categorized the obtained results based on Wenger's (1998) theory of community of practice.

Rigor of the Study

The consistency of the data and valid inferences are very important in qualitative research; called rigor of the qualitative study. The rigor of the current study was approached using three methods: Member checking and method triangulations for the credibility of data analysis and inter-rater agreement for dependability (Ary et al., 2014). That said, whenever parts of the narratives authored by the teachers were vague, we asked them to explain those parts for us. Furthermore, method triangulation which means to use more than one method in data collection and analysis was followed to enhance the credibility of the study. The important assumption of method triangulation is that the combination of methods leads to better evidence. That said, in the current study the lead researcher used both written narratives and three observation sessions of the ESP classrooms in which the novice and experienced ESP teachers instructed the ESP students. Given that, the researchers used the observation data when they wanted to obtain the final themes. Moreover, two raters analyzed the narratives based on the theoretical framework. Before starting to analyze the narratives, the two raters participated in training sessions where they learned about the terms of analysis. These training sessions led to more analysis agreement between the two raters.

Results and Discussion

In the following section, we have categorized the analysis and their related discussions based on the novice and experienced ESP teachers.

Analysis of the Experienced ESP Teachers' Narratives

Engagement in the Narratives of Experienced ESP Teachers

It seems that the experienced ESP teachers considered negotiation about cultural issues as empowerment for the previous experiences they had on managing cultural issues in their classrooms. This negotiation was also a way to 1) engage in a community whose main aim was to develop their cultural identity and 2) engage more easily and with more confidence with the cultural issues of their classroom. Ali stated in his narrative that

Excerpt #1

… **during the negotiation** sessions either it was in the form of debates and discussion or reading academic papers … **I found an adherence toward joining a group** for **developing my cultural identity** management in my classrooms … I think **it is a necessary program** (*He Always Called the Negotiations as In-Service Programs in the Face to Face Discussions*) for even **teachers with a high level of teaching experiences** …

Saber, another male participant, whose ESP teaching experience was 10 years declared that

Excerpt #2

I have the experience of ESP classes with **myriad cultural variations** since I teach as university instructor to the students of business management … the students are from different parts of Iran **with different cultural background** … Now, I teach ESP for about 10 years, however, **I have problems with managing cultural issues in my classrooms** … it is because if the fact that I want to be a humanitarian teacher and come up with all variations among them, cultural variations of my students to teach them ESP for their life and discipline … **my confidence now is developed since my cultural identity awareness has been improved** …

It can be argued from the two excerpts mentioned above that the experienced ESP teachers think of negotiation about cultural issues as a way to develop their cultural identity (Tao, Gao, 2018) for managing their classroom cultural issues. That said, through engagement in negotiation on cultural identity, the experienced ESP teachers develop their potentiality of addressing cultural issues in their classes. It is because engagement in negotiation will help them to negotiate cultural meaning in different perspectives (Goodnough, 2010). As it can be seen through the second excerpt, the negotiation of meaning on cultural issues which finally develops the cultural identity of the experienced ESP teachers is two-fold: First of all, the experienced ESP teachers joined a community of practice. Moreover, when they went to their classes they try to negotiate cultural meaning with their students; this time in real practice.

Through the process of negotiating cultural issues, the experienced ESP teachers' awareness about the role of culture in ESP teaching developed; helping them to develop their cultural identity in this regard. Below are parts of the narratives authored by Ali and Saber in excerpts 3 and 4, respectively.

Excerpt #3

…for me the interesting point was that, **after 15 years** of ESP courses, **ESP and EAP** [*English for Academic Purposes*] have their **conceptualization of culture** … when *the research* gave me a paper on how **culture is approached in the ESP paradigm**, I found that many of **my cultural issues** I had in my ESP classroom **can be solved** …

Excerpt #4

… and **culture has its own role in ESP** teaching … now, when I teach business capital to my students can ask their own cultural background about this concept and ask them **to compare and contrast their own cultural concepts** with those of they read and learn in the classroom...

It can be stated that through negotiation about cultural issues, the experienced ESP teachers came to the understanding that ESP has its cultural conception (Barron, 1991; Connor, Rozycki, 2013). Negotiation on cultural issues had developed their awareness about cultural issues which were in direct relationship to the ESP itself. The experienced ESP teachers understood that the engagement of the cultural identity of the students with different background and that of the ESP concepts could be regarded as a medium of discussion through which ESP students would be motivated and learned the ESP concepts. These parts of the narratives produced by the experienced ESP teachers showed that their cultural identity regarding using cultural issues of the ESP courses developed.

Imagination in the Narratives of Experienced ESP Teachers

The narratives produced by Ali and Saber were analyzed for their imagination. It is believed that after engaging in the negotiation of meaning, teachers will enter the imagination phase which requires them to be more risk takers, to reflect more on their teaching practice, and to create new teaching method for themselves (Goodnough, 2010). The analysis of narratives showed that the experienced ESP teachers created new methods of teaching, especially regarding cultural issues. Ali and Saber stated in excerpts 5 and 6, respectively, that

Excerpt #5

… from now on, **I find a great method to help the ESP** learners to discuss in the classroom … whenever **I teach a special term** of their discipline which can have a cultural discussion on it, **I will ask my students to discuss it based on their own culture** …

Excerpt #6

Negotiation on cultural issue leads me to think to **create a model of discussion** for my students … each student should **talk about his/her discipline special concepts** from the point of view of **his/her own culture** and the **international point of view** …

Through negotiation on the cultural issues, it can be argued that the experienced ESP teachers reconstructed their identity from someone who received teaching methods from different sources to one who self-created his/her teaching methods (Johnson & Golombek, 2011; Zand-Moghadam, Meihami, 2016). Moreover, the analysis of the narratives produced by the experienced ESP teachers indicated, implicitly, that they would like to reflect on their teaching methods regarding their cultural identity in the future. The following excerpts are narratives by Ali and Saber in excerpts 7 and 8, respectively, showing their likelihood to reflect upon their teaching methods.

Excerpt #7

… I think **even through creating a portfolio** on the teaching methods I used to increase the cultural identity of my student through the negotiating teaching method can **help me to make it even better and more applicable** …

Excerpt #8

; however, care should take into account regarding my teaching model … I **should talk to other teachers to make it more appropriate** …

Alignment in the Narratives of Experienced ESP Teachers

Alignment is the motivation to continue the activities which are affiliated with a special community. To put it in another way, when teachers try to broaden an activity or a set of activities in other contexts, their alignment to those activates is high, and they like to capture those activities as a part of their identity; resulting in identity construction. In the case of the current study, it came up that the two experienced ESP teachers liked to generalize their new perspectives regarding their own cultural identity to other contexts, especially to teaching English for general purposes. Below are parts of the narratives authored by Ali and Saber in excerpts 9 and 10, respectively.

Excerpt #9

…I enjoy using cultural issues, after negotiation sessions, in my classes and **I will try to make use of them in general English classes**, too, even though I used culture for the topic of discussion in those classes, now, I know that **cultural issue can also be the matter of discussion** …

Excerpt #10

I will discuss the teaching model I created with my colleagues, and after making it more appropriate, **I will use it in my other classes** … I also **present it at the conference** I will attend … to other English related teachers … **however, I should consider the assigned program** …

One important point regarding alignment, observed in the narratives produced by Saber, is that the curriculum developers should spare enough room for the teachers to make them able to align their new established professional identity with practicing (Goodnough, 2010).

Narrative Analysis of the Novice ESP Teachers

Engagement in the Narratives of Novice ESP Teachers

The first interesting difference appeared between the experienced and novice ESP teachers was the fact that the novice ESP teachers thought that engagement in the negotiation about cultural issues empower them for their future classroom management, unlike the experienced ESP teachers who considered negotiation as empowerment for their previous experiences. To put it in another way, the novice ESP teachers considered the negotiation of cultural issues as a body of knowledge helped them in the future to run their classes; however, the experienced ESP teachers found engagement in the negotiation of cultural issues complementary to their previous knowledge of classroom management. Parmida, Barbod, and Amir mentioned this difference in their narratives in excerpts 11 to 13.

Excerpt #11

… and it is **crystal clear** for me that I can **use the knowledge I gained in the engagement** in the cultural issue negotiation **in the future of classroom** …

Excerpt #12

…**in the future I will use** the outcomes of the **discussions** I had about cultural issues in my classes … I think they can **act as a set of tools** for making **teaching easier** … and **learning better** …

Excerpt #13

I think a **teacher needs to be equipped** with different **teaching methods and facilities** … in my classes, I will **use the things we discussed and studies** about **dealing with cultural issues** …

The reason for such considerations regarding negotiating cultural issues by the novice ESP teachers may be they are still in their first stages of teaching, and their teaching "container" is still open to new ideas.

The novice ESP teachers showed their awareness about the conception of culture and cultural issues developed after participation in the negotiation about cultural issues. Given that, the novice ESP teachers believed that they could negotiate on different cultural meanings in the ESP classrooms. Parmida, Barbod, Amir, and Radmehr pinpointed this issue in excerpts 14 to 17.

Excerpt #14

…I have never thought that **ESP can have its own definition of culture** … I think the subject matters can be the content for **developing ESP materials** …

Excerpt #15

The foremost **goal of ESP is to prepare disciplinary students for global communication** … if we can **teach them culture in relation to their discipline** we can **help them a lot** …

Excerpt #16

… now that I know that **ESP has its own specific conception of the cultural issue** I will try to **learn the specific culture of the discipline** I teach and **use it in the classroom** …

Excerpt #17

…**negotiation of cultural issues** had a wonderful output for me based on which I understood that each **specific major could have its own culture** …

Negotiation on cultural issues pushed the novice ESP teachers to reconstruct their cultural identity through ESP related cultural issues in their classes. As Goodnough (2010) stated negotiation of meaning which happens when teachers engage in it. The novice ESP teacher, similar to their experienced counterparts, believed that they could use their students' background culture, the specific culture related to ESP, and their own culture, all together to help their students understand the specific subjects through English. Parmida and Amir stated this issue in their narratives in excerpts 18 and 19, respectively.

Excerpt #18

… in the future whenever I will be asked to teach an ESP course, I will try to **combine culture related to that ESP course** and **teach my students ESP related cultural notions** …

Excerpt #19

I will try to make an **amalgamation of culture related to ESP**, my **students background** culture, and **my own culture** to teach specific concepts … I try to go through the **negotiation of cultural meaning** as we do it for us during …

Imagination in the Narratives of Novice ESP Teachers

As stated earlier, imagination happens after negotiation in the process of teacher identity construction. It is about helping teachers to be more risk takers, to reflect more on their teaching practice, and to create new teaching method for themselves (Goodnough, 2010). None of the novice ESP teachers, unlike the experienced ESP teachers, mentioned such points in their narratives. However, in the narratives of the novice ESP teachers a sense of cautious could be seen; as can be seen in the following narratives authored by Parmida, Barbod, Amir, and Radmehr in excerpts 20 to 24.

Excerpt #20
… I should say that **I take care when I want to use cultural issues in the ESP classrooms**… even though I will use them, I **do not take the risk to allot the entire time** of the class to that …
Excerpt #21
… although we had nice discussions on how to address cultural issues in the ESP classes in the negotiation sessions, **I think that I need to search more for a method to help me** …
Excerpt #22
…I wonder if there are **any special approaches, methods, or techniques** which I can use to address cultural issues in my ESP classes …
Excerpt #23
We need **more discussion and negotiation** through different sources **to find out an appropriate method** to come up with the cultural issues …
As it can be seen through the above narratives, excerpts 20 to 23, the novice ESP teachers sought different methods which could help them to address cultural issues in the ESP classrooms. None of them considered their abilities to create their methods and approaches. As Gatbonton (2008) stated, novice teachers are in the teaching training stage of their profession, and their knowledge regarding teaching is in a continuous fluctuation. It can be stated that the novice ESP teachers of the current study did not establish their own professional identity. Consequently, they sought methods "out there" and did not reflect on their knowledge, yet. As a whole, it can be stated that negotiation of cultural identity does not lead to identity reconstruction of the novice ESP teachers when their identity as method constructor for addressing cultural identity in the ESP classes is at the center.

Alignment in the Narratives of Novice ESP Teachers
Finally, the narratives produced by the novice ESP teachers were analyzed for their alignment mode. The results of the analysis showed that the four novice ESP teachers, the same as the experienced teachers, actively wanted to distribute their awareness about cultural issues to their general English classes. The following narratives in excerpts 24 and 25 produced by the novice ESP teachers show this theme.
Excerpt #24
… and if I can find an appropriate method to implement it, I will **benefit from it in my general English classes** …
Excerpt #25
I have two concerns about negotiating cultural meaning in my classes. The first is finding **an approach to implement it in the classroom** and the second is the **curriculum allow**s us to do so …
As Goodnough (2010) stated, it is very important that the curriculum of the teaching programs allow the teachers to establish their way of classroom management. One can say that this issue is more crucial for novice teachers. Since the knowledge of the novice teachers is in continuous fluctuating and due to the stress they have at the beginning of their teaching profession, they do not take the risk to create their own professional identity if they find out that the program limits them to the assigned principles.

Conclusions and Implications

The thrust of this study was to examine the role of negotiation about cultural issues on the cultural identity construction of novice and experienced ESP teachers. Through examining the cultural identity construction using Wenger's (1998) theory of community of practice, we understood that the cultural identity of the novice and experienced ESP teachers reconstructed with regard to addressing cultural issues in the ESP classes. The results of the narrative analysis showed that the novice and experienced ESP teachers reconstructed their cultural identity about engagement, imagination, and alignment after participating in the negotiation of cultural issues through different mediums. The narrative analysis, moreover, showed some differences in the cultural identity construction of the novice and experienced ESP teachers. While, for example, the experienced ESP teachers considered negotiation on cultural issues as a complementary source for their previous experiences, the novice ESP teachers considered negotiation on cultural issues a set of tools empowering their future ESP teaching. Furthermore, the novice and experienced ESP teachers' imagination was different when they constructed their cultural identity. Owing to this, while the experienced ESP teachers reflected on their own produced methods for addressing cultural issues in their ESP classes, the novice teachers sought for finding "outside" methods which could help them to practice what they learned about cultural issues in their ESP classes. However, the results of the narrative analysis showed that the cultural identity construction of the novice and experienced ESP teachers went through the same path about alignment; in which both novice and experienced ESP teachers wanted to use the awareness which they obtained through negotiation in other instructional contexts.

The results of the narrative analysis of the current study indicated that the novice and experienced ESP teachers problematized the ESP related cultural issues in the negotiations they had on cultural issues; directing them to develop their cultural identity in the ESP classes. It is because the ESP teachers joined a community of practice (Yuan, Burns, 2016) in which they could address and problematize the cultural issues they confronted in their ESP classes. Moreover, this community of practice led them to conceptualize their cultural identity regarding cultural issues in the ESP classes; as it was the same when L2 teachers join a community of practice to conduct action research (Burns, 1999). Furthermore, it can be argued from the analysis of the narratives that both the novice and experienced ESP teachers constructed a new role for themselves based on which the cultural issues associated to ESP classes should be addressed. This issue can be related to what Tao and Gao (2018) state that "becoming an ESP teacher not only altered their instructional practices in the classroom but also transformed their professional lives, as reflected in the different frames of teacher identities" (p. 10). A difference should be mentioned here about the cultural identity development of the novice and experienced teachers in which the experienced teachers' cultural identity construction was less constrained by the institutional aspects such as the assigned curriculum comparing with the novice ESP teachers. According to Flores and Day (2006) the identity construction of the ESP teachers in general is, by its large, constrained by the institutional affairs.

It can be, implicitly, figured out through the analysis of the narratives authored by the ESP teachers that their primary problem which these teachers confronted is the contradiction existing between their current cultural identity and the one which they constructed after negotiation on cultural issues. The unstated question in their mind is on the role of culture in the ESP courses. They did not consider themselves as culture teacher since they did not consider any role for cultural issues in the ESP classrooms at the beginning of the negotiation programs. Such conflicts in identity construction ESP teachers can be addressed by Campion's (2016: 67) proposal in which "the learning never ends" for the ESP teachers. According to Hiver (2013), ESP teacher development needs to be extended beyond language teachers' education. By this token, going beyond language teacher education can be interpreted as both development in the ESP teachers' identity construction and disciplinary knowledge. Finally, since in the instructional contexts such as Iran in which the ESP teachers are those who have educated in TEFL and do not have any special disciplinary education, "the learning never ends" proposal for the ESP teachers should be taken into account with a higher level of importance (Stapleton & Shao, 2018).

Based on the results we obtained from the analysis of the narratives authored by the novice and experienced ESP teachers, we propose a hypothesis regarding a threshold level after which the ESP learners can reconstruct their cultural identity in the ESP classes. Through the course of narrative analysis, we understood that the experienced ESP teachers went through engagement and imagination modes of belonging different from the novice ESP teachers. We think that the professional development of the novice ESP teachers is in direct relation to their professional identity construction (Tao, Gao, 2018) is still fluctuating between self and others; making the novice ESP teachers take care when reconstructing their cultural identity in their ESP classes. Based on this hypothesis, we assume at least five years of ESP teaching experience along with a fundamental understanding of disciplinary knowledge for the ESP language teachers to be able to construct their ESP related cultural identity. However, the hypothesis needs, doubtlessly, to be tested both qualitatively and quantitatively by further studies.

When the ESP teacher educator plan for cultural identity development of the ESP teachers, they should pay a deserved attention to internal and external supports. As Chan and Clarke (2014) declare, the policymakers need to provide an appropriate workplace for the teachers that allows them to negotiate meaning by joining to different communities of practice. That said, the ESP teacher educators should plan preservice and in-service programmes which contribute to the ESP teachers to foster "a teaching force of transformative intellectuals" (Johnson, 2007: 235) including related tools to support their educational experience and teaching resources. The ESP teacher educators, moreover, should provide some external supports for the ESP teachers, especially the novice ESP teachers, to be able to critically reflect upon their understandings of the negotiation on different meanings (Simon-Maeda, 2004; Tao & Gao, 2018). One of the reflection approaches can be doing action research by the ESP teachers (Borg, 2017) or making the curriculum less rigid. These policies can help the ESP teachers find their work more meaningful and, as Trent (2015: 51) states, the feeling that their work is meaningful help them to try "different ways of becoming and being teachers." Consequently, the reflection will be the results of such meaningful work which should be the core of identity development programmes (Clarke, 2008). Finally, according to Tao and Gao (2018: 12) "it is important for educational administrators to build an incentive system that rewards ESP teachers for the extra effort and time, particularly for areas that require them to acquire subject knowledge" to help the ESP teachers to engage in the disciplinary discourse to understand the cultural issues and develop their cultural identity.

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The image of the author as a part of the implicit content of memoirs

[Образ автора как часть имплицитного содержания мемуарных текстов]

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Abstract
The article written on the material of memoirs deals with the different sources of information about the images of the authors of memoir texts, which are implicitly reflected by these texts. The identification of these sources may be based on B. A. Uspenskij's theory of "points of view". These sources include such features of content and form of texts, as evaluation of various persons and events, language peculiarities of texts, selection of facts, mentioned in texts, information about feelings and emotions of the authors. In addition, methods for determining the veracity of memoirs are shown.
Key words: image of the author, memoirs, implicit information, a point of view of the narrator

Аннотация
Статья посвящена анализу источников имплицитной информации об образах авторов, содержащейся в мемуарных текстах. Показано, что выявление этих источников базируется на теории «точек зрения» Б. А. Успенского. В число названных источников входит ряд особенностей содержания и формы текстов: высказанные авторами оценки различных лиц и событий, характер использованных языковых средств, отбор фактов, сведения о чувствах и эмоциях автора. Кроме того, рассмотрены способы определения правдивости мемуаров.
Ключевые слова: образ автора, мемуарный текст, имплицитная информация, точка зрения нарратора

1. Введение. К постановке проблемы

В заголовке данной статьи объектом исследования названы мемуары. Однако в литературоведении различается очень большое количество мемуарных жанров: автобиографии, записки, дневники и дневниковые книги; путешествия, исповеди, мемуарно-биографические рассказы, повести, романы, цикловые образования, мемуарные эпопеи, стихотворные мемуары, мемуары-исследования, воспоминания писателей, дневники, биографии, путешествия, литературные портреты, автобиографии, анекдоты и письма, собственно мемуары и автобиографическая проза (Shajtanov, 2000), литературная биография, биографический роман, беллетризованная биография (Kardin, 2000; Koznova, 2011; Koljadich, 1999; Shajtanov, 1981; Shajtanov, 2000; Shvagrukova, 2010; Woźniak, 2016). И тем не менее, с точки зрения обыкновенного читателя можно сказать, что видов мемуаров столько, сколько, мемуаристов. Видимо, поэтому И. О. Шайтанов, повторив слова А. А. Ахматовой, назвал мемуары «непроявленным жанром» (Shajtanov, 1979: 76)

В данной статье под мемуарным текстом мы будем иметь в виду любые жанры мемуаров. Материалом для исследования будут тексты русских мемуаристов XX века.

Под образом автора в данной работе понимается эксплицитно или имплицитно отраженная в мемуарном тексте информация об общих свойствах написавшего его лица.

Цель статьи, во-первых, рассмотреть лингвистические способы определения имплицитно отраженного в мемуарном тексте образа его автора и, во-вторых, проанализировать способы определения степени правдивости содержания мемуарного текста.

В монографии (Baklanova, 2014) были рассмотрены основные теоретические принципы анализа мемуарного текста — в статье предполагается рассмотреть работу этих принципов практически: на описании образа автора мемуарного текста.

Логическим основанием для перехода от литературоведческого рассмотрения мемуарного текста к его лингвистическому рассмотрению можно считать слова Н. Н. Козновой: «Присутствие автора ощущается на разных уровнях создания и функционирования мемуарного текста. Первоначально мемуарист производит отбор событий и фактов, при этом далеко не всё сохраненное памятью оказывается включенным в текст будущего произведения. Подача, комментарий и оценка мемуарного материала происходит в соотнесенности с авторской установкой — рассказать "о себе" или "о других" (людях, фактах, событиях). Однако в любом случае представленная в мемуарном тексте информация имеет отношение к личности мемуариста. Не менее важна и установка на "своего" читателя, того, которому адресовано данное произведение и у которого автор ищет поддержки и взаимопонимания, вступая с ним в диалог» (Koznova, 2011: URL).

Исследовательница коснулась важной составляющей текста — имплицитного отражения в нем образов его автора и адресата.

2. Источник сведений об образе автора мемуарного текста и принципы его определения

Основным источником сведений об образе автора мемуарного текста является имплицитная, т. е. неявная, информация (Baklanova, 2014; Fedosyuk, 2012).

Первым к исследованию образа автора в связи с анализом художественных текстов обратился В. В. Виноградов (Vinogradov, 1971; Vinogradov, 1980). Впоследствии М. М. Бахтин обратил внимание на возможность выведения образа автора из нехудожественного текста: «Мы <можем>, — писал ученый, — создать образ любого говорящего, воспринять объектно любое слово, любую речь, но этот объектный образ не входит в намерения и задания самого говорящего и не создается им как автором своего высказывания» (Bahtin, 1996: 313).

Е. Д. Поливанов объясняет суть имплицитной передачи информации следующим образом: «Мы говорим только необходимыми намеками; раз они вызывают в слушателе нужную нам мысль, цель достигается; и говорить иначе было бы безрассудной расточительностью» (Polivanov, 1968: 296).

К. А. Долинин утверждает, что имплицитная информация может быть выведена из текста при его интерпретации во время чтения любого текста (Dolinin, 1985: 4). Он утверждает, что неявная информация даже если не осознается участниками общения, «тем не менее потенциально присутствует в любом высказывании и <…> поддается извлечению тем более полному, чем лучше мы представим себе экстралингвистическую ситуацию, в которой протекает общение» (Dolinin, 1985: 7—8).

В. А. Кухаренко считает, что текст организуется таким образом, что сообщения в тексте реализуются не только эксплицитно, но и имплицитно (Kuharenko, 1988: 181—182).

И. В. Арнольд определяет имплицитную информацию как «дополнительный подразумеваемый смысл, т. е. вид подразумевания, основанный на синтагматических связях соположения элементов антецедента. Она может передавать не только предметно-логическую, но и субъективно-оценочную и эмоциональную информацию, ограничена рамками микроконтекста, что на композиционном уровне соответствует преимущественно эпизоду, восстанавливается вариативно, рематична, принадлежит конкретному тексту и постоянно сочетается с другими видами подразумевания» (Arnol'd, 2010: 87).

И. В. Арнольд очень точно формулирует функцию выведенной имплицитной информации, которая заключается в том, что создает дополнительную глубину содержания, углубляет сюжет, ведет свою смысловую линию, помогает более полному раскрытию главных тем произведения, отражает обстановку отдельного коммуникативного акта, поступка или действия, составляющих отдельное звено сюжета — эпизод.

При этом И. В. Арнольд обращает внимание на субъективность выведенной имплицитной информации, т. к. «каждый читатель реконструирует предложенную автором модель мира несколько по-своему, в особом, его собственном варианте, синтезируя то, что находит в тексте, с тем, что имеет в собственном читательском и жизненном опыте» (Arnol'd, 2010: 88).

Обобщая сказанное, М. Ю. Федосюк формулирует определение имплицитного содержания текста следующим образом: «Имплицитное содержание — это такое содержание, которое, не имея непосредственного выражения, выводится из эксплицитного содержания языковой единицы в результате его взаимодействия со знаниями получателя текста, в том числе с информацией, черпаемой этим получателем из контекста и ситуации общения» (Fedosyuk, 2012: 159). При этом «имплицитное содержание, — замечает исследователь, — может находиться в разных отношениях к коммуникативным намерениям отправителя текста, т. е. к тому содержанию, которое стремится передать этот отправитель» (Fedosyuk, 2012: 159).

Одним из видов имплицитного содержания относительно коммуникативных намерений его отправителя является **притекстовое имплицитное содержание**, «которое может быть выведено из текста, хотя его передача и не входила в коммуникативные намерения отправителя. Рассматриваемое содержание передается в таких контекстно-ситуативных условиях, которые не только не требуют его обязательного восприятия, но и не свидетельствуют о том, что такое восприятие входило в коммуникативные намерения отправителя» (Fedosyuk, 2012: 160). Для иллюстрации сказанного М. Ю. Федосюк предлагает проанализировать следующий диалог: «**А.** Вчера целый вечер проболтал по телефону с Аллой Пугачевой. **Б.** Как, а разве вчера вечером она была не на концерте?» Ученый пишет: «Воспринимая реплику своего собеседника, второй участник диалога вывел из нее содержание ‘Вчера вечером Алла Пугачева была свободна от работы’. Реплика А. действительно дает определенные снования для такого вывода, однако вряд ли передача подобного содержания входила в коммуникативные намерения говорящего» (Fedosyuk, 2012: 160).

Отталкиваясь от работ В. В. Виноградова и М. М. Бахтина, Б. А. Успенский разработал типологию точек зрения наблюдателя, с позиций которого ведется повествование (Uspenskij, 1995). Б. А. Успенский выделил четыре плана рассмотрения, в которых могут получать отражение точки зрения наблюдателя: план идеологии, план фразеологии, план пространственно-временной характеристики и план психологии.

Б. А. Успенский полагал, что план идеологии представляет собой уровень, на котором может проявляться различие авторских точек зрения и который может быть обозначен как оценочный (Uspenskij, 1995: 19). План фразеологии позволяет описывать «“разных героев различным языком” или при описании использовать элементы чужой речи» (Uspenskij, 1995: 30). План пространственно-временной характеристики представляет собой фиксирование в пространстве и во времени местонахождение наблюдателя событий (Uspenskij, 1995: 80). План психологии позволяет судить о позиции наблюдателя описываемых состояний. Б. А. Успенский так объясняет проявление этого плана: «Когда мы рассказываем о том или ином событии, которому сами были свидетели, мы неизбежно сталкиваемся с дилеммой: рассказывать ли только то, что мы сами непосредственно видели, т. е. факты, либо реконструировать внутреннее состояние действующих лиц, мотивы, которые руководили их действиями, но не были доступны внешнему наблюдению — т. е. принимать во внимание их собственную точку зрения» (Uspenskij, 1995: 108).

Принимая во внимание то, что в нехудожественных текстах изложение содержания ведется не с точки зрения вымышленных персонажей, а с точки зрения авторов этих текстов, представляется, что об образе этих авторов можно судить по высказываемым ими оценкам, по использованным ими языковым средствам, по характеру излагаемых ими фактов и в некоторых случаях — по описанию ими их психологического состояния.

Учитывая, что Б. А. Успенский разработал систему терминов для анализа художественных текстов, предлагаем скорректировать их для лингвистических исследований и называть план идеологии — **планом оценки**, план фразеологии — **планом выбора языковых средств**, для обозначения плана пространственно-временной характеристики воспользоваться термином, предложенным И. Р. Гальпериным (Gal'perin, 1981: 26), и назвать **планом фактуальной информации**, а название **плана психологии** оставим без изменения (Baklanova, 2014).

Таким образом, конкретизируя содержание планов фиксации точек зрения автора мемуарного текста, можно сказать следующее.

Объективным признаком плана оценки является возможность комментария «Автор оценивает X как P». При этом оценочные выражения автора несут информацию о его характере и системе ценностей.

Объективным признаком выбора языковых средств является возможность комментария «Для выражения смысла X автор использует языковую единицу Y». Выбранные автором языковые средства позволяют судить о его языковой личности, в частности о его лексиконе, о степени владения им литературным языком и нелитературными разновидностями языка, о степени владения им функциональными стилями языка, о владении им теми или иными терминологиями, иностранными языками и т. п., а также о его темпераменте.

Объективным признаком плана фактуальной информации является возможность комментария «Автору известны лица A, B, C и события X, Y, Z». Изложение автором фактов и описание событий позволяют сделать выводы о характере его знаний, о его кругозоре, а также о сфере его интересов.

Объективным признаком плана психологии является возможность комментария «Наблюдая X, автор испытывает состояние P». Выражение автором его чувств и эмоций в тот или иной момент позволяет судить о его характере и психологии.

Обратимся к примерам выведения из мемуарного текста имплицитно отраженного в нем образа его автора.

Начнем с примеров образа автора, выведенного из мемуарного текста на основании **плана оценки**.

«На кладбище, уже после стука осыпающихся комьев глины, по дороге назад, у ворот ко мне проворно подошел худощавый тогда и в спортивных брюках “гольф” Сирин; очень взволнованно он сказал:

— Так нельзя писать о Ходасевиче! О Ходасевиче нельзя так писать...

Я сослался на то, что никто нем предвидел его близкой смерти.

— Все равно, так нельзя писать о Ходасевиче! — упрямо повторял он.

Фельзен, шедший рядом, тихо что-то сказал, примирительно-рассудительное, и мы смолкли. *Но мне поведение Сирина очень* запомнилось и *понравилось.* Существовала легенда, что он совершенно антисоциален, ни в каких общественных делах не участвует и вообще интересуется только собой и своей графологией. *Очевидно, это не совсем так. В данном случае, например, он выполнил то, что почитал своим общественным долгом*» (Janovskij, URL).

Выделенные курсивом положительные оценки, выносимые автором текста Сирину, позволяют вывести из текста образ автора как человека наблюдательного, внимательного к людям, не принимающего того, что «говорят», а имеющего нравственную систему и стремящегося иметь собственное мнение.

«Надо различать *брехню зловредную* (разговоры “голубоглазого поэта” у Всеволода Рождественского), *наивно-глупую* (Миндлин, Борисов), смешанную *глупо-поганую* (Николай Чуковский), лефовскую (Шкловский), редакторскую (Харджиев, который мне, живой, приписывает в комментариях, что ему вздумается, а мертвому Мандельштаму и подавно), и добродушную — вроде встречи в редакции “Сирена”. Критерий подлинности подсказывает Лидия Яковлевна Гинзбург. Она заметила во вступительной статье к неизданной книге “необычайное сходство между статьями, стихами, застольным разговором. Это был единый смысловой строй”» (Mandel'shtam, 1990: 39).

Высказанные автором оценки позволяют утверждать, что он считает воспоминания В. Рождественского, Э. Миндлина, Л. Борисова, Н. Чуковского, В. Шкловского и Н. Харджиева о О. Э. Мандельштама лживы и вредны для памяти поэта. Кроме того, автор не приемлет ложь, хотя прямолинеен и резок в оценках.

Перейдем к примерам образа автора, выведенного из мемуарного текста на основании **плана выбора им языковых средств**.

«Подобно Брюсову <…>, своей книге он <поэт Александр Тиняков. — И. Б.> решил дать латинское имя: “*Навис нигер*” и благодарил меня очень истово, когда я ему разъяснил, что следует сказать “*Навис нигра*”» (Hodasevich, URL).

Исправленная автором ошибка в латинском выражении, означающем по-русски ‘черный корабль’ дает основание предположить, что автор владеет латынью и, видимо, имеет хорошее образование.

«Затем он <В. Ходасевич. — И. Б.> мне почему-то сообщил, как однажды навестил товарища по гимназии, родители которого содержали мелочную лавку... Из-за прилавка вышла красавица девушка, сестра гимназиста: будущая Мария Самойловна Авксентьева-Цетлин (Розанов о ней отозвался в одном фельетоне: эсэровская мадонна). *Я ее, к сожалению, уже встречал только в образе “Пиковой дамы”*» (Janovskij, URL).

Авторский выбор слов и метафоры «Пиковой дамы» для описания изменившейся в старости красавицы дает основания судить об авторе как о человеке деликатном, тактичном, эрудированном и остроумном.

Теперь проанализируем примеры образа автора, выведенного из мемуарного текста на основании **плана фактуальной информации**.

«*Его окно в Доме Искусств выходило на Полицейский мост, и в него был виден весь Невский.* Это окно и его полукруглая комната были частью жизни Ходасевича: он часами сидел и смотрел в окно, и большая часть стихов "Тяжелой лиры" возникла именно у этого окна, из этого вида. Разница между нами в то время была та, что он смотрел из окна, а я смотрела в окна. Но был в этом его окне и обратный смысл: *я, уже начиная с Гостиного двора, старалась различить его окно, светлую точку в ясном вечернем воздухе или мутную каплю света, появлявшуюся в темной дали, когда я была на уровне Казанского собора.* В этом окне, под лампой "в шестнадцать свечей", я видела его зимой, за двойными рамами, а весной — в раме открытого окна; он видел меня далеко-далеко, когда поджидал мой приход, различая меня среди других *на широком тротуаре Невского*, или следил за мной, когда я уходила от него: поздним вечером черной точкой, исчезающей среди прохожих, глубокой ночью тающим силуэтом, ранним утром, *делающей ему последний знак рукой с угла Екатерининского канала*» (Berberova, URL).

Описание автором части Невского проспекта в Петрограде от Дома искусств до Екатерининского канала с точным указанием того, что можно увидеть в Доме искусств со стороны Гостиного двора и со стороны Казанского собора дает основания говорить об авторе как о поэтичном и романтичном человеке, любящем и знающем этот город.

«После войны мои родители дружили с Маргаритой Иосифовной <Алигер — И. Б.>. В это время у нее появилась и вторая дочка — Маша, она была дочерью Александра Фадеева. *Рассказывали, что, узнав о ее появлении на свет, циничный Валентин Катаев будто бы сказал:*

— Как же Сашка был пьян!» (Ardov, 2001: 346).

Упоминание автором реплики В. Катаева, указывающей на внешнюю непривлекательность М. Алигер и на пристрастие к алкоголю А. Фадеева, дает основания говорить о том, что автор обладает чувством юмора, однако в сферу его юмористических интересов входят довольно банальные комические ситуации.

И наконец обратимся к примерам образа автора, выведенного из мемуарного текста на основании **плана психологии**.

«Вырабатывались принципы театральной реформы: не для Порхова (неизвестно даже, имелся ли в Порхове театр), — а для всей советской республики и шире — для всего мира. "Если делать, так уж делать!" — восклицал парикмахер: — "Мы не в праве себя ограничивать узкими национальными рамками!" Однако, что именно надо делать, и почему — в Порхове, *мне так и не удалось понять за все два часа,* которые просидел я в заседании. Наперебой произносились слова, выдернутые то из специальных книг о театре, то из советских газетных передовиц и агиток. Такая бессовестная каша варилась в головах ораторов, что *я не мог понять* даже того, идет ли речь о преобразовании театра по существу, или еще только намечается план работ и "порядок дня". *Чувствовалось,* что вопрос "прорабатывается" уже не в первом заседании и что предстоит еще ряд дальнейших. Сперва *мне было забавно* — участники прений представлялись мне "квинтетом": расширенным пленумом крыловского квартета. Потом *мне сделалось очень скучно.* Вдруг, разглядывая от скуки членов коллегии, *я сообразил,* что они все — в пенсне. В ту пору и я носил пенсне, и от этого *стало мне нестерпимо совестно:* в некотором смысле квинтет превращался в секстет — при моем участии» (Hodasevich, URL).

Непонимание, восприятие происходящего на уровне чувствования, восприятие себя как сатирического персонажа, смена состояний: «мне было забавно», «мне сделалось очень скучно», «мне стало нестерпимо совестно», — все эти мучения от осознания нелепости происходящего, позволяют вывести из текста образ автора как человека, который не привык к пустым словам, а привык к порядку и системе в действиях.

«Но Т. В. держала меня крепко. И каким-то путем, совершенно не помню каким, я вдруг очутилась перед Блоком в артистической:

— Познакомьтесь, Александр Александрович, вот девочка пишет стихи. (“Тоже” пишет стихи?)

И Блок сказал “очень приятно”, едва взглянув на меня, пока на одно мгновение его рука коснулась моей руки. *Густой туман все заволок вокруг меня в одну минуту, и в этом тумане потонуло неподвижное печальное лицо Блока, прядь Кузмина, очки Сологуба. Я бросилась бежать обратно, проталкиваясь к своему месту, села. Что теперь? — пришло мне в голову. Куда идти? Что делать с собой? И может быть, надо было там сделать что-то, сказать что-то, не молчать, не пускаться наутек, — но сейчас только сердце билось, громко и сильно*, впрочем, этого никто, кроме меня, слышать не мог» (Berberova, URL).

Смятение и смущение автора от знакомства с А. Блоком позволяет вывести из текста образ автора как человека эмоционального, не уверенного в себе и немного резкого.

3. Интенции автора в восприятии читателя

Как известно, к мемуарам читатель обращается, чтобы «собственными глазами» взглянуть на интересующие его события, которых он не видел, и «поговорить» с очевидцем этих событий.

При этом мемуары, как правило, воспринимаются читателем как невымышленный текст, даже если в нем и содержится доля вымысла. Например, читатель может допустить, что некоторые события, описываемые в мемуарах И. Одоевцевой «На берегах Невы» или в воспоминаниях Н. Мандельштам «Вторая книга», являются плодом вымысла их авторов. Однако в силу того, что эти произведения являются мемуарами, для которых отсутствие вымысла является системным признаком текста, их содержание воспринимается читателем как изложение того, что произошло в действительности. Однако так ли точно и объективно очевидцы эпохальных событий фиксировали свои впечатления? Можно ли верить мемуарам? (Baklanova, 2013а; Baklanova, 2013б).

И. О. Шайтанов одной из проблем мемуаров называет проблему правды (Shajtanov, 2000) и свою работу по исследованию жанра мемуаров лаконично называет «Как было и как вспомнилось» (Shajtanov, 1981). Мемуары всегда субъективны. И это осознавали многие мемуаристы, о чем свидетельствуют названия их воспоминаний: А. В. Бахрах «По памяти, по записям», Н. Н. Берберова «Курсив мой», Э. Г. Герштейн «Мемуары», В. М. Зензинов «Пережитое», А. Г. Найман «Рассказы о Анне Ахматовой», Л. К. Чуковская «Записки об Анне Ахматовой», Е. Л. Шварц «Превратности судьбы. Воспоминания об эпохе из дневников писателя» и т. д.

Однако представляется, что правдивость мемуарного текста можно попытаться определить с точки зрения лингвистики.

При внимательном прочтении мемуарного текста можно заметить, что иногда его автор намеренно пытается произвести определенное впечатление на читателей и создать в их сознании конкретный образ автора. Этот образ можно назвать **интенциональным образом автора** (Baklanova, 2013б; Baklanova, 2014). Основу для реконструкции интенционального образа автора составляет еще один вид имплицитного содержания — **подтекстовое имплицитное содержание**, «передача которого входит в скрытые коммуникативные намерения отправителя текста. Подтекстовое содержание передается в таких контекстно-ситуативных условиях, которые не требуют обязательного его восприятия, но в то же время содержат определенные свидетельства о том, что передача этого содержания была запланирована отправителем» (Fedosyuk, 2012: 159). Для иллюстрации сказанного М. Ю. Федосюк предлагает рассмотреть ситуацию, в которой некто без всякой связи с предшествующим текстом или обстоятельствами ситуации общения говорит своему собеседнику: «Вчера целый вечер проболтал по телефону с Аллой Пугачевой». Всякое высказывание должно иметь свою цель; цель данного высказывания с большой, хотя и не стопроцентной вероятностью можно определить как стремление говорящего передать подтекстовое содержание 'Я хорошо знаком с известной певицей' (Fedosyuk, 2012: 159—160).

Однако очевидно, что интенциональный образ автора совсем необязательно должен совпасть с теми представлениями об авторе, которые возникнут у читателя. Образ автора мемуарного текста в том виде, в каком его воспринимают читатели, назовем **перцептивным образом автора** (Baklanova, 2013б; Baklanova, 2014). Основу для реконструкции перцептивного образа автора составляет притекстовое имплицитное содержание, о котором говорилось выше.

Как можно увидеть, противоречие между интенциональным и перцептивным образами автора, с одной стороны, бывает между словами автора и нормами морали, а с другой стороны, — только между словами автора. Несовпадение интенционального и перцептивного образов автора дает основание видеть отступление автора от правдивости его воспоминаний.

Рассмотрим примеры.

«После войны мои родители дружили с Маргаритой Иосифовной <Алигер — И. Б.>. В это время у нее появилась и вторая дочка — Маша, она была дочерью Александра Фадеева. *Рассказывали, что, узнав о ее появлении на свет, циничный Валентин Катаев будто бы сказал:*

— Как же Сашка был пьян!» (Ardov, 2001: 346).

Выше мы уже анализировали этот текст с точки зрения фактуальной информации, разделив комментарий словом *однако* на две части. Это произошло потому, что целью автора данного факта было предстать в восприятии читателя человеком, обладающим чувством юмора. Это и есть интенциональный образ автора. Но читатели могут воспринять автора как человека, склонного, скорее, к пошловатым шуткам. В этом заключается перцептивный образ автора.

Проанализируем с точки зрения плана оценки еще два взаимосвязанных текста.

«Охлаждение в наших с Найманом отношениях произошло по двум причинам. Первая из них — то обстоятельство, что я стал священником. Это ставило меня в некое привилегированное положение. Вторая причина нашего расхождения гораздо более существенна: Найман с самого начала *стремился сочетать христианскую веру с беззаветной любовью к светскому искусству и изящной словесности*» (Ardov, 2001: 364).

Интенциональный образ автора этого текста заключается в том, что автор представляет себя истинно религиозным человеком, принципиальным в вопросах веры, считающим, что христианская вера несовместима с любовью к светскому искусству.

«Мое собственное знакомство с Гузняковым <с протоиереем Борисом Гузняковым. — И. Б.> произошло Великим постом 1967 года. Именно в те дни я стал сознательным прихожанином Скорбященского храма на Большой Ордынке, и владыка Киприан поручил отцу Борису следить за моим воцерквлением. Мы с этим батюшкой тогда же и *подружились*: я обнаружил, что он умен, *не чужд светской культуре,* да к тому же обладает изрядным чувством юмора — черта в моих глазах немаловажная» (Ardov, 2001: 474).

Интенциональный образ автора этого текста заключается в том, что автор хочет представить себя «живым» человеком, уважающим в православном священнике разносторонность интересов, в том числе и его стремление к светской культуре.

Перцептивный образ автора, выводимый из этих двух текстов, заключается в том, что читатели видят в них противоречие: в первом тексте автор осуждает христианина за беззаветную любовь к светскому искусству, а во втором положительно отзывается о священнике, потому что тот не чужд светской культуре. На основании этого противоречия автор текстов предстает непринципиальным, непоследовательным и субъективным человеком.

И в заключение еще один пример.

«*В 10 часов вечера, когда я уже лежала в постели*, телефонный звонок: Ахматова.

— Лидия Корнеевна, не может ли случиться, что вы согласитесь сейчас ко мне прийти? В порядке чуда?

Я *встала, оделась* и *в порядке чуда пошла* к ней *по проливному дождю*». (Chukovskaja, 1997: 71).

Интенциональный образ автора этого текста состоит в том, что автор говорит о своей преданности А. А. Ахматовой.

Однако читатели могут обратить внимание на подробное перечисление неприятных автору обстоятельств в момент звонка А. А. Ахматовой: 1) *10 часов вечера,* 2) *когда я уже лежала в постели,* 3) *встала, оделась,* 4) *в порядке чуда пошла,* 5) *пошла по проливному дождю*. Ведь запись в дневнике автора могла выглядеть иначе. Попробуем смоделировать текст, в котором слова, выражающие раздраженность автора, заключим в квадратные скобки:

*«*В 10 часов вечера, [когда я уже лежала в постели],* телефонный звонок: Ахматова.

— Лидия Корнеевна, не может ли случиться, что вы согласитесь сейчас ко мне прийти? В порядке чуда?

Я встала, *[оделась]* и *в порядке чуда пошла* к ней *[по проливному дождю]*».

Сокращение обстоятельств в момент звонка дает больше оснований соглашаться с преданностью автора А. А. Ахматовой: звонок был в 10 часов вечера, но автор «в порядке чуда» откликнулся. Таким образом, перцептивный образ автора дает основания предположить, что автор тяготился зависимостью от А. А. Ахматовой.

4. Выводы

Подводя итог сказанному в статье, можно сделать следующие выводы.

Источниками сведений об образе автора мемуарного текста, несущих информацию о характере автора, его темпераменте, принципах, языковой личности, знаниях и интересах, являются высказанные автором оценки, выбранные им языковые средства, описываемые им факты и психологическое состояние.

Кроме того, степень совпадения интенционального и перцептивного образов автора дает основания определять степень правдивости мемуарного нехудожественного текста: совпадающие интенциональный и перцептивный образы автора свидетельствуют об объективности содержания текста и вызывают у читателей доверие; несовпадающие — говорят о субъективности содержания и заставляют читателей сомневаться в его правдивости.

При сопоставлении интенционального и перцептивного образов автора определяется их характерная взаимосвязь: чем больше несовпадений между интенциональным и перцептивным образом автора, тем ниже объективность мемуарного текста.

Умение определять в мемуарном тексте имплицитно отраженный в нем образ автора может помочь читателям более глубоко и объективно воспринимать его содержание.

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Pertaining to semantics and syntagmatics of Russian word [доброта] 'kindness'

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Abstract
This paper offers an analysis of semantic structure and distribution of the Russian word [доброта] 'kindness'. Analysis of semantics and syntagmatic of the word [доброта] 'kindness' allows assuming that in terms of ethical accounts of the Russian linguistic view of the world the meaning of [добрый] 'kind' is related to the domain of emotions, desires, human qualities, categories of fairness and irrational spirituality. [Доброта] 'kindness' correlates with the «top» end of the ethical line of the world's conceptual model — Good-to-Evil rating scale — with all «dimensions» of anthropocentric image of the world (linguistic reflections of the reality acquired by human being): with objects and persons, with acts and processes, with qualities and relationships. These observations seem to be of great interest currently, as academic dictionaries bear no evidence of semantic earmark of irrationality.
Key words: semantics, syntagmatic, Russian word [доброта] 'kindness'

Introduction
Ethical categories Good and Evil take a central place in the system of values of Russian culture. Naturally, these categories are reflected in linguistic model of this system (Arutyunova, 1999), in a conceptual model of the world, as key concepts. The positive part of this dichotomy is accumulated in such concepts/judgments as [добрый] 'kind', [добро] 'the good', [доброта] 'kindness'. Contextual synonyms (in the terminology of Apresyan (1995)) [добро] 'the good' и [доброта] 'kindness' appear as hyperonyms of concepts/judgments with the seme [добрый] 'kind'. Analysis of semantics and syntagmatic of the word [доброта] 'kindness' in this paper provides a clearer insight into its place in the conceptual model and sheds fresh light on the idiosyncrasy of the national attitudinal perception in the Russian culture.

Approach
The semantic and syntagmatic analysis of the word [доброта] 'kindness' provided below highlights an important aspect of the meaning [добрый] 'kind' which is not reflected in definitions offered by academic dictionaries. The sense of [добрый] 'kind' is related to the domain of emotions, desires, human qualities, categories of equity and irrational spirituality. Interestingly enough, it is irrationality of being good that evokes significant opposition of quasi-synonyms [доброта] 'kindness' and [добро] 'the good'.
The study was carried out using materials of the Russian National Corpus, as well as texts not included in this Corpus. Usage of the word [доброта] 'kindness' was studied in a variety of contexts, demonstrating the distribution of this word.

Results
The noun [доброта] 'kindness' is a derivative from adjective [добрый] 'kind' (1st meaning); in the texts emotional generosity, affection towards people, eagerness to do good to others …» (MAC, 1957-1960), adjoin the word [добрый] 'kind' (1) – (7).
(1) «Ведь **доброта** и злоба иногда потребляются в чистом виде! Когда мне говорят **доброе** слово, не дающее ничего полезного для моего кошелька, я

ничего не получаю! Ничего, кроме ощущения счастья! То же и со злом. Поймаешь взгляд, адресованный тебе, полный ненависти, и страдаешь» "Both **goodness** and spite are sometimes used in their pure form! When I am told a **good** word which makes nothing utilitarian for my wallet I get nothing! Nothing but sensation of happiness! Same is applicable to spite. You catch somebody's hateful eye and you feel anguished" (Dudintsev, 1989).

(2) «Она **добра**, причем **доброта** ее разумна и экономна...» "She is **kind**, and her **kindness** is sensible and practical…" (Kapustina, 2012).

(3) «Была она светла и **добра** какой-то невинной, почти детской **добротой**, которая бывает у людей, которым суждено рано умереть.» "She was lightful and **big-hearted** with almost childly kindness innate to people who are destined to die early." (Misharin, 2003).

(4) «Она никогда не была красавицей, но была **добра**, расположена к людям, и эта **доброта** вобрала в себя и обрисовала все черты лица, делая его привлекательным.» "Never was she a beauty, yet she was **kind**, friendly to people and this **kindness** absorbed and shaped her features making her face attractive." (Rasputin, 2001).

(5) «И не очень счастливое детство, полусиротское — эта твердая женщина **добра добротой** черного шоколада, а не молочного, ласки в доме не держат, порядок, признаки утомления, дружеская услуга обернулась обузой…» "Childhood that was not really happy, it was that of a semi-orphan's – this hard woman was **as sweet as sweet may be** black, not milk chocolate, there was no endearment in that home, rather orderliness, signs of weariness, friendly service turned into a burden…" (Nabokov, 2015).

(6) «Ежели она зла — то злостью убьет, ежели **добра — добротой** убьет.» "At times when she was ill disposed – she would kill with her spite, and when she grew **mild** - she would kill with her **humbleness."** (Saltykov-Shchedrin, 1883).

(7) «Он уверял, что твоя невеста красавица, умна, **добра**, хорошей фамилии и даже не бедна, хотя, впрочем, деньги пустое при уме, красоте и **доброте**.» "He kept telling your fiancée was a beauty, smart, **good-natured**, of good lineage and she was not poor at that; anyway, money means nothing when there is wit, eye appeal and **benignity."** (Bulgarin, 2007).

As assumed, moral-judgemental units linked to [доброта] 'kindness' lexeme are represented predominantly by nouns. In a number of cases in the sentence they are homogeneous parts to [доброта] 'kindness' word. (8) – (11).

(8) «Однако все мы чувствовали, что на самом-то деле наш мрачноватый Яков Константинович сердечен и незлобив и только из какой-то понятной детям застенчивости, а может быть, и ради самозащиты **скрывает** свою душевную **мягкость** и **доброту**» "We all felt however, that at the bottom of his grumpiness our Yakov Konstantinovich was warm-hearted and unmalicious man and it was due to some bashfulness or maybe for the sake of self-protection that he **suppressed** his emotional **tenderness** and **kindness.**" (Marshak, 1983).

(9) «Привёз, но небольшой кусок, — ответил я весело, почувствовав его **доброту** и **сердечность**» "Indeed, I brought it, albeit not a big chunk, - I replied cheerfully sensing his **kindness** and **cordiality**" (Ginzburg, 1924.).

(10) «И чего я взъелась на него? — думала Варя, чувствуя, как от веселого костра, от съеденной каши, от домашних разговоров Харченки к ней возвращаются обычная её **мягкость** и **доброта**…» "Why on earth do I have a grudge against him? -Varia was asking herself feeling that the warmth of the camp-fire, comfort of porridge they had and Kharchenko's homey chit-chat were bringing her habitual **tenderness** and **kindness** back to her…" (Fadeyev, 1977).

(11) «Ощущение размягченности, **доброты** и **грусти** жило во мне» "My inner sense was that of softness, **kindness** and **melancholy**" (Fadeyev, 1977).

In the passages cited above, as well as in cases with attributes to [добрый] 'kind', nouns [мягкость] ‘tenderness’, [сердечность] ‘cordiality’, [размягчённость] ‘softness’ (the latter being a derivative from размягчать(making smth soft), the word [размягчённость] ‘softness’ is used here as [мягкость] ‘tenderness’, [доброта] ‘kindness’, [кротость] ‘placability’) and function as clarification. Noteworthy that in all the cites provided, seme ‘sense, feeling’ is explicitly present: «… все мы *чувствовали*, что… Яков Константинович… скрывает свою душевную мягкость и доброту» “We all *felt* that… Yakov Konstantinovich… suppresses his emotional tenderness and kindness”; «…думала Варя, *чувствуя*, как… к ней возвращаются обычная её м я г к о с т ь и д о б р о т а …» “Varia was asking herself *feeling* that… her habitual tenderness and kindness were getting back to her…”; «…ответил я…, *почувствовав* его доброту и сердечность» “…I replied… *sensing* his kindness and cordiality”; «*Ощущение* размягченности, доброты и грусти…» “My *sense* was that of softness, kindness and melancholy”. This obviously means some semantic bond between the area [добрый] ‘kind’, particularly lexical-semantic variation [доброта] ‘kindness’ and [мягкость] ‘tenderness’, and the area of sensory perception, «territory» of emotional and moral judgement. This observation is also supported by cases where [доброта] ‘kindness’ is used with lexical units that do not contain seme [добрый] ‘kind’, e.g. [нежность] ‘tenderness’, (12), [покорность] ‘submission’, (13), [ум] ‘wit’ (7, 14, 20) and [внимание]’attentiveness’, 15, 21).

(12) «Первое, что охватило Мечика, — что исходило от этой спокойной фигуры — от её больших дымчатых глаз, пушистых кос, от теплых смуглых рук, — было чувство какой-то бесцельной, но всеобъемлющей, почти безграничной **доброты** и **нежности**». “The feeling that spontaneously evolved in Mechnikov’s soul was the one emitted from her tranquil figure, her big charcoal-grey eyes, fluffy hair in plaits, her warm olive-tinted arms – it was the feeling of some objectless yet overwhelming, almost boundless **benignity** and **tenderness**”. (Fadeyev, 1977).

(13) «И только её **доброта** и **покорность** остались с ней новой.» “ And only her **kindness** and **submissiveness** stayed/survived in her new identity” (Trifonov, 2000).

(14) «А **доброта** и **ум**, к сожалению, не всегда идут рядом.» “Unfortunately, **kindness** and **wit** do not always get on with each other” (Miloradov, 2010).

(15) «Но **доброта** и **внимание** ко мне контр-адмирала М.М. Долинина были постоянны и беспредельны.» “Yet Rear Admiral M.M. Dolinin’s **kindness** and **attentiveness** were undeviating and unlimited.” (Davydov, 2004).

What makes it interesting to us is which exact shade of clarification these synonyms add. First and foremost, it is the index of inner feelings, something heartwarming, cordial, and is supported through the semantic composition of the words [мягкость] ‘tenderness’, [сердечность] ‘cordiality’, [размягчённость] ‘softness’.

Consequently, lexical-semantic variation [доброта] ‘kindness’ represents some inner, cordial, emotional quality or condition which is felt or sensed. Whereas [доброта] ‘kindness’ is an inner feature, sometimes it gets out of sight (16), also ref. the above citation (8).

Among few examples of syntagmatic links of lexical-semantic variation [доброта] ‘kindness’ with other units included into [добрый] ‘kind’ field core, the correlation between words [доброта] ‘kindness’ and [добро] ‘the good’ is of particular interest. But first of all it should be noted that there are two lexical-semantic variations of the word [добро] ‘the good’ [1], which in the range of lexical synonyms of the word ‘добрый’ have a different status. In MAC (1957-1960) lexical-semantic variation [добро] ‘the good’ $^1_1$ is defined as “everything good, positive; *opposed to* evil […]|| something that is good, useful, pleasing; fortune, success”, and is located at the field margin. Lexical-semantic variation [добро] ‘the good’ $^1_2$ has the following definition: “good cause, good deed; an act that brings positive results” and is included in the field core. As is seen from the above examples, [доброта] ‘kindness’ and [добро] ‘the good’ $^1_1$ often are opposed (17).

(16) «Что унёс в своей **скрытной** душе отец — вызов, бунт, непокорность или так никому и не высказанную **доброту**?» “What did father take to his grave in his **furtive** soul — challenge, rebellion, indocility or **benignity** that was never revealed to anyone?” (Astafyev, 1999).
(17) «Я не верю в **добро**, я верю в **доброту**.» «И вот, кроме грозного большого **добра**, существует житейская человеческая **доброта**.» “I do not believe in **goodness**, I believe in **benignity**.” “Beside formidable awesome **goodness**, there is mundane human **benignity**.” (Grossman, 1999).
These examples reflect the concept of [добро] ‘the good’ as something abstract, some ideal, and that of ‘доброта’ as human character trait manifested in practical deeds. Within the opposition [добро] ‘the good’ $^{1}_{1}$ — [доброта] ‘kindness’ the word [добро] ‘the good’ acquires negative connotation, as abstract goodness quite often gives rise to tangible evil.
Considering syntactic environment of the word [доброта] ‘kindness’, we see three sets of cases: 1) collocations with nouns (1. homogeneous with the word *доброта* parts of the sentence — complements and grammatical subjects, 2. non-homogeneous parts, e.g. in the case with predicative); 2) collocation with definitions expressed by adjectives and participles; 3) verb collocations.
Examples of collocations of the word [доброта] ‘kindness’ with homogeneous nouns are not numerous: (18) – (21), (12), ref. also the citations above.
(18) «Старающихся песнею своей внушить **любовь** и **доброту** ко всякому живому существу» “Striving to **endear** and imbue with **benignity** to all and any living being through their songs” (Astafyev, 1997).
(19) «Со станции не пешком, в санитарной крытой машине был доставлен на улицу Чкалова, в маленький госпиталёк с длинным и витиеватым названием, <…> где бедность, убожество, недостатки возмещались **стараниями**, **заботами** и **добротой** обслуги госпиталя да нашим солдатским неунывным нравом», «Спасибо вам за **доброту** и **ласку**...» “From the station he did not have to walk, instead an ambulance took him to Chkalov street and he was admitted into a tiny hospital with a lengthy and orotund name <…> where misery, squalor and shortage were compensated by **efforts**, **care** and **kindness** of the staff and resilience of us, soldiers”, “Thank you for **kindness** and **softness**…” (Astafyev, 2000).
(20) «Это сколько же он учился, сколько знал, и все его **знания**, **ум** его весь, **доброта**, **честность** поместились в ямке, которая скоро потеряется<…>», «Пользуйтесь нашей **добротой**, нашим невиданным, коммунистическим **благородством**! Вы нас в крематории, в печи, в ямы, в рабство, мы вам возможность трудиться, налаживать демократический строй, плодиться и слушать духовые оркестры» “He studied so much and knew a lot, and all his **knowledge, wit**, his **benignity, honesty** – all that fitted into a miserable grave that would soon be lost <…>”, “Take advantage of our **benignity**, our unprecedented communistic **generosity**! You throw us into crematoria, incinerators, graveholes, reduce us to slavery, whereas we let you work, build democratic system, reproduce and enjoy the music played by brass bands” (Astafyev, 1999).
(21) «Но **внимание** и **доброта** офицера понемногу согрели и оттаяли его сердце» “Officer’s **attentiveness** and **benignity** made his heart warm up and relax” (Kuprin, 2001).
What draws our attention to cases of collocations of the word [доброта] ‘kindness’ with nouns cited above is that, similar to cases with [добрый],’kind’ tied together here are albeit not “proper” synonyms, yet attitudinal identical units. Moreover, there are also cases where lexeme [доброта] ‘kindness’ collocates both with moral judgemental units (eg., «Пользуйтесь нашей д о б р о т о й , нашим невиданным, коммунистическим б л а г о р о д с т в о м!», «…все его з н а н и я , у м его весь, д о б р о т а , ч е с т н о с т ь…» (20), «…в н и м а н и е и д о б р о т а…» (21), “make use of our b e n i g n i t y , our unprecedented

communistic generosity!”, “…all his knowledge, wit, his benignity, honesty…” (20), “…attentiveness and benignity …” (21)), and with emotional judgemental units (eg., «…внушить любовь и доброту» (18) “to endear and imbue benignity “(18), «Спасибо вам за доброту и ласку…» (19) “Thank you for kindness and care…” (19), «…чувство какой-то бесцельной, но всеобъемлющей, почти безграничной доброты и нежности» (Фадеев, 1977)). “…feeling of some objectless yet overwhelming, almost boundless benignity and tenderness” (Fadeyev, 1977)). Note that collocations of the word [доброта] ‘kindness’ with such lexemes as [старания] ‘efforts’, [забота] ‘care’, [внимание] ‘attentiveness’, [ласка]’softness’, [нежность] ‘tenderness’, [любовь] ‘love’ demonstrate links between these units.

In such syntagmatic “neighborhood” inside semantic framework, the word *доброта* expose some tangible, pragmatic gist of benignity; this obviously tells us that the core semantic element of the lexeme [доброта] ‘kindness’ is the meaning ‘motive to do good to the others’ (which is supported by our earlier studies on this word).

The material reviewed included cases where lexeme [доброта] ‘kindness’ collocates with nouns acting as predicate in the sentence (22) – (29).

(22) «**Доброта —** это **не сю-сю**. **Доброта —** это **польза**.» “**Benignity** is not just **hearts and flowers**. Benignity is **value**” (Akhmedova, Mamonov, 2011).

(23) «И то, что там есть **доброта**, **—** это **самое главное**.» There is **benignity** there – this is **crucial**.” (Munipov, 2001)

(24) «**Доброта —** это **человеческое качество**, ценнейшее из всех.» “**Benignity** is a **human feature**, the most valuable of all.” (Likhachov, 1998).

(25) «Размышлял Иван Кузьмич о том, что люди почему-то стесняются свою доброту обнаруживать, как будто **доброта —** это **стыдная человеческая слабость**.» “Ivan Kuzmich was pondering on why people feel embarrassed to reveal the benignity as if **benignity** is a **shameful human foible**.” (Yevtushenko, 1982).

(26) «**Доброта —** это **когда ребенок отдает единственную игрушку**, **—** хмурился Владимир Викентьевич.» “ **Benignity** – is **when a child parts with his/her only toy**, said Vladimir Vikentyevich.” (Yevtushenko, 1982).

(27) «Потому что **доброта —** это **сила, а не слабость**, и она самая трудная вещь на свете.» «Сентиментальность — это чувство, оно приходит и уходит… а доброта — это позиция, — ответила мама.» Because **benignity** is a **strength**, not a **weakness**, and it is the most difficult thing on earth.” “Sentimentality is a feeling, it comes and goes… whereas benignity is an attitude, answered mother.” (Ancharov, 1994).

(28) «Злость — это найденный выход бессилию. Напротив, **доброта —** это **цвет силы**. Последняя мужняя раба лучше, чем дешевая блудница (это о России царской и советской сказал некто).» “Evil is egress for impotent rage. On the contrary, **benignity** is a **flower of strength**. The most humble husband’s bondwoman is better than sleazy whore (someone said this referring to tsarist Russia and Soviet Russia).” (Prishvin, 2013).

(29) «**Доброта —** это та **благодушная, уступчивая мягкость души**, которая несовместима ни с борьбой, ни с движением вперед.» “ **Benignity** is **placable**, **mellow pliantness** that is incompatible either with striving or shooting forward.” (Frank, 2000).

Note that the examples provided above do not seem to demonstrate some straightforward pattern: structures of this type give free scope to the author’s usage. The mere fact, however, that these are examples of *real*, practical usage (as opposed to multiple potentially *appropriate* ones) gives us an indication of some semantic features of this unit. Parallels used in the above examples reveal some underlying aspects of ‘benignity’ concept in its naive notion. Thus, comparing benignity with language ‘highlights’ the importance of benignity for socializing. Intrinsic benignity is outwardly expressed through interpersonal communication and is paralleled to language not as a system of signs and codes but as “most important means of communication” (communicative function) and a way to express and transfer information (expressive function). Moreover, the above example reflects the omnitude of benignity, its panhuman character. The second example correlates two concepts of benignity: 1) as a moral rule or commitment and 2) as an internal necessity. Lastly, the third example (depending on interpretation of this aphorism) points out that benignity, on the one hand, like any other *trait* or “art”, is a matter of training/practicing, and it requires certain “skills”, and on the other hand this feature is characterized by highness and moral purity.

Instances found and documented by us where the word [доброта] ‘kindness, benignity’ is used with definitions/modifiers perfectly support the above observations. A number of modifiers characterizing benignity point out the “immensity”, in terms of space and time (if this is a proper way to describe these metaphors) which is a quality inhering in benignity (30) – (38), (12).

(30) «**Доброта** была в нём **безграничная, святая**. “There was **boundless, holy kindness** about him” (Grekova, 2011).

(31) «**Доброта** ваша так **безгранична**, что я могу ответить на нее только чистой правдой.» “Your **kindness** is so **immense** that I can only respond with downright truth.” (Vayner A., Vayner G., 1986).

(32) «Нелегко передать эту атмосферу **ребячьей доброты и безграничной, потрясающей доверчивости**!» “It is not easy to render this spirit of **child’s goodness and fabulous, limitless credulit**y!” (Kabo, 1987).

(33) «Его **доброта** в нашем мире, где каждый думает о себе, **безгранична и достойна восхищения**.» “In our world where everyone egotizes his **benignity has no limits and evokes admiration**.” (Okudzhava, 2005).

(34) « Истинно говорю вам, **доброта** ваша и отзывчивость **безграничны**; у господа милости неизреченные, и он ниспосылает вам дары свои». “Verily I say unto you, your **goodness** and responsiveness have **no limitation**; Lord’s mercy are plentiful and He bestow His blessings to you” (Serafimovich, 1979).

(35) «Дубровина и все, кто ее знал, говорили, что **доброта** ее **безгранична**.» “Dubrovina and everyone who knew her said her **benignity has no limitation**” (Stepnyak-Kravchinsky, 2015).

(36) «Новый император удостоил меня собственноручным письмом. **Доброта его безгранична**… Дай Боже ему твердости душевной, чтобы довести до конца начатое отцом и успокоить Россию.» “New emperor honoured me with a letter written by his own hand. His **kindness is extraordinary…** God bless him with resoluteness so that he may finalize what his father had commenced and be able to stroke Russia down” (Borozdin, 1890).

(37) «Отец мой был редкой нравственности, **доброты безграничной** и веселого нрава.» “ My father was adept of extraordinary morality, featured **immense benignity** and good-temper” (Bestuzhev-Marlinsky, 1981).

(38) «В такой райской тишине и в ангелов поверишь, и в вечное блаженство, и в истлевание зла, и в воскресение **вечной доброты**» “In such heavenly silence one tends to believe in angels, and salvation, and victory over evil, and revival of **everlasting benignity**” (Astafyev, 1997). Очерки

In other instances, some of which have already been cited above, attributives denote inner, “intimate”, at times “concealed” nature of benignity (16), (8).

Moreover, benignity is defined by different modifiers meaning ‘irrationality, absurdity’. Benignity is called *meaningless*, *occasional*, *absurd*, *blind*, *utter nonsense*, *pointless* (the context implies benignity is opposed to common sense and rational goodness), also *deleterious* and *despicable* (39). Ref. also the cite above (12).

(39) «Это **частная доброта** отдельного человека к отдельному человеку, доброта без свидетелей, малая, без мысли. Ее можно назвать бессмысленной

добротой», «Но задумаемся и увидим: **бессмысленная, частная, случайная доброта вечна**», «В ужасные времена, когда среди безумий, творимых во имя славы государств и наций и всемирного добра, в пору, когда люди уже не кажутся людьми, а лишь мечутся, как ветви деревьев, и, подобно камням, увлекающим за собой камни, заполняют овраги и рвы, в эту пору ужаса и безумия бессмысленная, жалкая доброта, радиевой крупицей раздробленная среди жизни, не исчезла», «Это доброта, милующая тарантула, кусающего ребенка. **Безумная, вредная, слепая доброта**! Люди с удовольствием подбирают в баснях и рассказах примеры того вреда, который приносит и может принести эта бессмысленная доброта», «Вред, изредка творимый обществу, классу, расе, государству бессмысленной добротой, меркнет в свете, который исходит от людей, наделенных ею. Она, эта **дурья доброта**, и есть человеческое в человеке, она отличает человека, она высшее, чего достиг дух человека» “This is **private benignity** of one human being towards another human being, benignity without witnesses, minor deed, thoughtless action. It may be called benignity devoid of meaning”, “Let us ponder and realize: **meaningless, partial, occasional benignity is eternal”**, “At parlous times, when amongst foul follies exercised in the name of states and nations and ecumenic goodness, at times when people do not look human, they only dartle like tree branches in the storm, or, like boulders and stones flown by land slide fill in ravines and sikes, at such times of horror and insanity meager benignity devoid of meaning smeared throughout life as if by a radium speck, did not disappear”, “This benignity merciful to tarantula that bites a child. **Insane**, **harmful, blind goodness**! People like skimming over fables and stories to pick up examples of the disservice that is brought about by this goodness void of reason”, “Mischief sometimes inflicted on community, social class, race or the state through pointless benignity, pales beside the glow emitted from people gifted with this benignity. This **stupid kindness** is sign of humanity in a human being, it is exactly what marks off a human being, it is the summit achieved by man’s spirit” (Grossman, 1999).

In our opinion these cites do not represent author’s or occasional usage. They reflect, to a greater or lesser extent, naïve understanding of the good, the concept, incarnated semantically in the word *доброта*.

(40) «Да и сам ее **добротой** и надежностью **пользовался**…» “He also **took advantage** of her **kindness** and reliability…” (Novikova, 2014).

(41) «Они вот пронюхали твою **доброту и пользуются, и пользуются**…» “They have got wind of your **kindness** and now **are taking advantage** of you…” (Shukshin, 1975).

(42) «— Человек добрый, хороший, да стар стал — **добротой** да простотой его мошенники, надо полагать, **пользуются**.» “ He is a kind, good man, but he grew old now — obviously crooks **take advantage** of his **benignity** and naivety” (Melnikov, 1986).

(43) «Но молочным братьям не удалось **воспользоваться добротой** главы города» “Foster brothers, however, could not **take advantage** of the city major’s **benignity**” (Ilf, Petrov, 2012).

(44) «Он, со своей чуткой, нежной, детской душой, он, «сама жалость» к Анюте, он, **добротой** которого так часто **злоупотребляли**, был странно, непонятно, груб с Наташей-женщиной.» “With his sensitive, mild, infantile heart, he who was the “embodiment of mercy” towards Anyuta, and whose **benignity** was so often **abused**, he was oddly, strangely rude with Natasha-woman.” (Kollontai, 2008).

(45) «О, нет, — с видимым сожалением ответил профессор, — я не ставлю двоек. И студенты **злоупотребляют** моей **добротой**» “Oh, no, replied Professor with obvious regrets, I do not give poor grades. And students exploit my kindness” (Levinshtein, 1999).

(46) «Я до слез тронут Вашей бесконечной **добротой**, но, признаюсь, мысль, что

я **злоупотребляю** ею, нередко терзает меня.» “I am touched to the heart with your eternal kindness, I must confess, however, the thought that I exploit it often plagues me” (Chaikovsky - von Mekk, 2010).

It is worth considering verbal distributions of [доброта] ‘kindness’ lexeme when studying sintagmatic bonds of this unit. Analyzing specific cases of usage where verbs are collocated with the word *доброта* in the materials reviewed following groups can be identified. 1) Benignity is *used* and *abused*: (40) – (46), (20). 2) Benignity is something people *thank for, pay for, reward for* (47) – (51).

(47) «**За вашу доброту благодарю** вас и скажу: хорошо, что не выскочили за мной на платформу, тогда бы деньгам вашим, а может быть, и вам был бы каюк!.» “I **thank for your benignity** and tell you what: it's a good thing that you did not chase me on the platform, otherwise that would be the end of your money and maybe of your physical body...” (Varentsov, 2011).

(48) «Потому что **доброта**, как говаривал его же дед, хуже воровства, и какой судьбой может обернуться отравленный ею характер, **какую цену придется за нее платить** в жизни, сколько она ни протянется, можно только гадать.» “As his granddad used to say, **benignity** is worse than robbery, and one may only speculate what destiny may result from the mind-set thus inoculated, **what price may be paid** for such goodness as long as life endures.” (Skvortsov, 2001).

(49) «Шлейме был на седьмом небе от счастья, обещал следователю **за доброту пальто даром сшить** <...> Менаше, я вам к празднику Симхат-Тора жилетку даром сошью! — воскликнул мой отец — Шлейме Канович, всегда **расплачивавшийся за доброту** своим единственным богатством — работой» “Shleime was on cloud nine, he promised the tracer to **make a coat for his kindness – free of charge** <...> Menashe, for Simhath Torah day I’ll make you a waistcoat for free! — my dad, Shleime Kanovich, cried, who would always **pay for the benignity** by his only asset – his labour” (Kanovich, 1999).

(50) «В таджикской народной сказке «Жемчуг слёз и розы смеха» рассказывается об очень хорошей девушке, которую фея **за доброту** и кроткий нрав **наградила** необычным подарком.» “There is a Tadjik folktale “Pearl Tears and Laughter Roses” which tells about a very good girl whom for her **kindness** and meek disposition faerie **gave** an unusual present.” (Lerchik, 2012).

(51) «Актер. А ты бы вот здесь **наградил меня за доброту**...» “Actor. If it were you, you would **reward me for my benignity**…” (Gorky, 2007).

3) Benignity, however, may *cost too dear* (52), (53).

(52) «Но знайте, за вашу **доброту** вы жестоко **поплатитесь**.» “Beware, you shall pay **diabolic price** for your **kindness**.” (Shaginyan, 1956).

(53) «Но в конце концов уступил Хене и позже **за доброту** свою **поплатился**» “He ultimately gave in to Hehne and later he **paid too dear a price** for his **benignity**.” (Kanovich, 1999).

4) Benignity is a way to *compensate* (19). 5) We have already seen that benignity can be *concealed*, it can be *felt* (8), in a way this is exemplified through cite (16).

Note, this classification does not take into account occasional cases or the ones that fall under author’s writing style (ex.: (54) or (55), nor cases where collocations with verbs are not only used with the word *доброта* (for example: «…*существует* житейская человеческая доброта…» (17) “… there is mundane human **benignity**…” or «…старающихся песнею своей *внушить* любовь и доброту…» (18) “…striving to **endear** and imbue **benignity…** through their songs …”).

(54) «Она подавляла его своей добротой и заботами, а он не позволял себе критиковать её» “She squashed him with her goodness and care while he did not let himself criticize her” (Pasternak, 2010).

(55) «Она была так растрогана, что не только ее голос, но вся она точно журчала и ворковала от доброты» “She was so moved to pity that both her voice and her whole being was murmuring and cooing with benignity” (Fadeyev, 1977).

Discussions

Consequently, key syntagmatic ties of lexical-semantic variation [доброта] ‘kindness’ are a function of the semantic structure of this unit. In addition to доброта — добрый bond, the material studied clearly shows such relations as [доброта — сердечность] ‘kindness-warm-heartedness’ and [доброта — мягкость] ‘kindness- softness, amenity’. At the same time, [доброта] ‘kindness’ and [добро] ‘the good’$^{1}_{1}$ units (not infrequently they make logical opposition in texts) reveal legible syntagmatic links. It appears one more important comment needs to be done about semantic slot of this unit — in texts the noun доброта is frequently modified by adjectives and participles with the seme of irrationality.

Conclusion

Semantic and syntagmatic analysis of the word [доброта] ‘kindness, benignity’ allows inferring that the meaning of [добрый] ‘kind’ in the Russian linguistic image of the world is linked with the realm of emotions, desires, humane qualities, categories of equity and (!) irrational spirituality. [Доброта] ‘kindness’ correlates with the “top” part of the ethic line of the Russian conceptual model of the universe — Good/Evil concept line — with all “dimensions” of anthropocentric world view (language reflections of the reality perceived by a human being): with objects, faces, actions and processes, with qualities and relationships.

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Problem of translation of certain implicit grammatical categories

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Abstract
The paper presents the results of contrastive analysis of linguistic units used to indicate the reference type of nouns and nominal groups in articled and articleless languages based on translations of chapters of the novel "Master and Margarita" by M.A. Bulgakov from Russian into English and French. By isolating the article semantic invariant, which is common for the compared languages, and matching it with lexical, grammatical and syntactical means of the articleless language, the ways of implicit indication of different reference types have been identified. This paper gives an analysis of the transfer of the meaning of the original implicit language category by means of the overt category of the language into which the translation is done on the material of parallel texts performed by native speakers of the target language. Comparison of the use of articles in order to convey the identical meaning of the reference of nouns and nominal groups in translations made it possible to identify mismatches and consider the possible causes of these mismatches localized in the original language, as well as to study the fundamental admissibility of such discrepancies by the grammar of the languages into which the translation is done.
Key words: reference of a noun, implicit categories, article invariant, implicitness, non-sister languages, translation practice

Introduction

The specificity of translation as a process and a result determines the possibility of considering the activity of a translator as participation in written discourse, where a translator is simultaneously the addressee of the source text and the addresser of the translation text. However, he/she does not have the opportunity to get feedback from the author of the translated literary work. In conditions of such autonomous work, the information expressed implicitly in the translated text is interpreted by a translator independently. Theoretical and conceptual framework of literal translation by illuminating the studies of a number of researchers with different attitudes to this phenomenon. In the process of this interpretation, a translator creates his/her understanding not only of the text as a whole, but also of certain implicit language categories related to objects of extralinguistic reality. During the comparison of the elements of written discourse with certain components of the human realm, a translator actually determines the reference type of nouns and nominal groups included in the translated text. In this paper, the reference is understood as the correlation of the means of the language with the objects nominated by these means. In this case, the denotate lies outside the text and can refer to both human realm and virtual universes and worlds of literary works. I.S. Barkhudarov defines the reference in a similar way, saying that "objects, processes, qualities, phenomena of current reality, denoted by signs, are usually called referents of signs, and the relation between a sign and its referent – the referential meaning of the sign" (Barkhudarov, 1975: 66).

The consideration of implicit categories in the language and the peculiarities of their translation primarily require defining what is implicitness and the classifications of constituent elements of this phenomenon. K.A. Dolinin calls implicit such content "that is not directly embodied in the usual lexical and grammatical meanings of linguistic units making up the utterance, but is extracted or can be extracted from the latter when it is perceived" (Dolinin, 1983: 37). I.V. Arnold proposes to consider all implicit phenomena in the language as divided into 2 types: situational content-subtext and associative content-subtext ones (Arnold, 1982: 121).

There are earlier studies that consider the issue of referential choice, but their focus is either on people spontaneously speaking their mother tongue (Litvin, 2014) or on people speaking the second language (the first foreign language) (Barton et al., 2015). The issues of translation into the mother tongue and the referential choice in the translation process have not been considered in these studies.

When translating from the articleless language into the language with articles, a translator acts as an "active listener", i.e. a recipient of written discourse, who uses his/her own language to determine referential connections of nouns and nominal groups. At the same time, he/she also plays the role of a "speaker" generating a text in the articled language. Therefore, in the absence of unambiguous indications of the reference type, a translator is guided by his/her understanding of the original text fragment, which can lead to discrepancies in the use of articles in different translations of the same source text. F.A. Litvin notes that "reference is carried out in a communicative act by the addresser of the message", and "the situation named by the utterance is interpreted by that addresser" (Litvin, 2014: 89-99). Thus, a professional translator, who is a native speaker of the target language, perceives the original text fragment in the language, in which referential relations do not have any special means of expression, i.e. they fall under an implicit language category. In the process of translation, a translator transfers the indication of the reference type from the implicit language category to the explicit one, since in the translation language there are a special means of expressing the referential meaning of nouns and nominal groups. Such means is an article, the main purpose of which in this study is to indicate a reference type of nouns and nominal groups. The choice of a specific article form when translating is one of the specific manifestations of personal discourse which is considered by E. Benveniste as "the functioning of the language in living communication" (Benveniste, 1974). This researcher notes that a discursive act is a separate communicative event occurring in a specific communicative context, and an utterance is actually "speech given by the speaker" (Benveniste, 1974: 296).

Obviously, the use of the article for expressing the original referential meaning is not the result of some random choice, and despite the fact that articles in different languages have their own characteristics and properties, it is possible to distinguish a universal semantic invariant and provide the contrastive description of the article forms, including those in unrelated languages. This is most evident when comparing parallel texts of translations from the third language. One source text allows considering the indication of the same reference relations by different articles in situations which allow the translator to interpret the original text fragment in an ambiguous way. In addition, when studying parallel texts, one can trace the implementation of the universal article invariant in the languages being matched. At the same time, when studying the original text, one can consider the ways of indicating the reference type in a language that does not have a special part of speech for this, while preserving the need for the designation of the nature of referential links of nouns.

Methods and Materials

In order to study certain aspects of the problem of translating implicit language categories when working with a literary text, it is possible to examine the peculiarities of the transfer of a certain language category, the indication of which is implicit in the source language and overt in the target language. This is the reason for choosing the articles and features of their functioning to denote the reference type of a noun as an object of this research.

Parallel translations from Russian into English and French of chapters I and XXV of the novel "Master and Margarita" by M.A. Bulgakov (two translations for each of the languages) (Bulgakov, 1997, 2001, 2004, 2008, 2012) were selected as research material. This choice is not arbitrary and conditioned, first, by the possibility of both intralinguistic and interlinguistic analysis of the use of articles to determine the same implicit indication of the reference type of a noun in the original text in articleless Russian. This multicomponent analysis allows identifying the features of transfer of the referential meaning by means of implicit language categories, establishing specific language means used to convey a referential component of the meaning of nouns and nominal groups in articleless languages, as well as correlating these means with those previously identified in the author's scientific work (Timoshenko, 2017).

For studying the articles' functioning in the text, the description of the article system proposed by F.A. Litvin was used. Within the framework of this description, an invariant of the definite article is represented as the "selection from the class", an invariant of the indefinite article – as the "reference to the class", an invariant of the zero-article – as "nominating the class" (Litvin, 2014: 89-99). It means that the indefinite article is regarded as "classifying", the definite article – as "individualizing" and the zero article is used when "the quantitative principle is not applicable" (Litvin, 2014: 8).

When considering the texts of translations and correlating them with the source text, it is necessary to take into account the fundamental translatability of the original text fragment. The presence of untranslatable components (semantic and linguistic units) can force a translator to use translation transformations, comments (necessary for the reader's understanding of additional explanations absent in the original text) or, vice versa, reductions (omissions that are not critical for conveying the meaning of the original text fragment of untranslatable linguocultural and other structural units). Translatability/untranslatability regarding nouns of articleless languages is not reduced to the finding of regular formal equivalents only, but also involves the adequate transfer of the referential relations laid in the original text fragment.

When a translator is free to determine the reference type of a noun in the original text, he/she is not under additional pressure from the source language, as it happens in case of translating from articled languages, and on the part of the author, who can theoretically influence the translator's general perception of objects of reality of his literary work. In this case, a translator is in the situation that E. Benveniste defined as a phenomenon of "man in language". Within this phenomenon, a speaker, the role played by the translator in the situation under study, uses a special sign system – the language – to indicate the reference points determined by the speaker (Benveniste, 1974). A reference point is the primary introduction of an object into a discourse by means of the direct nomination of this object. It should be noted that not an objectively existing object of reality is actually introduced, but some mental image formed by the speaker during the perception of this object. In this case, the speaker perceives this image as a full-fledged reflection of the named object and as one of the elements of compound reality, establishing referential links with other elements. These links are identified at the reference points that the speaker chooses to indicate the relationship between the named object and the set, to which it is a part, and the context of the situation. In this case, a recipient of the statement may not have sufficient information about the object to which the reference is made, which can be either neglected by the speaker when indicating the type of referential links or taken into account.

Speaking of translation practice, the source text, not the human realm, plays the role of perceived reality for a translator. Thus, the reference points in the translation text are defined for the objects of the reality of the source text. Working with the original text fragment, a translator forms in his/her mind the image of the object named by the author and further actually transfers the meaning of his/her own mental formation determined by E.S. Kubryakova as “figurative representation”, not a noun-referent contained in the source text (Kubryakova, 1997: 65). In oral discourse, figurative representation is refined and detailed by the speaker in his/her statement until the communicative goal, which usually consists in the inference, is reached. In written discourse, the author proceeds from his/her own understanding of how much information the reader needs to identify an object of extralinguistic reality, referenced by a noun or a nominal group. The translator who works with a literary text and has no opportunity to consult the author of the source text is a co-author of the target text to a certain extent, as during the work with the original text fragments, he/she is free to choose any means of indicating the reference meaning which seems optimal to him/her, provided that this means does not distort the sense of the initial speech situation. V.N. Komissarov points out the necessity of the correspondence of the translation activity product with the basic qualitative parameter – adequacy, defining an adequate translation as “a translation that provides the pragmatic tasks of the translation act at the maximum possible level of equivalence for achieving this goal, without violating the rules or usage of the translated text, respecting the genre and stylistic requirements to texts of this type and compliance with the conventional standard of translation” (Komissarov, 2013: 228). Achieving the adequacy of the translation may require the translator to use special means and techniques, for example, translation transformation, as a result of which the reference point may shift.

The translator, as a native speaker of the target language, can enforce the basic requirements for the translated text: equivalence, integrity, etc. “The equivalence rule ... means the need for the best possible identity of content in the source and target texts, but only to the extent where this identity is compatible with other regulatory requirements providing the adequacy of translation” (Komissarov, 2013: 229). The correct transfer of referential relations is one of the important features of adequate translation and a necessary condition for ensuring complete and correct understanding of the text by the listener. V.N. Komissarov asserts that “by definition, any adequate translation must be equivalent”, i.e. reproduce “the content of the original text”: the denotative and connotative content of the units that form the source text, and the “pragmatic potential” of the target text. To fulfill the requirement of equivalence, it is necessary not only to choose the linguistic unit that is suitable in a certain context, but also to designate the same referential relations as in the source text. This necessity is determined by the potential ability of the designated reference type to influence the reader's understanding of the text by regulating the correlation of a noun or a nominal group with a particular object of the extralinguistic reality.

The indication of the reference type of a noun, to which the article relates, is the main purpose of the article. The indication of the referential aspect of the meaning of a noun or a nominal group makes it possible to correlate a linguistic unit with the point of the extralinguistic space where the referenced object is located. An article may point to the reference of a noun with an object or a bounded real-world area, the virtual, fantasy or textual reality. In case of translation of the text of a literary work, a reference is established between an object of the textual reality (the image contained in the corresponding fragment of the original work) and a noun (nominal group) in the target text. A distinctive feature of such referential relations is their conditional subsidiarity: the initial reference is established between a noun (nominal group) of the text in the source language, and the reference of the noun contained in the target text is established relative to the original text fragment that contains not the original object, but its understanding and the author's perception of the original text. This is due to the fact that new participants appear in the translation as an act of communication, uncharacteristic for monolingual written or oral communication – a translator and a reader of the target language. Relatively speaking, the target text indicates the referent perceived and transmitted by the translator regarding the noun reflecting the author's interpretation of the original referential relations of this noun and the original object of the extralinguistic reality. According to O.I. Moskalskaya, “the text describes the real situation from the point of view of the fictional world invented by the author” (Moskalskaya, 1981: 99). V.A. Marinchak develops this idea by saying that “the text is referenced to a certain continuum” and this continuum is comprehensive, although it may not be identical to the human realm (Marinchak, 1982: 161).

Results

The contrastive analysis conducted during the study allows drawing the following conclusions.

A category of reference in different languages is expressed through various means and can be either implicit or overt. In the articled languages, an indication of the reference type of nouns and nominal groups is ensured by the article system, the components of which can be expressed morphologically or represented as a zero sign.

One of the article invariants corresponds to each article form. The invariant of the definite article points to a subset selected from a common set of objects. An invariant of the indefinite article indicates an object of the set without any special features to distinguish it from the common set. An invariant of the zero article points to the correlation of a noun with a setting within which it is impossible to single out separate elements.

If there is a discrepancy in the interpretation of the original language situation recorded in the source text and conveyed by the translator using the means of the target language, a mismatch in the choice of articles by different translators may occur. These discrepancies are caused by the ambiguity of the indications of the reference type of a noun in the source text. The absence of unambiguous instructions can take different forms – as one indication that can be understood in different ways and as several simultaneously existing indications of the referential meaning of one noun. When implementing any ambiguous instructions in the source text, the translator makes an independent referential choice. Obviously, as a result of this choice, different translators may have different understandings of the reference type of a noun.

Since the source language is the articleless Russian language, in which the reference is an implicit category, the existence of several markers of the referential meaning for one noun in the original text does not contradict the language rule. In the Russian language, the referential meaning is conveyed by a large number of different means indicating the reference type as an additional and optional feature. These can be lexical means (pronouns, numerals, demonstrative particles, pronominal adverbs, adjectives, etc.) and grammatical, syntactical means (word order, theme and rhema).

When translating from the articleless language into the articled one, a translator expresses the original meaning of the implicit language category by means of the overt category. Languages which have such part of speech as the article reflect the perception of the world by its native speakers, who pay significant attention to the correlation of the units of speech with extralinguistic objects. At the same time, native speakers of articleless languages do not perceive the referential meaning of nouns and nominal groups as requiring unambiguous indicating the type of relations between a noun and an extralinguistic object.

The study showed that in the articleless languages, the burden of determining the reference type of a noun is often shifted from the speaker to the listener; thus, when translating into the articled languages, the different perception of meanings by different translators and, as a consequence, the choice of different articles, can occur. But all translators are obviously limited by the set of referential meanings that do not contradict the source text.

Discussion

When studying the target texts and the reference of the nouns and nominal groups in them, the assumption was made that the author of the source text conveying the relation of the reference of nouns and analogues with an object of virtual (fantasy) reality unerringly establishes the nature of referential links, but for their nomination in the text he/she can use linguistic units that do not ensure an unambiguous interpretation of the reference type by the reader. The translator as an addressee of the original literary work perceives the reference indicated in the original text and, in the absence of a specific indication of the reference type, is compelled to make an independent referential choice based on his/her own, obviously subjective understanding of the original text fragment and its links with the context and the extra-textual reality.

In addition to the volitional component (implemented wish and/or intention of the translator to choose a certain article), in the process of selecting the article for the indication of referential relations embodied in the original text fragment, the article system of the target language also plays an important role (e.g. specificity of the area of meaning of article forms, the number of components of the system, the semantic distinction of these components and other factors).

In the most general case, the article (in any articled language) indicates the correspondence of the speech unit established by the subject of a communication to the object of extralinguistic reality. The speech image is formed under the influence of two main factors. The first factor is the objective conditions and circumstances that directly determine the nature of referential relations. They are outside the speaker's conscience and do not depend on him/her. These external factors are perceived and taken into account by the speaker when forming a part of the statement, which contains an indication of the reference type. The second factor is the speaker's subjective understanding of the organization of the external world. In accordance with this understanding, the speaker forms “a system of images reflecting this world” (Benveniste, 1974: 85), contained in his/her consciousness and subconsciousness, and directly influencing the interpretation of external circumstantial signals perceived by the speaker, associated with indicating the reference type and the subsequent implementation of the referential choice.

When translating from the articleless language into the articled one, there is a change in the properties of the reference category and ways of indicating the referential relations. The absence of a special linguistic category (part of speech) for indicating the reference of a noun together with the need for such indication causes the implicit indication of the nature of referential relations in the articleless languages. Thus, the category of reference in the Russian language refers to so-called implicit language categories. Yu.L. Sidorova writes about this: “The Russian category of certainty/uncertainty appears as an implicit lexico-semantic one if its indicators are pronominal words and analogs of the articles, short and full forms of adjectives, adverbs, predicates and verbal forms of the perfect and imperfect type” (Sidorova, 2006: 10), It can have an impact on the translator's perception of the referential relations indicated in the source text.

There is no sequential expression of deixis by means of articles in articleless languages. Nevertheless, it is evident that the absence of a separate part of speech specially used to satisfy the necessity of indicating the reference type (deixis is actually a special case) does not eliminate the need for such indication.

The features of the articleless language cause the appearance of additional (in comparison with the articled languages) questions about the essence of the reference and the referent. A researcher of the Russian grammatical system O.S. Akhmanova considers the following question relevant and controversial: “the question of what is to be understood by so-called elements of reality <...>, how to define ‘an object’ or ‘a referent', i.e. what this expression refers to" (Akhmanova, 1957: 236). She points out the impossibility in case of the Russian language to be sure that "different ways of naming with different means" "refer to the same 'subject'" (Akhmanova, 1957: 236).

The nature of the reference of a noun in Russian can find the lexical expression at the pre-grammatical, discursive level in the form of quasi-articles – deictic pronouns and numerals with the stable referential meaning (Kasatkina, 2012: 4).

T.V. Bulygina and A.D. Shmelev define the reference as "distributive definiteness" or uncertainty of a noun in its connection with an extralinguistic object and note that "the difference between <...> the two meanings – specific and non-specific references – should be recognized as grammatically essential for the Russian language" (Bulygina – Shmelev, 1997: 26). In addition to the specific and non-specific reference in the Russian language system, T.V. Bulygina and A.D. Shmelev single out another type of referential relations, which they call "generalized reference" and define as "the neutral use", which does not have a specific subject referent in the general set of named objects. The authors separately indicate that "for nominalizations that denote the facts, the generalized reference is excluded as such nominalizations cannot be correlated with classes" (Bulygina, Shmelev, 1997: 116). In the opinion of these researchers, for naming specific objects and certain facts of reality in the Russian language, the so-called subject reference types (specific and non-specific) are used (Kashkin, 1999).

F. Cermak notes that in the languages lacking a special part of speech that "signals what function is performed by a noun", the meaning of certainty/uncertainty "is expressed more subtly" by means of "diverse ways" and, mainly, indefinite and demonstrative pronouns (Cermak, 2011).

Obviously, despite the absence of the category of article, in the circumstances of the need to indicate the reference type of nouns and nominal groups in the Russian language typical means of designating the referential component of nouns were formed. These include linguistic units that can directly point to the reference type, as well as grammatical, syntactic constructions and even communicative techniques and parameters of the utterance.

The opinion of V.B. Kashkin deserves particular attention as he considers the Russian language to have a "proto-article" in its composition. The researcher understands this term as a set of grammatical, lexical and suprasegmental means of expressing certainty, uncertainty and irrelevance of the indication of individualization or generalization of the named object (i.e. actually naming an integral set with the expression of the corresponding referential meaning). V.B. Kashkin points that in Russian, Bulgarian and a number of other languages there is a phenomenon of "grammatical prosody", which performs the functions of the article (Kashkin, 1999). Grammatical prosody is a combination of intonation, logical stress and word order in a phrase (for example, in a sentence). Most researchers recognize the word order as one of the main ways of expressing the reference type of a noun in the Russian language.

A. Pereltsvaig says quite the same emphasizing the universality of the word order in various nominal groups both in the articled and articleless languages. This researcher notes the presence of special characteristics of nominal groups containing prenominal possessives and concludes that such nominal groups have the referential meaning of individualization (Pereltsvaig, 2007: 79).

Within this scientific work, an attempt has been made not only to systematize the already available data on the ways of expressing such implicit category as the reference of a noun by means of the Russian language, but also to conduct the study that allows correlating units of the articleless language and unrelated articled languages with common semantic invariants.

For this comparison, an attempt to construct a maximally consistent theory has been made, so that it can describe the mechanism for choosing the article to convey the reference of a noun when translating from articleless Russian into English and French.

During the analysis, the sample, which included all nouns and nominal groups without determinants other than the article, was made. In total, 4,975 nouns and nominal groups forming 1,312 tetrads/triads that correspond to the stated criteria and are subject to the contrastive analysis were recorded, of which 1,039 complete tetrads and 273 triads (in one translation there is no material for comparison). Of these 909 matches and 378 mismatches were noted. The fixed mismatches are differentiated according to a number of criteria, such as the "reference frame" (intralinguistic and interlanguage mismatches), the nature of the mismatch (the features of the language structure, the possibility of an ambiguous interpretation of the reference in the source text fragment).

In total, three types of matches and mismatches were identified:

1) complete matches (all translators used the same article);

2) intralinguistic mismatches (three translators used the same article, the fourth translator used another article, or there were mismatches within each of the monolingual pairs of translations);

3) interlingual mismatches (intralinguistic matches of the articles do not coincide with each other).

A total of 295 interlingual mismatches and 197 intralinguistic ones are recorded, 89 of which are in English, and 109 – in French. A significant predominance of matches confirms the hypothesis that the functioning of the article is based on comparable principles in compared languages. The basis of these principles is the existence of a common semantic article invariant in the studied languages. The presence of mismatches in a statistically significant amount indicates that, in the absence of specific indications of the reference type in the source text, a translator who is both "a listener" and "a speaker", relying on his/her own understanding of the source context, makes an independent referential choice. Due to the obvious impossibility of direct observation of this process, it is possible to construct only a conditional model of the referential choice made when translating a written text.

In total, during the scientific work, three factors have been identified that affect the use of articles to indicate the reference type and have a basis in the source text, i.e. reflecting the features of transfer of the referential meaning in the original articleless language.

The first factor is different interpretations of one dual basis for using the article. Thus, in the context –

А велика ли сумма? //
and is it a large sum? //
And is it a large sum? //
La somme est-elle importante? //
La somme est-elle importante? (глава XXV)

the basis for using the article is the indication of the reference type of the noun *sum* in the original text fragment, but the referential component of the meaning of this noun can be interpreted in different ways, which was manifested in the use of different articles by the translators. Two translators considered the object *sum* as correlated with the part of the set without individualized features. As a result of this interpretation of the original referential meaning, the translation uses an indefinite article with the meaning of the invariant "reference to the class". The syntactic structure of the original context is also a reason for this choice; in this context the noun *sum* is in the rhematic position and introduced into the narration. Two translators perceived the same object *sum* as selected from the set and used the definite article with the invariant 'selection from the class' to indicate the reference type. The reason for this preference is the semantic structure of the source text fragment, where the noun *sum* is actually a contextual synonym for the previously mentioned noun *money*.

The second factor that determines the preference of a translator for an article to indicate the reference type of a noun is the choice of different, simultaneously present in the original text, indications by different translators. The presence of several directives that do not coincide in their meaning is mainly caused by the peculiarities of the indication of the referential relations in the original articleless language. For example, in the context

редактор толстого художественного журнала //
editor of a literary magazine //
the editor of a thick literary journal //
rédacteur en chef d'une épaisse revue littéraire //
rédacteur en chef d'une revue littéraire epaisse (глава I)

there was a mismatch in the use of articles in the translations, and three translators preferred an indication of the reference type "class naming", considering the object "editor" as representing a homogeneous class within which it is impossible to single out individual elements. In one translation into English, as the basis for determining the reference type, the reference to naming the selected part of the set is taken since in a broader context the fragment "editor of a thick art magazine" is an attachment to the nominal group "Mikhail Aleksandrovich Berlioz", which individualizes an object called by the noun "editor". This understanding of the indication of the reference type in the source text corresponds to an invariant of the article with the meaning "selection from the class".

The third factor, based on which the translator makes a referential choice, is the possibility of considering the language situation from different points of view and applying different principles of interpreting the original indication to the reference type. An example of the effect of this mismatch factor is provided in Chapter I:

к пестро раскрашенной будочке //
for the colorfully painted refreshment stand //
towards a colorfully painted booth //
vers une baraque peinturlurée //
vers un kiosque bariolé.

In this context, the intralinguistic mismatch is observed due to the specifics of indication of the reference type in the source text. In three translations, the language situation is viewed from the position of the listener, who does not know exactly what kind of *booth* is at issue, defining this object as belonging to a class and conveying this meaning by means of an indefinite article. In one translation into English, the context is viewed from the position of the narrator, i.e. the speaker, who has enough information about what object the noun *booth* is related to, and defines the reference type as "selection from the class", using a definite article with the corresponding meaning of the invariant.

Conclusion

The category of reference exists in all languages of the world and, depending on the language, can have either implicit or explicit expression. In the articled languages, the indication of the reference type of nouns and nominal groups is provided by means of a certain part of speech specially used for conveying the referential meaning of nouns. Components of the article system can be both morphologically expressed or have no morphological expression, being a zero sign. All the article forms included in the system of the article in a particular language correspond to one of the semantic invariants. The correspondence of the article forms to invariants makes it possible to conduct the interlingual analysis.

In an articleless language, the reference is an implicit category and the referential meaning is conveyed through a variety of lexical, grammatical and syntactic means for which the indication of the reference type of a noun is not the main function. This is due to the fact that speakers of articleless languages pay less attention to the referential meaning of a noun than the speakers of articled languages.

The language situation that allows more than one variant of the message's interpretation by the addressee manifest itself at the text level as mismatches in the use of the article, indicating the ambiguousness of the indication to the reference type of a noun, and at the level of cognitive processes it strengthens the influence of the linguistic personality on the perception of the source text and determines the subjective nature of the referential choice.

A particular feature of the translated fictional discourse is the impossibility to receive any feedback from the author of the source text when working on certain text fragments, which forces a translator to determine the referential points and the reference type of a noun independently, transferring the corresponding meanings using certain article forms. Examination of the results of translation practice and contrastive analysis of parallel texts allow analyzing the features of the expression of the reference type of a noun in Russian and studying the problem of translating certain implicit language categories.

The study does not cover the whole depth of the problem of studying the functioning of linguistic units, indicating the reference type of a noun in different languages. In the future, it is possible to carry out a comparative analysis of the functioning of articles in unrelated languages and make a further study of determinants that indicate the reference type of nouns and nominal groups.

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A philosophical-sociological diagnosis of youth subcultures in the context of social changes

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Abstract
The article focuses on a diagnosis of youth subcultures in the context of public security. The authors, through their empirical research, exhibit favored, by subcultures, moral values, their processes of socialization as well as a particular type of responsibility showed by members of youth subcultures. The following subcultures were taken into consideration by the empirical research: the skinhead, the hip-hop, the chav, the punk, the metal, and the hippie. The research has confirmed a relationship between the quality of socialization displayed by youth subcultures and socializing factors such as family, school, peer group, and the mass media. It has been shown that the quality of social impact largely depends on responsibility attitudes of individual members of each subculture. Moreover, the research has revealed that a sense of responsibility is not an internalized value among the young, i.e., is not the one, which becomes a code of conduct or regulates human behavior. In that context, we have to mention that representatives of subcultures declared their clear sense of responsibility for their own families in the course of the undertaken research. Hence, it can be deduced that the family community is an important socializing factor which leaves an indelible mark on them.
Key words: youth subculture, public security, social change, behavior, socializing factors

Introduction: Towards a diagnosis of youth subcultures in the context of social changes

The literature of social sciences offers different definitions of youth subcultures. Experts on the topic have strived to explain the genesis and nature of this social phenomenon. “Affiliation to a subculture allows youth to express and fight for their ideals. At times, youth subcultures are perceived through their pathological demeanor, which overshadows a proper portrayal of subculture populations.” (Bąk, 2009: 72-73) Youth subcultures are commonly believed to be a center of contestation. Forms of contestation might vary depending upon ideology and subculture. In contemporary societies, where a range of recipes strive to achieve “happiness and truth” are omnipresent. Many people, in particular during their adolescence time, detect an attractive form of expressing themselves and their desires through contestation and radicalism.
A phenomenon of subcultures should be perceived as a social educative and cultural problem. Alas, it is widely acknowledged that youth subcultures contravene our legal order. They partake in criminal offenses against life, health, and property. In such cases, their behavior demonstrates a desire to take it out, show off, to be brutal, which is a pure form of hooliganism and vandalism.

Subcultures encapsulate four structuring elements:
- A specific vocabulary;
- A specific emotional intonation;
- A specific behavior;
- A specific value system.

A sturdy bond between members of subculture exerts a strong influence on the unification of their scale of values. Hierarchy of values expresses features of a subculture and its uniqueness towards other subculture groups. They differ from one another on notions what is the most significant, significant or less essential in the life of an individual or a social group. (Bąk, 2009)
The number of members and sympathizers of a subculture is variable. Therefore, it is virtually impossible to provide any accurate quantitative data. Possibilities of a survey of subculture phenomena are interrelated with an in-depth analysis of internet materials and participation in various musical concerts performed by bands propagating ideals of subcultures. Besides a wide span of the age of subcultures' members hampers gathering data. (Bąk, 2008a: 9-33)
At present, phenomena of youth subcultures have to be considered from a perspective of globally social and cultural changes - there are many factors, put forward by social sciences, which have a significant influence: a socio-economic situation, uneven economic and professional chances and a lack of past-time fulfillment. Existence and development of subcultures depend on a politico-economic situation - if the latter is not stable and in crisis – subcultures develop swiftly such as in the case of the punk subculture. Moreover, it was scientifically acknowledged that upbringing in pathological and perturbed socially environment was an important factor in the development of subcultures. (Batura, 2008: 209)

Personal Research
A considerable intensification of activities by subculture groups has been observed in recent years all over Europe. Distinctively, aggressive behaviors by skinheads towards foreigners in Germany and other European Union (EU) member states often occur, thus it is essential to undertake research on youth subcultures in the EU and to show some of their characteristics. At this moment, the following question has to be formulated: what is the axiological character of subcultures' members, i.e., what value is attributed to the youth as far as their affiliation to subcultures is concerned. (Simmel, 1975) A catalog of values has been built based on categorization proposed by H. Świda- Ziemba. This catalog enumerates the following values: intellectual; social; esthetical; allocentric; prestigious; materialistic; emotional; and perfectionist values. (Świda, 1999: 68)
Closer inspection to discern moral orientations of subcultures' members, their level and to what extent they differ from one another, was a separate issue from an axiological point of view. A research paradigm has led to the delineation between the following moral orientations: pro-societal, dignified, mutual and rigorous orientation (the latter is related to taboos). (Kiciński, 1983: 99)
In addition, the identification of specific values characterizing subcultures' members was a third research problem from the axiological point of view. This type of research has allowed, not only to discern an "official" ideology of a subculture but also to gain knowledge about axiological causes for affiliation to a subculture. In this case, there was no preconceived operationalization applied upon the research. Respondents were allowed to answer spontaneously, and their answers were attributed to the following categories of values: freedom, personality, socio-political values, hedonism, permissiveness (i.e., no norms).
Furthermore, the exploration of a socialization image of subcultures' members was an important issue for the research. A platform of socialization is related to a set of rules and regulations, which organize a life of particular groups, such as these linked to responsibility and tolerance (Bąk, 2008c: 24-25) - these attributes are addressed to wider social circles, *nomen agentis* and social institutions. Three socializing dimensions were used to analyze the socialization of subculture groups: a sense of responsibility, tolerance and personality paradigm. A discussion aiming at determining the personality paradigm underlies an idea to inspect socialization levels

of subcultures' members – this trend was introduced by M. Ossowska (1992: 76). The author of "Podstawy nauki o moralności" enumerates the following attributes in the catalogue of the personality paradigm: aspiration for perfectionism; openness; internal discipline; tolerance; activism; civil courage; intellectual honesty; criticism; responsibility for the word; interest in public affairs; generosity; ability to cooperate; sense of responsibility for social collectiveness; chivalry; esthetical sensibility; and sense of humour. Among the attributes mentioned above, most attention was drawn to two personality paradigms, which were considered important by M. Ossowska and other authors, i.e., tolerance, and the sense of responsibility for social collectiveness. (Birnbacher, 1999; Bauman, 1992; Ostrowska, 1995)

At this moment, it is indispensable to mention, as S. Nowak suggests, that an emotional element is the most essential for the personality base. Therefore, questions posed to respondents concerned the emotional element (for example: "To what extent do you agree with the following opinions?", "Please mark if you agree with the following answers", "Which of the following behaviors are acceptable to an average citizen and which are not"). Nonetheless, other types of questions were also posed to respondents (for example: "Are you interested in socio-political affairs?", "If it depended on you, would you agree that...?"). It was assumed that respondents were evaluating themselves as far as the intensity of certain moral qualities were concerned. The choices made were oscillating between extremities: categorically yes or categorically no. Such a procedure allowed for a relative objectification of subjective marks of the respondents through the expression of open judgment about herself or himself.

An attempt to describe socio-demographic correlatives of particular youth subcultures such as the Punk subculture, the Metal subculture, the Skinhead subculture, the Hip-hop/Chav and the Hippie was the next ingredient of the undertaken research. Thereby, an attempt was made to seize a differentiation of subcultures' image as well as factors, which condition the differentiation. A relation of a cause and a consequence was signaled in interpretations made in the research. The following types of socio-demographic backgrounds were taken into account: "affiliation to a social organisation" ("affiliated", "non-affiliated"), "religious practices" (" I practice regularly", " I don't practice regularly", "I practice seldom", "I don't practice"); "attitude towards faith" ("strong believer", "believer", "indecisive but attached to religious faith", "indifferent/atheist"); "gender" ("female", "male"); "place of residence" ("village", "town to 100 000 inhabitants", "town over 100 000 inhabitants"), "father's education" ("basic"/"basic professional", "secondary education", "higher education"); "financial situation" ("very good", "rather good", "medium", "rather bad", "very bad").

In the context of the research mentioned above, the following questions were formulated:

- What are moral orientations of subcultures' members?
- Which are the most prevailing moral orientations among respondents?
- Which variables correlate with the proposed hierarchy of values and moral orientations?
- What values and ideals are attributed to which subculture?
- What is the level of socialization of subcultures' members?
- What is their preferred personality?
- Do they feel responsible for their social environment (family, local community, international community, national community, religious groups, schoolmates, Church community, state community, group of friends)?

- What is the level of tolerance of subcultures' members (for asylum seekers, infected by AIDS, alcoholics, practitioners of an unknown religion, addicted to drugs, disabled, retarded mentally)?
- What are variables which determine a sense of responsibility and tolerance among subcultures' groups?
- What is, taking into account selected socio-demographic variables, the social background, differentiation of each subculture group?

The methodology of social research entails a general system of rules concerning a specific research activity, i.e., cognitive and practical operations, an order of their application, specific means and activities aiming at a particular research goal. In our survey, questionnaires such as inquiry forms and interviews were used – advocators and opponents of questionnaires agree that these forms of acquiring information are the most efficient. The anonymity of questionnaires allowed respondents to be more open and secured. In this case, a questionnaire – inquiry forms were used and helped conduct research individually and collectively, i.e., research can be applied upon a larger group of people.

A researcher does not need to contact respondents personally but can use a post or resort to others who will survey him/her. The questionnaire – inquiry form usually looks the same and answers are easily comparable and translated into synthetic results. A written questionnaire is the most popular form distributed to respondents. Possibility of fast acquisition of information is a major reason to have been chosen as the most efficient. All respondents answer the same questions, which are direct and apparent. The questionnaire- inquiry form has been justified due to:

- answers by respondents are honest
- they include clear and simple questions which do not cause doubts
- the questionnaire is not lengthy; thus it does not discourage respondents from providing answers.

The questionnaire constitutes a set of questions – respondents should be familiar with the content of questions and should possess sufficient knowledge about them in order to provide answers. The planning involving preparation of clear questions and multiple answers' choice is of key importance for the research process. It facilitates an analysis of the research results. (Sztabinski, 2000: 50-54)

The preparation of an instruction to fill the questionnaire for respondents is another important element of the research process. It includes information on how a surveyor should introduce himself/herself to respondents and how he should present the following data:

- generic sketch of the research;
- name of the institution that has undertaken the research;
- general information about the research purpose;
- respondents´ answers will be analyzed scientifically and remain unknown to the public except for the researcher
- a request addressed to a respondent asking him/her to agree to participate in the research and answer to all questions the best to his knowledge.

Conditions in which respondents fill in questionnaires are decisive for a true value of research and receive a guarantee that obtained data will not be made public. A surveyor must take into account a potential necessity to offer explanations to respondents throughout the conduct of the questionnaire. The research is presented in the form of statistics which include a description and a potential conclusion. Characteristics of a researched collectiveness should embrace education, social status, financial status, etc. Due to its simplicity and economy of means, a method of the

questionnaire is the most commonly applied research method despite its limitations and shortcomings.
A diagnostic survey concerns the research of a specially selected group which represent a population where a researched phenomenon is present. The research for this article was accomplished using this method of the diagnostic survey, the self-administered questionnaire. The method encompasses information gathering about structural and functional subjects, changes occurring in social groups as well as gathering views in selected communities. A role of the surveyor is limited in the method mentioned above.
The research was undertaken in 2009 (May through October) and took into account a randomized trial performed among subcultures' members. Respondents participated in the trial of subcultures' members through a "snowball sampling" in pilot regions. The snowball sampling is a nonprobabilistic technique of sampling which is considered by some as randomized. This method is applied when finding representatives of a specific community such as homeless, migrant workers, illegal immigrants, homosexuals, subcultures' members is regarded most difficult. The method of snowball sampling allows to collect data about several members of populations with which they are familiar, the term "snowball sampling" refers to a process of accumulation of each person that refers to another person. Representativeness of samplings revealed by this method could be put in doubt for it is used mostly for explorative reasons. (Earl, 2004: 206-207)
A randomized multi-gradual choice is a method of randomizing teams of entities of lower degree originating from divisions of teams of higher degree. In the beginning, entities of the first randomized choice of the first degree are taken into account consisting of bigger teams of entities. Subsequently, entities are divided into smaller teams which are called entities of second randomized choice of the second degree. Further, these entities are divided into smaller teams called entities of the third randomized choice of the third degree. This division continues until the research covers basic levels (individuals). A scheme of randomized choice of two degrees is the most simple type of multi-gradual randomized choice. In the first degree, the research is based on an appropriate randomizing operator. In the second degree, based on a formation of specific randomizing operators fit for each group and out of these, a certain amount of elements is drawn (i.e., this is a stage of individual limitless randomization). (Mlynarski, 2000: 30)
Specifically, 120 respondents participated in the research. Questions concerned opinions and views of youth about selected social issues, moral issues, preferences about social life, personality, participation in social life, attitude towards values and social environment. The questionnaire of the research consisted of 39 open and closed questions.
The above-described method allowed to determine equal amounts of sampling for each of the researched subcultures' groups. Exceptions were made by the Hippie whose number was far smaller due to its small number as such, existing in our society and a lack of interest from the society.

Table 1. Descriptive statistics - the breakdown of the probed sampling regarding "subculture"

Subculture			**Percentage**
Important	Punk		21.2
	Metal		21.5
	Skinhead		20.0
	Chivs (Hip-Hop)		23.6
	Hippie		13.7
Lack of data	Systematic lack of data		
Total			100

The biggest group, nearly a half (43.5%) of the probed, constituted persons of a long "record" in a subculture. (4-6 years' affiliation). Every third respondent declared his/her affiliation for "3 years", every seventh respondent declared "7-9 years" of affiliation. Solely, every tenth probed person had "10 years and more" affiliation (see Table 2.) In this case, it can be assumed that the large majority of the probed group of respondents is a population of persons who acceded their subcultures in the current social situation. This approach allows creating predicators of subcultures which are entrenched in a contemporary social structure and to falsify the up-to-date hypothesis concerning genesis and activities of subcultures.

Table 2. Descriptive Statistics – the breakdown of the probed sampling regarding "period of affiliation to subcultures"

Period of affiliation to subcultures			**Percentage**
Important	Up to 3 years		28
	Up to 4-6 years		43.5
	Up to 7-9 years		16.8
	Up to 10 and more years		11.5
	Total		100
Lack of data	Systematic lack of data		

The probed population was not much differentiated in the context of a place of residence – received proportions come from a real demographic situation in regions. It was confirmed that variable of "age" correlate to the category of "subculture" due to, according to surveyors, having found subcultures' members mostly in regions where there are many schools and students rather than where there are not that many schools in scarcely populated areas. These data also correspond to statistics of the Police concerning subcultures as well as to views of subcultures' members who are largely dispersed in some areas. The data were obtained during individual and group interviews with those members.

Boys (67.45%) constitute a large majority of the probed respondents. Solely every third respondent (32.6%) were of another gender. The sampling was not able to determine with certainty that the breakdown in the context of a variable of gender could be proportional to the breakdown of that variable in the whole population of subcultures' members.

However, such a proportion of numbers correspond to declarations of subcultures' members as well as to social observations of researchers dealing with subcultures.

Table 3. Descriptive Statistics –the breakdown of the probed sampling regarding "gender"

Gender			**Percentage**
Important	Female		32.6
	Male		67.4
	Total		100.0
Lack of data	Systematic lack of data		

In terms of age, a group of adults to 25 years old was a dominant category (70.9%), adolescent youth to 18 years old was the second category (23.2%). If a person is more than 25 years old, a smaller chance he/she has to become a target of subcultures. The surveyors found only 5.9% older respondents that were more than 25 years old (see Table 4). This observation will play an essential role in the further analysis of current predictors of activities generating cultures of subcultures.

Table 4. Descriptive statistics – the breakdown regarding "age"

Age			**Percentage**
Important	To 18 years old		23.2
	19-25 years old		70.9
	26 years old and more		5.9
	Total		100.0
Lack of data	Systematic lack of data		

The implicit probe of sampling determined the breakdown of the probed group in the context of a variable independent on a "permanent place of residence. The majority of respondents came from large or medium-sized cities where population was the largest (21.000 to 500.000 inhabitants – 32.4%, 501.000 and more inhabitants – 33.6%), every seventh respondent came from villages and smaller cities to 20.000 inhabitants (village -17.4%, city to 20.000 inhabitants -16.6%) (see Table 5).

Table 5. Descriptive statistics – the breakdown regarding "permanent place of residence"

Permanent place of residence			**Percentage**
Important	Village		17.4
	City to 20 000 inhabitants		16.6
	City from 21 000 to 500 000 inhabitants		32.4
	City more than 500 000 inhabitants		33.6
	Total		100.0
Lack of data	Systematic lack of data		

A breakdown in the context of "education" of respondents is similar to a breakdown of this variable in the whole population of Polish society. It can be again assumed that despite the use of a two-stage sampling method, the results were similar to those received while probing representatives of the Polish youth. The majority of respondents possess a secondary education (65.1%), those with a basic or professional basic education were ranked second. Every tenth respondent declared having higher education (including those with Bachelor's degree) (see Table 6). Previously mentioned similarity of breakdowns of this variable in the sampling probe and in the population does not allow to formulate conclusions about the unequivocal primacy of the education's predication among subcultures' members due to the fact that the modal "secondary" may exclusively be a result of dominance of this category in the whole population of the young generation.

Table 6. Descriptive statistics – the breakdown regarding "education"

Education			**Percentage**
Important	Basic/basic professional		23.6
	Secondary		65.1
	Higher		11.3
	Total		100.0
Lack of data	Systematic lack of data		

Respondents, whose fathers have the basic or basic professional education constituted nearly half of the probed in the sampling (40.8%). Approximately, the father of every third respondent has a higher education (35.3%) and the remaining number of the probed are those respondents whose fathers have higher education (see Table 7). This breakdown in the context of "father's education" allows to conjecture about the evident negative covariance of subcultures' participation about fathers' education of subculture's members.

Table 7. Descriptive statistics – the breakdown regarding "your father's education"

Your father's education			**Percentage**
Important	Basic/basic professional		40.8
	Secondary		35.3
	Higher		23.9
	Total		100.0
Lack of data	Systematic lack of data		

The breakdown, which is described above, may lead to conceiving inconsiderate hypotheses about a strong prediction of subcultures' social status. However, a breakdown of the last variable about "financial situation" recommends caution and restraining from unequivocal assertions – the majority of respondents assessed their financial situation as good (very good – 10%, rather good – 73.6%) (see Table 8). The evaluation of the financial situation by respondents is certainly partial from their side and cannot prejudge a lack of deprivation among subcultures' members. Nonetheless, this deprivation seems to originate from another sphere of human existence.

Table 8. Descriptive statistics – the breakdown of the probed sampling regarding "financial situation"

Financial situation			**Percentage**
Important	Very good		10.0
	Rather good		73.6
	Rather bad		13.8
	Very bad		2.5
	Total		100.0
Lack of data	Systematic lack of data		

The undertaken sociological research is explorative for the majority of assertions and hypotheses made are intuitive rather than performed by induction. This approach allows formulating conclusions rather than it verifies (falsify) the existent knowledge. The verifications or comparisons were made where it was sociologically possible. In respect of large data obtained in the research, where there were many indicators for respondents' features, all these features were used in the analysis; or where preliminary analysis demonstrated a lack of significant differences between features, variables were synthesized into one variable and considered quantitatively. Each indicator is a variable corresponding to a specific feature, whose indirect observation is difficult. Indicators are features or phenomena. An indicator which is indicated is called *indicatum*. (Garlicki, 1991: 56-57)
All cited coefficients in the research describing relations between variables were oscillating from zero to $p<0.05$. The research has not only confined itself to statistical recording existence of covariance but also provided a breakdown in crossing Tables between categories, all in conformity with the methodology of statistical analysis. (Gorniak – Machnicki, 2000; Nawojczyk, 2004) Apart from crossing Tables used for verification of conclusions, a method of linear regression analysis and a method of factor analysis (to obtain synthesized variables) were also used in the research. The authors are aware that not all obtained empirical data were analyzed and that many proposed interpretations are rather in the form of questions than answers. However, such an approach gives directions for further exploration and helps define characteristics which shape today's youth.

Preferred moral values

Moral values are essential in our exploration. They refer to concepts of human life and are most overriding and most important regulators of behavior in various spheres of life. They constitute a group of normative values which play a role of determinants of goals and aspirations as well as they are a point of departure in terms of evaluating judgments. A system of moral values of each person is being shaped in adolescence when an ability to issue judgments on moral issues, logical explanations, and linguistic expressions are formed.
Moral orientations are formed throughout adolescence as well. K. Kiciński enumerates four types of moral orientations:

- The pro-societal orientation, where an individual does good for others and where precedence have actions for others than for oneself;
- The dignified orientation, where an individual is an advocator of a particular ideal human, for example, lying and snitching on a person is considered by that individual as denigrating human values and dignity;
- The mutual orientation, based on a popular a bit divergent from a Catholic Golden Formula "Do unto others as you would have others do unto", where an individual behaves accordingly to how others approach that individual offering good actions and words for the same from others and offering bad actions and words for the same from others (Kiciński, 1983: 99);
- The rigorous orientation (related to taboos) which draws on norms whose rationale do not need to be proven whether they are right or not, this orientation thus stands in opposition to those above where norms' rationale needs to be proven whether they are right or wrong, this orientation includes an element of fright.

There are three moral orientations among the surveyed population in the research: the mutual orientation (22% variances), the rigorous orientation (20% variances) and the pro-societal (20% variances). The results demonstrate that the young generation's development of moral orientation is not completed. Despite a component of "the pro-societal orientation", co-existence of two orientations characterized by the lowest development of moral orientation occurs at comparable levels. These results exemplify the development of moral orientation which is typical for the whole population of young Poles and it does not only concern subcultures' members (see Table 9).

Table 9. The component analysis for the question "People are law-abiding because…"

Component	Squares' sums of positions after rotation		
	Total	% variances	% accumulated
1	1,540	22,006	22,006
2	1,443	20,609	42,615
3	1,409	20,134	62,750

The method of distinguishing factors – Main Components

Matrix of rotated components	Squares' sums of positions after rotation		
	1	2	3
They gain other people's respect	,096	-,026	,837
They do more good to others	,055	,203	,789
The can achieve more in life	,762	,020	,142
They are prone to punishment	,522	,482	,000
They have a clear conscience	,321	,658	,254
Due to religious orders	-,179	,857	,018
Easier to live on	,735	,000	,034

The method of distinguishing factors – Main components. The method of rotation – Varimax with Kaiser's normalization.

The analysis of the correlation between a type of orientation and a type of subculture has not shown any significant correlation between variables; however, differences in hundreds' parts of each figure between categories are so considerable that we can indicate which moral orientations dominate among subcultures. The mutual orientation is relatively frequent among the following subcultures: the Punk, the Hip-Hop, the Chav, the Metals, and is most seldom among the Skinheads. The rigorous orientation dominates among the Metals, less frequent among the Hip-Hops, the Chavs, and the Skinheads. The last distinguished component – the pro-societal orientation – dominate among the Skinheads, then the Hip-Hops, the Chavs, and is most seldom among the Punks and the Metals (see Table 10, 11, 12). Summing up, the Skinheads are most mature morally, and the Metals and the Punks are least mature morally.

Table 10. The crossing Table of variable: "What is the name of subculture you belong to?" and of the component "mutual orientation"

Mutual			Subculture				Total
			Punk	Metal	Skinhead	Hip-hop/chav	
	No answer						
		% subculture	15.2%	27.8%	31,6%	24,3%	24,0%
	Yes						
		% subculture	84,8%	72,2%	68,4%	75,7%	76,0%
Total							
		% subculture	100,0%	100,0%	100,0%	100,0%	100%

Person's Chi square =4,597; df=3; asymptotic materiality (reciprocal)=,204

Table 11. The crossing Table of variable: "What is the name of subculture you belong to?" and of the component "rigorous orientation"

Rigorous			Subculture				Total
			Punk	Metal	Skinhead	Hip-hop/chav	
	No answer						
		% subculture	25.0%	17.6%	35,0%	26,5%	25,0%
	Yes						
		% subculture	75,0%	82,4%	65,0%	73,5%	75,0%
Total							
		% subculture	100,0%	100,0%	100,0%	100,0%	100%

Table 12. The crossing Table of variable: "What is the name of subcultures you belong to?" and of the component "pro-societal orientation"

Mutual			Subculture				Total
			Punk	Metal	Skinhead	Hip-hop/chav	
	No answer						
		% subculture	52.9%	48.6%	36,8%	43,2%	46,4%
	Yes						
		% subculture	47,1%	51,4%	63,2%	56,8%	53,6%
Total							
		% subculture	100,0%	100,0%	100,0%	100,0%	100%

Person's chi square=2,995; df=3; asymptotic materiality (reciprocal)=,392

The described observations indicate a general breakdown of moral orientations among subcultures' members. An association with absolutely universal moral norms is limited and depends on particular situations. The above empirical research shows prevalence (without a defined range) of moral immaturity and moral permissiveness. The results are analogical with the research undertaken for the whole population of Poles: "the faltering of general moral norms and a lack of their abiding strength, which translates into a weakening of criteria for individual and collective choices, can be read as a symptom of distinctive moral crisis. Many young Poles question basic notions of moral good and bad. […] More permissive attitudes of young people can be transitional and linked with their current life situation. As they grow older, their opinions will undergo further evolution, not necessarily consistent with their present direction. Independently of differences between generations, we can talk about a tendency to a 'permissive society'". (Marianski, 2001: 187; for an analysis of this crisis from a Christian theology's perspective, see: Bahovec, 2015)

Summing up, a notion of values throughout life of those that belong to youth subcultures changes rapidly. Present theories concerning the genesis and activities of subcultures do not entirely explain why current subcultures have come to existence. Here comes to mind an example of the theory on cultural transmission. This theory, propagated by Clifford Shaw, H. MacKay, Frederic Thrasher, Walter B. Miller (Rowinski, 2004: 16), provide mechanisms describing the formation of autonomic circles of youth which are an alternative environment making up for deficiencies at home, becoming a center of expressing oneself and centers of entertainment. Nonetheless, the theory does not offer explanations about formations of present subcultures where not all its members adopt behaviors of lower layers. Other theories, such as R.K. Merton's theory of anomy showing a resonance between norms, cultural goals social possibilities of their realisation (Merton, 2005: 583-585), or theories of cultural conflict (William I. Thomas, Florian Znaniecki, T. Sellin) (Siemaszko, 1993: 163) postulating that subcultures, are the product of a conflict of cultures stemming from social chaos and intergenerational conflicts. According to the latter, intergenerational conflicts lead to a weakening of relations between a parent and a child, weakening of family links, isolation of the child's world from that of the parents, and all these ultimately lead to seeking emotional links outside the family. The young seek for themselves other solutions without taking into account a relation with the currently abiding cultural norms (Muller, 1987: 30-33). The theory postulates that the isolation of older people's environment from the younger people's environment; the older people's attachment to traditional values and norms; their common reluctance to novelties are the causes of the conflict. That said, it is difficult to agree with this theory definitively. One should rather say that this theory is only valid for a group of young people amid subcultures. Judging from the present research, the contemporary formation of subcultures has its specifics.

A willingness to stress one's individuality; a need to find one's place in the world; his or her aspiration for stabilization; and search for one's identity are considered significant and influence how subcultures are formed. In adolescence, changes that occur in terms of his or her physics go in parallel with changes in the psychological sphere. During that time, abstract and deductive thinking appears together with reflexive and critical attitudes towards reality. It often occurs that a young person challenges prevailing socio-cultural norms which social institutions such as family and school pass on the person. The person then reaches out to those that have similar views and perceive reality likewise. Through that process of reaching out, subcultures are formed, or some individuals join already existing subcultures. It seems that defiance, which is typical for adolescence; a need to distinguish oneself from others; a need to search its path to follow and to present herself or himself as a "hero" who dares to gainsay and not to give up, bring about that a person joins a subculture. The fact of joining the subculture does not mean that the person associates himself or herself straight away with the subculture, but could do it to show off or become popular in a group of people. It must be remembered that the time of adolescence is the time of shaping one's imagination and being absorbed by his or her personality and physics. It is connected with ideas concerning his or her style of living, dressing, behaving and listening to a particular type of music. Such ideas can be a manner of escape from difficult situations and failures occurred in life. Moreover, young people generally underestimate the potential of being open to transcendence (Bravena, 2016: 156). Most of such young people do not concentrate on hedonistic goals but focus instead on affirming their values in acts of defiance, in extreme actions, etc., i.e., in negative self-transcendence, which affects the destruction of the personality ("homo transcendence and the negative overlap") (Bravena, 2016: 74-75). Subculture can be formed in the background described above.

A problem of disillusionment by the world of adults, to which he or she is acceding and for which he or she is ill-prepared socially, is another important issue in this context. Some persons find their place easily in the world of adults and their axiology while others experience difficulties. M. Filipiak refers to an attitude of conflict and explains subcultures connecting them with the intergenerational conflict. (Filipiak, 1999: 10) In that context, the attention needs to be drawn to a role and functions of the family, as the body which socializes the young person, educate him or her, transmits certain values and prepares him or her for life. It often occurs that the axio-normative system of the adults will not be favored by the young. Besides, there are, at times, schemes of behavior which adults do not use, or use selectively, in their adult age – this evokes disillusionment because those who teach, do not abide themselves by moral norms. Then, the young realize that they may disregard norms and rules. Such a loss of a point of reference for values and norms can lead to a weakening of family links and searching alternative groups which the young person considered as potentially fulfilling his axio-normative world. Subcultures often fill the gap by gathering persons who share similar views and values.

Socialization of subcultures

A process of socialization of the contemporary youth participating in various subcultures is an important issue. It is common knowledge that socialization is the process of adaptation of an individual to live in a society, a process of acquiring indispensable capacities, adaptive abilities to function by social norms and co-exist in the society including through playing its own social roles.

There are several definitions of *socialization*. Z. Tyszka postulates that it is “a process of accruing to the culture which prepares for the execution of tasks stemming from defined social roles.” (Tyszka, 1979: 43) F. Elkin and G. Handel offer another definition – “a process, in which a person absorbs mandatory norms of the society or the social group, and through that he or she may function in that society or the group.” (Blejwas, 1997: 67) Instead, M. Przetacznik claims that *socialization* constitutes a process of “going through from individual activities to collective activities which are conducted in cooperation by a group of individuals.” (Przetacznik-Gierowska – Wlodarski, 1994: 90) Other researchers dealing with the societal life postulate that *socialization* is “a formation of preferred personality traits and pro-societal attitudes” (Reykowski – Kochanska, 1980: 36) as well as “an ability to take up and perform collective activities” (Strelau, 2000: 94).

Subsequently, the socialization of an individual constitutes a process of preparing him or her for life in the context of a wide range of complex social relations. Taking into account an aspect of education, it has to be acknowledged that the socialization cannot continue without social circumstances which a young individual is confronted within his or her future. The education should be an introduction of the young individual into the whole spectrum of collective life offering him or her the understanding of its rules and regulations, transmitting him or her abilities to actively participate in the social life which would then contribute to developing in him or her a sense of care for the common good. It must be stressed that the socialization and the attainment of a societal maturity is a result of the social development of the young individual. The latter includes abilities to co-exist in the society, relations with others, social needs which occur in various periods of life and socially various environmental circumstances. The societal maturity of the individual or its differing levels stem from family- related complex educative influences and the closest social environment surrounding the individual. The socialization is a long-term process and depends upon many factors with which the individual is confronted throughout his or her life and in contacts with social groups. Subsequently, the process of socialization produces changes in an individual’s attitudes which ensue from influences of a particular group, or a subculture group. The changes aforementioned are those related to the personality traits of a young individual. This individual adapts himself or herself to the collective life, and the more popular the group is, to which he or she belongs or sympathizes with, the more socialized he or she becomes in the course of the social development. A positive result of the socialization embraces an ability of comprehension of others, intelligent actions in the framework of collectiveness as well as generates attitudes which allow the individual to achieve his or her life goals. Thus, it can be said that the socialization is a product of the adequate social development of the individual and the aggregate of social behaviors of the young individual mirrors his or her level of the societal maturity. Therefore, the latter aspect is taken into account in many societal types of research.

M. Ossowska considers the socialization as one of the most important dispositions of the personality pattern. (Ossowska, 1992:84) The socialization entails a collection of directives favoring the organization of the collective life such as responsibility and tolerance. These attributes pertain to wider social circles, social subjects and social institutions. Individuals of the pro-social attitude are oriented towards an institution-wise and a group-wise frame of reference or towards the good of other individuals in opposition to those individuals which overall seek their profit and are entirely focused on themselves. (Marianski, 1990:156-157) It is acknowledged that the manifestation of such an attitude is the indicator of harmonious moral development of the individual.

That said, the issues of *responsibility* and *tolerance* deserve the highest attention as far as surveyed subcultures' groups are concerned.

The issue of *responsibility* is a basic concept in terms of humanistic considerations accentuating human dignity, freedom, subjectivism, abilities to act consciously and purposefully which ensue from acknowledged values. (Ambrózy, 2017) This concept pertains to morality and ethics – criteria of guilt and merits, conditions and types of responsibility for a particular behaviour. It is closely linked with practical activities of people, collectively and individually, regulated by accepted norms and judged morally." The dictionary of the societal catholic science" describes *responsibility* as "a relation of an object towards his or her own, free and conscious actions, which leads to a situation where the object bears consequences of his or her actions. According to R. Ingarden, *responsibility* is connected with the four following types of experience: 1) someone bears responsibility for something; 2) someone takes responsibility for something; 3) someone is made accountable for something; 4) someone acts responsibly (…). *Responsibility* draws on experiences of justice and love. In the name of justice, an object is responsible for his or her own, free and conscious actions, whereas, in the name of love, responsibility includes what is considered as "own" as well as negative consequences of other peoples' actions." (Podrez, 1993: 117) *Responsibility* is a positive duty of love towards a collectiveness which orders to act in a manner to behold and enrich this collectiveness. In ordinary situations, this duty translates into a proper performance of his or her human-wise, family-wise and profession-related tasks. Instead, in extraordinary situations where the collectiveness is threatened by a political, cultural, economic dangers, the performance of the duty requires actions of a great commitment, including a sacrifice of life. (Piwowarczyk, 1957: 282)

In this analysis, personal experience of individual and collective responsibilities for the fate of the collectiveness, its present and future, is the most important aspect of axiological order's resultant in "mezzo" and "macro" dimensions. This type of responsibility is an instrumental value underlying human actions. At the same time, it is an autotelic value for its realization does not bring and profits to the one that is bearing that responsibility. (Koreach, 1985) Thus, the one that is responsible is the person who reaches out beyond personal values. In the normative sense, for example, a teacher is responsible who manifests a sense of responsibility. "A sense of responsibility is knowledge about himself or herself, other people, a surrounding environment as well knowledge about his, her duties towards the surrounding environment." (Ostrowska, 1995: 31) This sense of responsibility incites individuals to particular actions, to cease or interrupt them and constitutes an ethical base for actions. (Homplewicz, 1996: 157) The essence of a truly mature responsibility for someone perceives his or her needs and interests. An ethically mature man or woman is he or she who deeply feels responsible for someone or something. (Olearczyk, 1990: 26) Thus, a question is born: "Why some individuals want or are responsible?" and "Why do they feel responsible for the fate of their collectiveness?" Z. Kwieciński enumerated the three following groups of conditions:

- "Firstly – due to the possessed value to a consequent use of earlier internalized moral rules, i.e., the acquisition of moral behavior's imperatives and abilities to solve moral conflicts following ethical rules by an individual;
- Secondly – a basic and universal component of competence for responsibility is kindness towards other people in need of care, support, help, direction;
- Thirdly – a motive towards responsible actions for other people and for undertaken duties may be a desire to achieve a professional, prestigious and financial success. (Kwiecinski, 1998: 31)

To this catalog, due to the nature of our research, interesting conditions enumerated by D. Birnbacher should be mentioned and added:

1. A hypothetical possibility of influences: the more irreversible is a catastrophe, the smaller is the readiness for an active intervention" (Birnbacher, 1999: 175);
2. A hypothetical likelihood of the interested: "He who sees himself in accordance with his image as a socialist, he sees a socialist from a remote culturally nation as more similar to him than whoever else; he, who defines himself through his affiliation to a given cultural circle" (Birnbacher, 1999: 175);
3. A temporal closeness: "If it was certain that people who are decisively similar to us would live in ten generations after us (…) our readiness to show a regard for them will be far smaller" (Birnbacher, 1999: 175-176).

According to D. Birnbacher, the latter distinctions concern a sense of responsibility for the future of social groups. In our research, instead, we will concentrate on a sense of responsibility of groups at present times, "here and now". However, we will try to determine whether the hypothetical possibility of influences and the hypothetical likelihood of the interested will have a predicament strength in the case of the surveyed groups.

Responsibility of subcultures' members

The surveyed youth of all subcultures is characterized by the greatest sense of responsibility for their natural peer groups such as groups of friends, school groups, and social youth groups. Ranked second is the sense of responsibility for direct natural groups such as family, local community, religious group and the Church. The weakest sense of responsibility is felt for the nation and the state.

Nevertheless, as expected, there are significant differences between the declarations made by particular subcultures' groups. The punk shows the greatest responsibility for friends, family and their youth group (50% of the surveyed) and the weakest responsibility for religious groups and the Church. It demonstrates an anti-religious character of the Punk ideology as well as their cultural contestation of certain values.

Table 13. Descriptive statistics – the arithmetical average of the standard deflection for the question: Below are listed some communities and social groups. For which do you feel responsible? The Punk group

Punk	N	Average	Standard deflection
Group of friends	88	1,0000	,00000
Family	88	,9091	,28913
Youth group	72	,7778	,41866
Nation	74	,4865	,50323
School group	78	,4615	,50175
Local community	76	,3684	,48558
State	82	,2439	,43208
Church	86	,2093	,40920
Religious group	78	,1026	,30535

While analyzing the Punk subculture in Poland, it has to be said that this subculture is a very diversified group as far as its views are concerned. Some Punks represent anarchistic, communist and even nationalistic views. There are also apolitical Punks. By the same token, the subculture does not have any unified and common ideology except "for freedom" attitude. One of the representatives of this subculture said: "the Punk is overall freedom, it is a rebellion against limitations created by the state, politics, the society which does not accept us" (Interview with the subculture's representative, Agnieszka, 22 years old). Instead, while comparing the Punk group to other subcultures, there are significant discrepancies in their views. Hence, independently of their internal ideological divisions, all Punks declare the sense of responsibility for friends of peer groups to which they belong.

Table 14. Descriptive statistics – the arithmetical average, the standard deflection for the question: Below are listed some communities and social groups. For which do you feel responsible? The Metal group.

Metal	N	Average	Standard deflection
Group of friends	90	1,0000	,00000
Family	90	,9556	,20723
Nation	78	,6667	,47446
Youth group	76	,6053	,49204
State	76	,4474	,50053
School group	84	,3810	,48854
Local community	84	,3571	,48204
Religious group	76	,2105	,41039
Church	80	,2000	,40252

The breakdown of answers by the Metal group and the Hippie group is similar to answers provided by the Punk group. However, the group, most often, indicated the sense of responsibility for friends, family, their youth group, and most seldom pointed at the sense of responsibility for religious groups and the Church. However, the sense of responsibility shown by the Metal group for the nation is far bigger than among the Punk group (50 % of the surveyed).
The surveyed subculture youth is characterized by the biggest sense of responsibility for natural peer groups such as groups of friends, school groups, their youth groups, and family. The smallest sense of responsibility was shown for religious groups, the Church, the nation, the State and the local community (See Table 15).

Table 15. Descriptive statistics – the arithmetical average, the standard deflection for the question: Below are listed some communities and social groups. For which do you feel responsible? The Hippie group.

Hippie	N	Average	Standard deflection
Group of friends	32	1,0000	,00000
Family	30	,8667	,34575
Youth group	32	,7500	,43994
Nation	26	,5385	,50839
School group	30	,5333	,50742
Local community	26	,2308	,42967
State	28	,2143	,41786
Religious group	30	,2000	,40684
Church	28	,1429	,35635

Table 16. Descriptive statistics – the arithmetical average, the standard deflection for the question: Below are listed some communities and social groups. For which do you feel responsible? The Skinhead group.

Skinhead	N	Average	Standard deflection
Group of friends	54	1,0000	,00000
Family	52	,8846	,32260
Nation	56	,8571	,35309
Youth group	44	,8182	,39015
Local community	42	,7619	,43108
State	46	,6957	,46522
Religious group	52	,3462	,48038
School group	48	,2500	,43759
Church	52	,2308	,42544

The Skinhead group constitutes the biggest "social world" in our analysis with the biggest declared social responsibility. More than half of the surveyed showed the sense of responsibility in the following order: friends, family, the nation, their youth group, their local community and the state. The Skinhead group differs, in terms of quantity and quality, from other subcultures. By their ideology, they acclaim their affiliation with and the sense of responsibility for the State. However, as far as the sense of responsibility for religious groups and the Church is concerned, they do not differ from other surveyed groups, only every third respondent declared responsibility for religious groups and every fifth for the Church (see Table 16).
The Hip-hop/chav subcultures were analyzed subsequently. These subcultures, next to the Punk group, have the weakest indicator of the sense of responsibility (shown by over 50% for three social groups). However, in terms of the sense of responsibility, they showed the biggest proportion of positive declarations concerning family, then subsequently for groups of friends and their youth group. This observed familiarisation is very specific for the whole population of Poles - where, most habitually, the Polish sense of affinities with family correlates with the Polish sense of affinities with the Church and religious groups. In this case, we have an opposite situation where the indicator of the sense of responsibility for religious groups and the Church for the Hip-hop/Chav groups is the lowest (See Table 17).

Table 17. Descriptive statistics – the arithmetical average, the standard deflection for the question: Below are listed some communities and social groups. For which do you feel responsible? The Hip-hop/Chav groups.

Hip-hop/Chav groups	N	Average	Standard deflection
Family	100	,9800	,14071
Group of friends	100	,9000	,30151
Youth group	92	,7609	,42889
Local community	102	,4902	,50237
Nation	92	,4565	,50084
School group	92	,4130	,49508
State	84	,3571	,48204
Religious groups	88	,2955	,45886
Church	84	,2381	,42848

Summing up, the issue of responsibility is not a very important factor for the surveyed. However, it cannot be said that it is perceived as entirely not important. Unquestionably, the closest social environment, i.e., family and friends constitute the proportionally strongest areas of the analyzed senses of responsibility. Luckily, these are not in competition with civic society. The analysis of correlations demonstrates that the sense of responsibility for family or friends is not detrimental to the State, the local community or other social groups. The below component analysis presents declarations of strong affinities between the family community and the local community - it may be concluded that the family community, the local community and the congregation form one common area of the social identity (see Table 18).

Table 18. The component analysis for the question: Below are listed some communities and social groups. For which do you feel responsible?

Component	Squares' sums of positions after rotation		
	Total	% variances	% accumulated
1	1,914	21,262	21,262
2	1,579	17,541	38,803
3	1,436	15,958	54,760

The method of distinguishing factors – Main Components

Matrix of rotated components	Squares' sums of positions after rotation		
	1	2	3
Family	,434	,149	-,134
Local community	,401	,182	,348
Nation	,133	,869	,046
Religious groups	,836	,146	,087
School group	,148	,189	,490
Church	,862	,044	,071
State	,200	,833	,093
Group of friends	-,198	,053	,685
Youth group	,057	-,111	,752

The method of distinguishing factors – Main components. The method of rotation – Varimax with Kaiser's normalization.

In this case, it must be stressed that the above Table shows a contrast. The more sense of responsibility for family and friends grows, the more the sense of responsibility grows for the state and the local community. The lack of the sense of responsibility in the case of the two latter is not a consequence of the diagnosed familiarisation, which in any event may lead to the creation of a hermetic community, but a consequence of the lack of the sense of responsibility which subsequently indicates a deficiency of a moral maturity of the surveyed.

A moral maturity, defined as readiness for concluding agreements with other people as well as an orientation towards fixed rules and conscience is the highest phase of the moral development of an individual. It is not the knowledge about what is moral or not, but the knowledge about what should be considered moral and which rules should guide our lives and which goals should be achieved. Thus, it can be stated that, in the light of the conducted sociological research, the value of responsibility is not fully the internalized value for the surveyed, i.e., the value which guides and regulates the human behavior. Since the results of the research are not optimistic, and the issue of responsibility is essential for proper social development of the society as a whole, this topic *a fortiori* reveals an unquestionable need to be further conscientiously and meticulously examined by sociological researchers.

Conclusion

The conducted research confirms the link between the quality of the youth's socialization and socializing communities such as family, school, peer groups and the media. The quality of responsibility attitudes of subcultures' members depends on the quality of the socializing impact of the aforementioned socializing communities. It is apparent that the responsibility attitude is not the fully internalized value among the subcultures' members, i.e., the value which guides and regulates human behavior. In the context of the latter, it has to be mentioned that the surveyed subcultures' youth declared, in a decisive manner, their sense of responsibility for their own family. Hence, it can be judged that this socializing body leaves its indelible mark. Moreover, the following postulates have been made in the course of the research:

1. The socialization by media provokes a spread and provision of information about the world and the society of the young.
2. Easy access to information, ideals, values linked with phenomena of subcultures contributes to the decision making by the young to join a subculture group.

The mass media become the principal source of knowledge about subcultures. (Paľa, 2015) They facilitate the rapid acquisition of information about each particular subculture group. Once, in order to gain knowledge about a subculture, one had to speak to a subcultures' representative. Undoubtedly, today there are more simple manners to find out about the features of each group. A young person may draw on information about subcultures from multiple sources of publications, including academic ones, magazines and internet pages. (Centa, 2012) The knowledge about youth subcultures, so easily accessible, provokes a growth of interest among the young, which in turn causes a formation of subcultures in new places.

Hence, in the context of security, it is important to concentrate on prevention and counteraction stemming from dangers of anti-social functions of some subcultures. They can cause considerable interruptions in societal relations, even breach the law. Therefore, some subcultures are considered as menaces to the public and social orders by internal security agencies.

In order to accurately evaluate a subculture group (its ideology, forms of behavior of its members, as well as causes of its creation in a particular place), empirical research has to be constantly conducted to diagnose existent subcultures' phenomena among the young. Only a meticulous sociological diagnosis can help suitable agencies and bodies apply specific prophylactic and preventive measures to assure the physical and personal security of citizens of the state. These preventive measures will necessarily include intentional cultivation of human character in the context of both, institutionalized education and informal activities aimed at character development and value formation in the environment of free, non-governmental agencies and associations. This process must be personal (and person-oriented) (Dancak, 2014) and existential (Pavlikova, 2017; Petkovsek, 2016), while treating all humans as persons with their inalienable dignity which must never be "reduced to utilitarian concepts." (Malovic, 2007: 56)

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Philosophical view on the problem of degradation and regeneration as potential trends in interethnic communication culture

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Abstract
The authors introduce and discuss a theory that looks at a contemporary Russian society as a community rapidly losing skills necessary for successful cross-cultural communication which entails not only the ability to communicate in the international space, but also knowledge related to cultural characteristics, national traditions, customs and history of different nations that is essential in building a cognitive basis for developing respectful relations to other national cultures and their representatives. It is the knowledge and understanding of other nation's features and culture that forms the basis for developing the culture of interethnic dialogue. The purpose of the paper is to distinguish the factors that contributed to the destruction of the interethnic communication culture and tolerance crisis in the modern multiethnic space society. It is closely connected with a task of determining the conditions that could bring to the regeneration of interethnic communication as it is now considered the most important strategy for ensuring civilizational security. The polyphonic approach to study interethnic communication problems has been used as in a study to provide insights for the variable and subjective understanding of this phenomenon from the point of view of its integrity, versatility, variability, consistency, equivalence and equality of all the components of this phenomenon items. The authors have identified a number of factors that influence intensively the degradation process in interethnic communication. These factors include the destruction of a single international ideology, growth of national extremism, lack of effective national policy of the Russian state and the monoethnization in the national republics of Russia. The authors introduce their view on the principles of regeneration of the interethnic dialogue culture which imply the need for knowledge and understanding of traditions related to interethnic communication participants, understanding and improving relationships between ethnic groups, equality of the parties of communication, recognition of equal rights and obligations within the borders of the common civilization, a system of institutions involved in the reproduction process and ensuring its effectiveness.
Key words: regeneration of culture, the culture of interethnic communication, civilizational risks, intercultural communication, philosophical view

Introduction

One of the most problematic aspects in the system of social relations interethnic relations is associated with interethnic relations. They are full of conflicts, contradictions, prejudices, mistakes, resentments, but at the same time, they have a huge integrative potential for Russian society to be used in the construction of a new Russia, ensure the spiritual and material well-being of the Russian people and to overcome civilizational risks (Toynbee, 2009) threatening the very existence of Russia as a multinational and original civilization.

It is not the first time that this country is at the turning point of the history when consolidation and unity are needed to deliver a bright future to Russia, resist the insidious nationalism which has become the source of evil and greed (Zhdanov, 2012). According to Y.G. Volkov (2011) who linked implementation prospects of the opportunities to the process of developing a creative society, Russian society is a society of unrealized opportunities. Many of Russian citizens would agree to this, though understand that multinational population of Russia with all its ethnic diversity is capable of making a breakthrough.

One can hardly estimate the scale of a historical challenge that Russia is facing today. In fact, it is only possible to take into account the civilizational specifics of Russian society, the transformational peculiarities of its civilizational characteristics and make some sort of a high-accuracy prediction related to scenarios of its further civilizational development (Held, 1995).

However, the risk of a civilizational collapse of Russia induces an urgent need to find mechanisms to prevent this negative option after which the Russian civilization might become 'a thing of the past'. The basic civilizational characteristic of the Russian civilization as a civilization developing at the crossroads of Europe, the Middle East and Central Asia is the multi-ethnic character of its population. This feature is the basis of cultural diversity and cultural identity of Russia, but in the conditions of ethnic disintegration and conflict, it also becomes a source of civilizational security risks and, hence, implies the need for a deep socio-philosophical study of interethnic communication as an important aspect of Russian civilization. Historical patterns of development allow to predict the potential for regeneration of interethnic communication culture in the new civilizational reality of the country and under the conditions of developing a new civilizational identity of Russians.

The phenomenon of interethnic communication culture is not something new, it is an essential feature of Soviet society. Before we develop our ideas about the regeneration of interethnic communication culture in modern Russia, it is necessary to identify culture destruction factors related to interethnic communication in this country in order to objectively present a strategy used to build and maintain the culture of interethnic communication.

Literature Review

The interdisciplinary nature of the phenomenon would enable a polyphonic approach to study the problems of interethnic communication and variable-subjective understanding of this phenomenon in terms of its integrity, versatility, variability, consistency, equivalence and equality of all the components of this phenomenon items.

Solving the problem of civilizational security of Russia is connected with the theory of world-systems and their security (Braudel, 2008) with all its diversity (the theory of spiritual, demographic, political, national, cultural, national security) and emphasis on the theory of civilizational security (Aksit, 2006; Velieva et al., 2018). The ideas related to the topic and proposed in the works of Russian scientists have also been used to prove it (Yakovenko, 2006; Akhiezer, 1997; Paltsev, 2012).

The concept of civilizational identity has been also used (Lipkin, 2009) in interpreting a civilizational community from the point of view of its central meaning (ideals and higher values) forming a so-called "semantic core" which is incommensurable. The last feature creates difficulties in understanding of culture and life of one civilization by another despite the fact that there is a problem-free understanding between the members of the both within the boundaries of this civilization. This is what makes the foundation for introducing innovations, the spread of technological, ideological, political values and ideas, as well as interethnic communication culture. In other words, interethnic communication culture is based on common civilizational values and meanings (Greber, 2018), and identification of them is the main task to deal with when solving the problem of successful regeneration of interethnic communication culture.

In our concept, the culture of interethnic communication is an important mechanism for creating a new civilizational identity of Russians on the basis of civilizational, ethnocultural and civil attitudes of the community.

To discuss this concept, we need to disclose what "civilizational identity" means, as it is a central notion. Here we will start from the interpretation of civilizational identity concept proposed by A. Lipkin (2009), a Russian philosopher, who uses the concept of national community for its operationalization. Civilizational community, according to his view, has a civilizational spiritual core (which determines the meaning of life and its highest values) and sub-civilizational spiritual systems which are close to the common civilizational matrix, compared to the national community with its national culture.

A. Lipkin (2009) proposes to take into consideration existing central/core meanings (ideals and the highest values) forming a so-called "semantic core", which is incommensurable and creates difficulties in understanding of a certain civilization's culture and life by another civilization. Within the boundaries of the civilization there is a quick and easy mutual understanding between its members (representatives of different nations), and this is what is important when introducing innovations, encouraging technological, ideological, political values and ideas (Lipkin, 2009).

Since the basic semantic kernels are not subject to time and impacted by new elements in the process of socio-cultural transformation, they are prone to restoring and determining the essence and specifics of the functioning of civilization. In addition, this condition fits into the methodological framework of neo-institutional theory, in particular, the theory of institutional matrices (Kirdina, 2000), and we can argue that, having passed through the transformation process, the culture of interethnic communication acquires a new content and is regenerated under the conditions of interethnic relations (Taylor, 1992). However, the effectiveness of this process in modern Russian civilization will depend on the extent of success and completeness of the modernization process.

Laws of social regeneration (Zinoviev, 2007), civilizational development (Lipkin, 2009) and functioning of institutional matrices (Kirdina, 2000) facilitate the process of drawing a conclusion that restoration of the positive potential of interethnic communication culture in Russia may be considered as a true probability and should be based on historical cultural material, i.e. the experience of interethnic communication formed on the basis of the civilization spiritual core which determines the meaning of life and the highest values in society and provides unhindered understanding between its members within the boundaries of Russian civilization.

Results and Discussion

The peculiarity of the current situation can be characterized by the nations' focus on their own culture rather than broaden the outlook at the expense of information about other nations living in the same country. Therefore, the very socio-cultural basis of interethnic communication is being destroyed and the culture of interethnic communication is being intensively destructed under the influence of a number of factors:

- destruction of a single international ideology, i.e. "Friendship of Peoples" policy in the Soviet Union, that contributed greatly to the collapse of the system of international socialization when young people respected international values and national traditions and characteristics of each nation in the union;
- destruction of the Soviet identity that ensured every individual to belong to a single whole, regardless of their national specifics, and maintain national feelings and attitudes of a national group or ethnic group;
- growth of national extremism and terrorism affecting the image of the peoples in the most negative way, some representatives of them implementing extremist practices (especially distinctive in this respect are radical Islamists whose terrorist activities discredit the image of Muslim peoples, forms a negative attitude towards them as well as generates internal ethnic contradictions);

– lack of effective national policy in the Russian state that caused the so-called national question in the country to be open;
– monoethnization of the national republics of Russia that caused reduction of interethnic interaction and limiting it to intraethnic contacts, loss of skills for interethnic communication and decrease in the number of interethnic marriages (in the regions with a high level of mixed ethnicity marriages they were a source of intercultural impact and ensured strong interethnic relations);
– the spread of ethnocentrism ideology in national regions of the Russian Federation accompanied with a collapse of internationalist ideology and growth of ethnoregionalist one.

Many Russian researchers have pointed out that there is a decrease in tolerance and culture of interethnic communication on the territory of modern multinational Russia (Vereshchagin, 2009; Gafurov, Khaydarov, Makhmutov, 2010; Fedyunina, 2012; Yarskaya, 2012). 'Multinational' means a territory where different nations coexisted and interacted with varying degrees of effectiveness for centuries, and eventually contributed to the formation of a strong multi-ethnic Russian state.

Today, the positive culture experience of interethnic communication in Russia has been destructed. This is evident due to such phenomena taking place as the growth of aggression, ill-will, cruelty, indifference, irritation and cultural alienation in relations between the different peoples of our country. A conflict version of the country development, in our opinion, is proof that some sort of anti-culture is being created here and threatening the civilizational security of the Russian state.

We can provide data to confirm this position, however, we'd like to note that the situation in the field of actual interethnic relations and their perception in Russia is very contradictory.

On the one hand, the growth of nationalism in Russia has been recorded and this is manifested in the fact that the majority of Russians, as shown by a survey of the Levada Center, advocate for residence restriction for people belonging to a number of nations (Russians on migration and ethnic tension, 2018). Only 11% of respondents, 2013, believed that "there should not be imposed any restriction on the residence of any nations" in Russia.

However, on the other hand, according to the results of the study carried out by Institute of Sociology of Russian Academy of Sciences (RAS), 47% of Russians are convinced that Russia is a common home for many peoples and they influence each other; all peoples should have equal rights, no one should have any advantages (Analytical report, RAS). However, it should be also added that 31% of the respondents believe that Russians, making up the majority of the country's population, should have more rights, and this indicates nationalist tendencies in Russia. Scientists think is that despite the prevailing opinion that Russia is a common home for many peoples (nations) is gradually getting less and less support (Analytical report, RAS); this is evidenced by the abovementioned data: in 1995, the number of supporters of this point of view decreased from 65% to 47% which is very significant for a large country, especially given the fact that the number of those who adhere to the position that, though Russia is a multinational country, the Russians, making up the majority, should have more rights because they bear the main responsibility for the fate of the people on the whole, has doubled.

In general, according to the authoritative opinion of a Russian academician M.K. Gorshkov (2011), the development of events in a negative scenario is possible, because we should take into account that aggressive feelings and their localization are growing, and they are associated with real and serious "sons-of-the-soil" conflicts quite real in some regions of Russia.

This position may be supported by another study of the Institute of Sociology of the Russian Academy of Sciences, "Twenty years of reforms through the eyes of Russians" (2011). Its findings indicate a quite strong hostile attitude of Russians to certain ethnic groups. The reason for this, as the study showed, is that “people of a different culture behave as if they own this land”, i.e. are ‘sons-of-the-soil’ here (63%); 39% believe that the cause of interethnic hostility is directly connected with "differences in people's behavior, their way of living" (Analytical report, RAS).

A major conclusion made as a result of the study conducted by RAS is that the twenty years that the country had lived in the post-Soviet reality after the collapse of the USSR revealed a high level of interethnic conflict; the situation in the field of interethnic communication had not changed for the better, i.e. we can hardly talk about the readiness of nations to communicate with representatives of other nationalities in Russia (Analytical report, RAS).

But we want to draw a reader’s attention to balancing of opinions and positions of Russians on the issue of national and interethnic relations in the country; this reflects, on the one hand, the growth of nationalist trends, and on the other, a very positive attitude to the multinational population of Russia, as it is evidenced by the results of the survey of is RAS according to which one of the main ideas that can unite Russia is the idea of the nations united to solve global problems (Gorshkov, 2011) threatening humanity, and, presumably, first of all, Russia.

More than twenty years have passed since the collapse of the USSR, and many peoples of Russia still have been perceiving this phenomenon as a disaster (Gorshkov, 2011). As the research shows, the scanty part of Russian citizens considers the collapse of the USSR as a positive phenomenon. Therefore, nostalgic sentiments are still hovering in Russian society and, moreover, increase with the preservation of crisis factors in the functioning of the new Russian state and the growth of risk factors in the social development of the country.

The culture of interethnic communication is a process conditioned by the entire historical development of interethnic relations in society (Huntington, 2015). In this regard, it is not necessary to treat certain historical events and facts scornfully, especially if they are negative, since the history of the people displays historical moments associated with interethnic communication and forms their own perception of another nation endowed with specific features, properties, characteristics.

The history of interethnic relations with their positive and negative moments is remembered for a long time passing down from generation to generation (Gegel, Frolova, 2007). It is natural to remember inter-ethnic conflicts full of negativity related to the period of Perestroika and the collapse of the USSR. The most acute conflicts on national grounds seem to have been left behind but empirical data show that there has been a new surge in ethnic tension and deterioration in inter-ethnic relations in recent years; they may be caused by an increase in national extremist activity and terrorism in some regions of the country.

Today, Russia seems not to know where to go, which direction and idea to choose, and for what purpose. This is clearly evidenced by the strategy of the revival of archaic elements belonging to Russian history and the attempt of their "implantation" in the social fabric of modern society (for example, the revival of the Russian nobility, Cossacks, as well as certain symbols, ideology and ritualism).

In other words, A.A. Zinoviev (2007) was right when he claimed that Russia appeared to retreat two steps back in its development; in fact, to make the leap forward but failed because the path, or track, chosen did not correspond to its historical trajectory and logic of development, as well as civilizational specifics and institutional nature.

A.A. Zinoviev (2007), a Russian philosopher and writer, interpreted the modern Russian society as a sort of mutation (a hybrid) formed on the ruins of the Soviets, the reanimation of the pre-revolutionary feudalism and borrowed elements of Westernism, called the post-Soviet (Zinoviev, 2007).

Reanimation of Russia based on Russia's Soviet and pre-Soviet past experience had practically to no effect, is no longer relevant. Moreover, it hinders Russia's progressive development forward. But there is something urgent that really needs to be restored: within the framework of the social regeneration law, the culture of interethnic communication has a chance for its reinstitutionalization in new conditions and different principles of developing the interethnic relations.

With regard to the culture of interethnic communication that was destroyed during the period of the collapse of international ideology accompanying the dissolution of the USSR, the social regeneration law can be considered as a positive phenomenon since the restoration of the culture of interethnic communication is a vital condition for the functioning of Russian civilization. However, as far as the transmitters of the Soviet interethnic communication are still alive, there is a chance to revive its value and pass on the basic foundations of the culture of "friendship of peoples" to new post-Soviet generations which proved (in our opinion) to be hardly dependent on national policy officially pursued in the country and on its doctrinal provisions. Currently, there is no better way to unite a multi-national Russian society than "friendship of peoples" idea about a tolerant and friendly attitude to the cultures of all nations.

Overcoming of imitation tendencies in the development of social, political, educational, cultural, economic spheres of Russian society is an essential condition for success in interethnic communication regeneration. Unfortunately, imitation technologies, having become the kind of a synonym for Russian modernization, testify to functional incapacity and destructiveness of the existing government incapable of realizing and implementing civilizational and identification intentions of Russia as they let it develop just on the basis of historical inertia within the community of the peoples inhabiting the country.

All other conditions for regeneration of the culture of interethnic communication (formation of a single state ideology in the framework of the spiritual nature of Russian civilization; countering national extremism; promoting patriotism, especially among the youth, etc.) cannot be provided outside delimitation process, otherwise, in the near future, Russian civilization itself may become a historical simulation.

Only the culture of dialogue between peoples can become the basis to build the culture of interethnic communication and a new, stable and effective civilizational identity (Orekhovskaya et al, 2017). The following basic principles of interethnic dialogue may be distinguished:

- awareness, knowledge and understanding of traditions, cultural characteristics of the nation that is a partner in the current cross-cultural communication;
- respect for traditions, culture, national achievements and national dignity of other ethnics;
- equality of the parties of interethnic communication with recognition of equal rights and obligations within the borders of a single civilization (Andrews et al., 2017), a single state and society;
- the high value of interethnic communication forming a request for interethnic contacts and responsible for a positive background in their implementation;
- a system of institutions involved in the development of regeneration of interethnic communication culture and their efficiency (family education, interethnic education, effective national policy, the ideology).

Conclusion

The authors hold to a stance that notwithstanding the conflict potential in interethnic relations mainly caused by the growth of terrorist activity of extremist forces, there is still a strong attitude in Russia to consider tolerance as an important factor in establishing peace in society. But, unfortunately, the attitude appeared to have a

tendency to reduce, that is why it is important for today's Russia not to miss the historical chance to stop the process of degradation in interethnic relations and take advantage of applying the supported positive attitude to inter-ethnic communication' significance to enhance inter-ethnic community dialogue and collaboration.
It is evident that Russia needs a new civilizational identification system that is able to cover the highest civilizational values, do not diminish the dignity and importance of particular nations' values. Such values include patriotism, paternalism, spirituality, irrationality as the basic values in the civilizational matrix of Russian society which have always set the direction and specific character to the development process in this country.

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Evaluation criteria for research work of students in a foreign language and the principles of their development

[Критерии оценки исследовательской работы студентов на иностранном языке и принципы их разработки]

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Abstract
Students scientific-research conferences in a foreign language are held in almost every University regardless of the direction of training of future specialists. Despite the continuous improvement of their organization, the issue of criteria for the evaluation of student performances is still relevant. However, this aspect is particularly significant both for the creation of the concept of the conference and for the preparation of participants. The present study revealed the lack of clear guidelines in the development of criteria and as a result their imbalance. The selection of a new foreign language research competence helped to fill this gap and to formulate the basic approaches to the development of assessment scales for oral and written statements of students in a foreign language. The proposed criteria were approved by the members of the international jury whose suggestions were taken into account in the final formulation.
Key words: research work of students, foreign languages, evaluation criteria, student conferences, research competence, foreign language competence

Аннотация
Научно-исследовательские конференции студентов на иностранном языке проводятся практически в каждом вузе независимо от направления подготовки будущих специалистов. Несмотря на постоянное повышение уровня их организации, проблемным остается вопрос о критериях оценки студенческих выступлений. Но именно этот аспект является особенно значимым, как для создания концепции проведения конференции, так и для подготовки к ней участников. Настоящее исследование обнаружило отсутствие четких принципов при разработке критериев и как следствие их несбалансированность. Выделение новой иноязычной исследовательской компетенции позволило восполнить этот пробел и сформулировать основные подходы в разработке шкалы оценивания устных и письменных высказываний студентов на иностранном языке. Предложенные критерии были апробированы членами международного жюри, пожелания которых были учтены при их окончательной формулировке.
Ключевые слова: исследовательская работа студентов, иностранные языки, критерии оценки, студенческие конференции, исследовательские компетенции, иноязычные компетенции

Введение

Контекст исследования.

Наиболее активные студенты в среднем участвуют от четырех и более научных конференций на иностранных языках в год, проходящих на вузовских площадках Москвы и других российских городов. Руководство этой работой со стороны преподавателя и организация студентом своей исследовательской деятельности должна определяться четким алгоритмом. Конкурсная основа проведения большинства конференций требует высокого качества

предоставляемых работ, в котором заинтересованы и студенты, и преподаватели.
Другим важным фактором, стимулирующим развитие исследовательских навыков студентов в рамках предмета «Иностранный язык», является постоянный рост академической мобильности студентов. Для успешной адаптиции в образовательное пространство другой страны от студентов трубуется умение выполнять исследовательские проекты в соответствии с международными требованиями.

Задачи исследования.
Задачи, которые мы ставили перед собой при проведении настоящего исследования заключались, во-первых, в необходимости повышения качества научных работ студентов, выполненных на иностранном языке. Представление порой достаточно слабых (особенно с исследовательской точки зрения) работ на научные студенческие конференции привело нас к осознанию того, что самым эффективным способом их улучшения будет разработка критериев оценки устных и письменных высказываний, с которыми студенты выступают на конференциях. Именно они служат ориентиром для преподавателей и учащихся при подготовке к участию в работе конференции и в конечном счете определяют ее научный уровень.
Второй важной задачей являлось стремление повысить объективность оценок членов жюри. По нашим наблюдениям, даже на конференциях высокого уровня при приглашении высоко квалифицированных экспертов, их возможности анализа выступления ограничиваются предлагаемыми организаторами критериями оценки. Не следует забывать, что в современных условиях определение призового места является важным бонусом для резюме и рейтинга студента, равно как и для преподавателя, работающего в условиях эффективного контракта.
В-третьих, анализ многочисленных вариантов критериев оценки исследовательской работы учащихся, выполненных на иностранном языке, на наш взгляд, не всегда обнаруживал сбалансированность оценивания исследовательской и иноязычной компетенций студентов.

Гипотеза исследования
Формулируя гипотезу исследования, мы полагали, что:

1. Разработка оценочной шкалы, опирающаяся на концепцию иноязычной исследовательской компетенции студентов, позволит представить сбалансированное соотношение критериев оценивания различных компетенций.
2. Создание новой шкалы экспертного оценивания устных и письменных высказываний студента на иностранном языке будет максимально способствовать объективности в оценке уровня развития его исследовательских качеств, равно как и владения им иностранным языком специальности.
3. Повышение объективности оценивания позволит студенту лучше понять свои слабые и сильные стороны в рамках обозначенных компетенций и выстроить алгоритм их совершенствования.
4. Новый подход позволит повысить уровень студенческих научных конференций, проводимых на иностранном языке.

Методы исследования.

Площадкой для проведения исследования и апробации критериев оценки являлась Международная франкофонная научно-практическая конференция студентов и молодых ученых Франфинанс, которая проходит в Финансовом университете при Правительстве Российской Федерации (г.Москва). Ее концепция была разработана нами еще в 2011 года. Став ежегодной, конференция проводится под эгидой Посольства Франции в России, в 2017 году она проходила и под эгидой Франко-российской торгово-промышленной палаты, что говорит о признании ее высокого уровня.

В конференции принимают участие студенты российских вузов самых различных направлений подготовки. Членами международного жюри являются представители французских деловых и академических кругов, преподаватели специальных и языковых кафедр российских и французских высших учебных заведений, французские студенты-стажеры.

На протяжении всех семи лет проведения конференции проводился мониторинг качества представляемых студентами презентаций (Kozarenko, 2016) и их устных выступлений.

Разработка критериев оценки студенческих выступлений осуществлялась в течение четырех лет. С этой целью ежегодно после проведения конференции проводились групповые и индивидуальные собеседования с членами международного жюри (15-20 чел.), которые высказывали свои пожелания к их содержанию и формулировкам.

На основе изучения шкал оценивания, проводился анализ выставляемых членами жюри баллов, который позволял вносились дальнейшие коррективы.

Во внимание принимался также такой фактор как трудоемкость работы члена жюри, а именно количество времени, которое уходит на выставление баллов по всем оценочным критериям.

В ходе исследования был проведен онлайн опрос российских студентов, проходивших на тот момент стажировку в высших учебных заведениях Франции. Их ответы позволили оценить значимость выполняемой на иностранном языке исследовательской работы для адаптиции к обучению в зарубежном вузе.

Литературный обзор.

В отечественной и международной литературе авторы достаточно часто обращаются к вопросам организации исследовательской деятельности учащихся. В качестве отдельных примеров можно привести специальные пособия на французском и русском языках (Daniel K. Schneider, 2006; Pastuhova, 2010). Существуют подборки сайтов для франкоговорящих студентов по методике организации исследований (Méthodologie., 2016), которые могут быть полезны при организации франкофонных конференций в российских вузах.

Высоко оценивается значение исследовательской работы при подготовке будущих преподавателей иностранных языков.

Интересными представляются идеи педагогического мониторинга исследовательской активности студентов с помощью портфолио научно-исследовательской деятельности студента (Fedorova, 2013) и создания педагогических условий включения студентов в научно-исследовательскую работу при формировании культуры самостоятельной работы (Kozyreva, 2015).

Вопросы разработки оценочных критериев как на родном, так и иностранном языках занимают боле скромное место, несмотря на то, что в Интернете, особенно на профессиональных порталах преподавателей и сайтах для студентов таблицы с критериями оценок исследовательских работ учащихся представлены очень широко.

Некоторые исследователи, преподающие иностранный язык, обращаются к вопросам оценки проектов, выполненных на иностранном языке (Makarova, 2015; Saranina, , 2013), концентрируя свое внимание, в основном, на содержании и качестве «проектного продукта» школьников и студентов, а порой предъявляя и очень серьезные требования к проведенному исследованию даже в рамках школьной конференции, доказательством чему служат следующие примеры: «четкость формулировки противоречий»; «обозначение диапазона исследований»; «Освоена научная терминология и строго выстроен свой понятийный аппарат» и т.д. (Ozherel'eva, 2012).
В ряде работ отмечается комплексный подход и говорится о необходимости оценки не только языковой компетенции, но и «работы в целом» (Titova, 2013). При этом отмечается, что критерии оценок складываются из трех составляющих: формы; содержания; оценки иностранного языка (ИЯ).
В качестве основных принципов при разработке критериев оценки сформированности профессиональных компетенций в области научно-исследовательской деятельности для магистрантов выделяются: принцип сочетания экспертной оценки и самооценки; принцип индивидуального подхода; принцип критериальной ясности (Rudenko, 2013).
Значимость владения исследовательскими компетенциями подчеркивается при разработке рейтинговой системы оценки качества образования и развития творчества студентов (CHuprova, 2013).

Анализ.
Обратимся к анализу уже используемых на научных студенческих конференциях шкал оценивания исследовательских работ, учащихся на родном и иностранных языках.

Критерии оценивания выступлений на родном языке с разной степенью детализации раскрывают исследовательские компетенции учащихся. Многие из них отдельно оценивают подготовленную презентацию и устное выступление Важным представляется тот факт, что в ряде случаев авторы принимают во внимание использование методов научного исследования и делают акцент на личный вклад автора.
Подробный анализ сравнения критериев оценки исследовательских работ учащихся приведен в Таблице 1.

Табл. 1: Сравнение критериев оценки исследовательских работ учащихся на родном языке.

Количество критериев оценки работы	Количество критериев оценки выступления	Количество выставляемых баллов	Особенности формулировок критериев исследовательской составляющей работ учащихся*	Источник
7	-	4	Планирование; сбор информации; выбор методов; анализ информации; организация письменной работы	[Krasnoborova, 2010)
4	12	3	Титульный лист; введение; заключение; список литературы	[Site wiki.iteach, 2018)
-	5	100	Рассуждение и анализ; работа с литературой; применение идей на практике; организация и структура; общение, умения	[2010. 2)
12	-	15	Правильность оформления научной работы; Актуальность темы; Применение автором статистического и др. методов анализа используемого материала; Полнота использованных литературных источников по теме работы; Глубина исследования, логичность и ясность изложения, степень обоснованности выводов и предложений; Анализ отечественного (и зарубежного - при необходимости) опыта; Самостоятельность и личный вклад автора в получении научных результатов; Степень разработанности темы; Практическая применимость / теоретическая значимость; Научная новизна, оригинальность авторского подхода и решений; Апробация и внедрение результатов работы; Дополнительный балл эксперта	[Site Financial University, 2016)
7	-	100	Знание материала в рамках учебных программ подготовки бакалавров; Корректность использования понятийного аппарата; Широта эрудиции; Понимание места и роли рассматриваемых методов; Логичность изложения: структурированность текста, наличие в нем четко выраженных тезисов и аргументов; Знание различных подходов к решению одной задачи; Наличие личностной позиции, сделан вывод.	[Site HSE, 2010. 1)
31	6	30	Чёткость формулировки противоречий; Определение раздела науки; Соответствие темы противоречиям; Цели и задачи соответствуют теме и содержанию работы; Вывод гипотезы; Работа предусматривает реальные условия и возможности в данный момент; Правильное определение объекта и предмета исследования; Актуальность решаемой проблемы; Новизна работы; Качество анализа этой значимости; научная или общественная новизна работы; Определено место и время проведения исследования; Обозначен диапазон исследования; Представлена теоретическая база исследования; Освоена научная терминология и строго выстроен свой понятийный аппарат; Рассмотрены все противоречия; Решены все задачи; Цель достигнута; Гипотеза подтверждена, опровергнута или частично подтверждена; Получено новое знание; Новое знание имеет практическое применение ;Многообразие идей, гибкость, чувствительность к проблеме; Оригинальность, надситуативность, креативность решения; Законченность, разработанность идеи; Аргументированность и достоверность выводов; Соответствие выводов полученным результатам; Работа заслуживает продолжения; Представление доклада на языке; Корректное использование методик исследования; Содержательный анализ литературы по теме, отражающий степень знакомства автора с современным; состоянием проблемы; Наличие благодарности ; Библиография ; Соблюдение регламента времени.	[Ozherel'eva, 2012)

*****некоторые поясняющие формулировки даются в сокращении*

При анализе приведенных выше критериев обращает на себя внимание многозначность некоторых параметров, что может вызывать сложности при выставлении оценок членами жюри. В качестве примера приведем разбор одной из формулировок (Рис. 1).

Рис. 1. Пример многозначности формулировки одного из критериев оценки студенческого доклада

В других случаях, для определения критериев характерна очень большая степень обобщённости. Например, формулировки «сбор информации», «выбор методов», в отсутствии четкой расшифровки создают неоднозначность их интерпретации. Некоторые критерии, как например, «Правильное определение объекта и предмета исследования», на наш взгляд, ориентированы больше на искушенного исследователя.

Обращает на себя внимание различие в количестве рассматриваемых критериев, которое колеблется от 4 до 31. В условиях проведения конференции, особенно с большим количеством участников, оценка более чем сорока параметров (с учетом оценки и устного выступления) потребует большого количества времени у членов жюри, что сказывается на регламенте работы конференции.

Анализ критериев оценки выступлений студентов на иностранном языке.

Мы проанализировали наиболее часто используемые на практике на конференциях в московских вузах шкалы оценивая. Рассмотрим некоторые из них. Первый вариант:

1. Выбор темы: соответствие тематике, ясность
2. Содержание: соответствие, творческий подход, оригинальность
3. Структура: (вступление, основная часть, заключение)
4. Изобразительный ряд: презентация, творческий подход
5. Словарь
6. Грамматика
7. Время выступления
8. Язык жестов
9. Связь с аудиторией

Указанные параметры оцениваются шкалой от 0 до 10 баллов.

Достоинством данного подхода является принятие во внимание таких аспектов, как содержание и оформление работы, характер выступления, простота заполнения.

Однако, здесь мы сталкиваемся и с некоторыми проблемами. Например, многозначностью в формулировке некоторых параметров. Так критерий «Выбор темы: соответствие тематике, ясность» включает в себя оценку как исследовательской, так и коммуникативной компетенций.
В предложенной шкале есть факторы, по которым практически все участники получают или максимальное количество баллов или минимальное. Речь идет о критериях «Структура работы» и «Язык жестов». Первый из них имеет смысл вводить для школьников или студентов младших курсов, т.к. все более опытные участники конференций его обязательно соблюдают, а, следовательно, им всем будут выставляться максимальные баллы, что будет нивелировать оценочную дифференциацию.
Язык жестов, учитывая сильное волнение участников, практически никто не демонстрирует, а значит, у всех идет минимальная оценка.
Оценивание творческого подхода в предложенных критериях относится только к изобразительному ряду, однако, на наш взгляд, не менее важно проявление творчества и в отражении содержания исследования.
Критерий «Словарь» недостаточно конкретен. Речь идет об уровне владения общим ИЯ, деловым ИЯ или языком специальности? Оценивается богатство словаря письменного или устного высказывания?
Приведем еще один вариант критериев оценки выступления на иностранном языке с пятибалльной системой оценивания:

1. Соответствие темы, структура работы
2. Качество представления материала (свободное изложение или чтение текста)
3. Соответствие/качество презентации
4. Владение иностранным языком
5. Соблюдение времени выступления

При явных достоинствах, которыми являются простота, принятие во внимание содержания выступления его формы и уровня владения выступающим ИЯ, нам бы хотелось обратить внимание на анализ некоторых из них (Табл. 2).

Табл.2. Анализ критериев докладов на иностранном языке

Критерий	Анализ
«Соответствие темы, структура работы»	Многозначность параметра, отражающее: качество/содержание исследования и логику изложения
«Качество представления материала (свободное изложение или чтение текста)» и «Владение иностранным языком»	Близкие параметры
«Соблюдение времени выступления»	Затрудняет работу жюри, отвлекая его внимание на таймер. Часты случаи пренебрежения членами жюри этого критерия.
«Методы научного исследования»	Отсутствуют

При оценке проектных работ, выполненных на английском языке во внимание принимаются такие критерии как: цель; планирование путей достижения цели; раскрытие темы проекта; использование источников информации; анализ рабочего процесса, выводы и вопросы; личный интерес; оформление работы; качество проекта.
Сопоставляя критерии оценок исследовательских работ на родном и иностранном языках, мы видим, что несмотря на более сложный по набору

компетенций доклад на иностранном языке это не всегда находит отражение при разработке критериев его оценки. При этом набор исследовательских компетенций существенно сокращен.

Оценка исследовательской работы студентов на иностранном языке.

Содержание исследовательской работы студентов.

При разработке подходов к оценке исследовательских работ, выполненных на иностранном языке мы исходили из того, что научно-исследовательская или исследовательская работа студентов должна быть ориентирована на:

1. Осознание студентами предназначения науки, как области получения нового знания и понимание сути методов научного познания.

При всей своей очевидности, это положение не всегда осознается студентами особенно младших курсов, а порой и их научными руководителями. В силу этого на конференциях часто можно слышать доклады реферативного типа, лишенные исследовательской составляющей. Отражением этого является также отсутствие проблематики в формулировках студенческих научных докладов (Kozarenko, 2016).

При этом следует учитывать и допускать, что большинство исследовательских работ студентов направлено не столько на получение *нового* знания, сколько на углубление собственных представлений о предмете исследования. В данном случае «новизна знания» обнаруживается лишь в личностном восприятии студентом изучаемой темы при более глубоком ознакомлении с ней. Тем не менее, студент, проводящий исследование, должен понимать, что, его работа должна быть направлена на посильное решение конкретной проблемы.

Образно говоря, прививая вкус к исследовательской работе, мы должны объяснять молодому исследователю, что пока он идет по одной из узких тропинок, которая в перспективе непременно приведет к широкой дороге, ведущей к обретению объективно нового знания.

На этом пути особенно возрастает роль знакомства молодого человека с научными методами исследования.

2. *Ознакомление с методами научного исследования.*

Понимание сути различных методов научного исследования является важным ориентиром при определении характера самого исследования, а также способов получения фактических данных, на которые оно должно опираться. Руководитель исследовательской работы студента должен помочь ему в выборе методов с учетом его специальной и лингвистической подготовки. Часто именно этот аспект вызывает наибольшие трудности у преподавателей ИЯ не имеющих ученой степени. В этом случае удачным является соруководство работой студента с преподавателем специальной кафедры.

3. Максимальную активизацию творческой, образовательной и познавательной деятельности молодого исследователя, которая создаст предпосылки для формирования креативного мышления и будет способствовать его творческой самореализации.

Несмотря на то, что наши студенты часто руководствуются чисто прагматическими соображениями при участии в конференциях, необходимо все время их ориентировать на понимание важности развития их творческого потенциала, формирования исследовательских качеств личности, способной понять проблему, сформулировать ее и найти пути решения.

Учет этих особенностей лежит в основе разработки критериев оценки исследовательской работы студентов, выполненной на иностранном языке.

Иноязычная исследовательская компетенция студентов.

Предлагаемая модель экспертной оценки выступления студента на конференции на ИЯ опирается на выше изложенные положения, а также на концепцию иноязычной исследовательской компетенции (ИяИК) (Kozarenko, 2014). Последняя сочетает в себе иноязычную коммуникативную и исследовательскую комптенеции. Ее содержание представлено на Рис.2.

Рис. 2. Содержание иноязычной исследовательской компетенции.

Обратим внимание на возможность двух подходов в использовании иноязычной компетенции студентов при выполнении исследовательской работы (Рис. 3). Преимущество первого подхода заключается в контроле качества проводимого студентом исследования со стороны русскоговорящего преподавателя специальной кафедры. Однако возможности использования иноязычной компетенции учащегося, на наш взгляд, здесь ограничены и сводятся лишь к переводу работы на иностранный язык. Если же мы ориентируемся на развитие Иноязычной исследовательской компетенции, мы получаем гораздо больше возможностей для применения студентом знаний по ИЯ. Однако в этом случае повышаются требования к исследовательским компетенциям преподавателя иностранного языка.

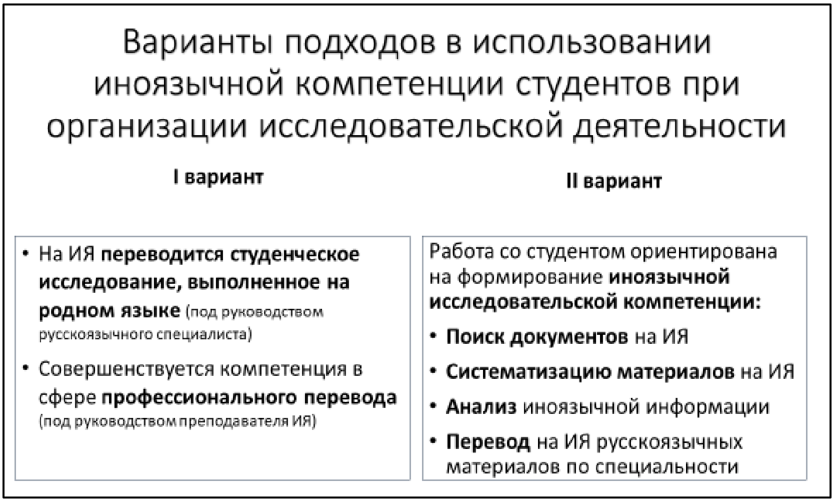

Рис. 3 Использовании иноязычной компетенции студентов при проведении исследования: варианты подходов

Требования к критериям оценочной шкалы оценивания иноязычной исследовательской компетенции.

Шкала экспертной оценки устных и письменных высказываний студентов на иностранном языке должна отвечать следующим условиям:

1. *Ясность формулировок*. Формулировки критериев должны быть предельно четкими во избежание различия в их восприятии членами жюри.
2. *Детализация критериев.* Четкие разъяснения параметров, которые принимаются во внимании при оценке данного критерия определяют ясность его трактовки, что способствует повышению объективности оценивания.
3. *Сбалансированность.* При оценке исследовательской работы студентов,выполненной на ИЯ, необходимо учитывать целый ряд факторов, среди которых: уровень сформированности исследовательской и иноязычной компетенций; форма и содержание выступления; умение отвечать на вопросы и вести полемику на ИЯ и т.д. При этом важно найти правильное соотношение между различными видами деятельности, не гипертрофируя одни и не минимизируя другие.
4. *Простота заполнения.* Даже при многофакторности оценивания, оценочная шкала не должна вызывать серьезные трудности у членов жюри при ее заполнении. В нашей работе соблюдение именно этого фактора вызывало наибольшие трудности. В течение нескольких лет мы стремились максимально оптимизировать работу членов жюри и остановились на предлагаемом ниже варианте только после того, как наиболее строгий из его членов, преподаватель французского вуза, нам не сказал, что работать со шкалой стало просто и удобно.

Принципы разработки

В основу разработки критериев оценки выступлений студентов на конференциях на иностранном языке легли следующие **принципы**:

Табл.3: Основные принципы разработки критериев оценивания исследовательской работы студентов

Принципы	Содержание
Соответствие формату мероприятия	Шкала экспертной оценки должна соответствовать статусу мероприятия (конкурс исследовательских проектов, научная конференция, конкурс научных презентаций) и т.д.
Междисциплинарный подход	Критерии должны учитывать не только компетенций в области ИЯ, но и уровень знаний по специальности, владение профессиональными ИКТ компетенциями (Kashchuk, 2018), умение использовать информационные компетенции для максимального раскрытия когнитивных способностей обучаемых (Kozarenko, 2018).
Сочетание качественных и количественных характеристик с градацией параметров оценки	Каждый из критериев должен сопровождаться четкой количественной регламентацией. Член жюри должен понимать каким количеством баллов оценивается данный критерий по мере возрастания его трудности.
Вариативность	В рамках одного мероприятия критерии могут варьировать в зависимости от формы участия (очное выступление, стендовый доклад, групповое выступление и т.д.), возрастных особенностей участников (например при выделении секции для школьников); уровня владения языковыми компетенциями (первый язык, второй язык).
Актуализация	По мере развития исследовательских навыков участников следует пересматривать и усложнять требования к критериям оценивания. Это позволит с одной стороны избегать выставления одинаковых баллов участникам за хорошо освоенный вид деятельности, а с другой будет способствовать повышению мотивации участников в выполнении работ на более высоком уровне.
Побуждение к творческой самореализации личности	Независимо от количества набранных баллов, каждый из участников, поняв свои сильные и слабые стороны в результате оценки его работы, должен осознать необходимость в дальнейшей реализации его творческого потенциала.

Оценочная шкала экспертной оценки выступления студентов на иностранном языке на конференции.

С учетом выше сказанного нами была разработана шкала экспертной оценки студенческих выступлений на иностранном языке на студенческой конференции (Рис.4).

***Секция*____**
***Студент: фамилия, имя* ____________________________**
***Эксперт: фамилия, имя*_____________________________**

Критерии оценки студенческого доклада на иностранном языке

№	**Критерии**	**Характеристика показателей**	**Значения**	**Начисленные баллы**
1.	***Содержание доклада***	Не **соответствует** заявленной теме/**Соответствует**	0/1	
		Проблематика отсутствует/ **Есть** проблематика: исследование направлено на решение конкретной проблемы	0/2	
		Стандартная **формулировка темы** /**Оригинальная** формулировка темы	0/1	
2.	***Использованные методы научного исследования (МНИ)***	Автор **не использовал** МНИ/Автор использовал: **наблюдение, сравнение/обобщение, анкетирование, эксперимент**	0/1/2	
		Отсутствие **статистических данных**/ Статистические данные **без анализа /** **Анализ** статистических данных/**Глубокий анализ** данных с оригинальными выводами	0/1/2/3	
		Графики, таблицы, диаграммы **заимствованы**/ Графики, таблицы, диаграммы **составлены самостоятельно автором**	1/2	
3.	***Глубина проведенного исследования***	**Описание** явлений / **Анализ** («за» и «против»; сравнение; преимущества/недостатки) (по мере возрастания глубины исследования)	1/2	
4.	***Использованные источники информации***	**Количество** использованных **источников, процитированных в презентации**: до 4/до 6/ 10 и более	1/2	
5.	***Ссылки на источники***	Есть **документы без ссылок** / **Каждый документ** сопровождается **ссылкой**	0/1	
6.	***Уровень коммуникативной компетенции***	**Чтение** доклада. Отсутствие контакта с публикой/ **Трудности** в изложении и общении/ **Свободное** высказывание	1/2/3	
		Интерактивность: **Нет общения** с аудиторией /**свободное общение** с аудиторией (по мере возрастания свободы общения)	1/2/3	
7.	***Уровень научной презентации***	<u>**Структура презентации**:</u> **Соблюдена** (есть план: введение, основная часть, выводы, библиография)/**нарушена** / (плохо составленный план), отсутствие заключения, библиографии,	0/1	
		Типовая презентация/ **Творческая** презентация (оригинальный стиль; отражает личность автора) (в соответствии с творческой составляющей)	1/2/3	
8.	***Уровень владения деловым ИЯ***	Использование иноязычной **экономических терминов** (по мере возрастания сложности)	1/2/3	
		Выражение **собственной точки зрения** на затронутую проблему	0/1	
		Критические высказывания	0/1	
		Языковая грамотность: **Письменного** изложения	1/2/3	
		Устного высказывания (по мере увеличения грамотности высказывания)	1/2/3	
9.	***Ответы на заданные вопросы*** *(относится в первую очередь к вопросам членов жюри)*	Вопрос остался **без ответа и комментария**/**Нечеткий** ответ/**Полный** аргументированный ответ	0/1/2	
10	***Дополнительный бал за неучтенный критерий***	Не более одного балла ***(просьба дать пояснения)***	0/1	
	СУММА	**(максимум: 40 баллов)**		

Рис. 4. Критерии оценки студенческого доклада на иностранном языке.

Следуя принципу вариативности эта шкала может быть упрощена с учетом уровня языковой подготовки и сформированности исследовательской компетенции участников. Например, для студентов младших курсов для нее можно внести изменения, представленные на Рис.5.

2.	***Использованные методы научного исследования***	Отсутствие **статистических данных**/ Статистические данные **без анализа** / **Анализ** статистических данных	0/1/2
		Графики, таблицы, диаграммы **заимствованы**/ Графики, таблицы, диаграммы **составлены самостоятельно автором**	1/2
3.	***Глубина проведенного исследования***	**Описание** явлений / **Анализ** (« за» и « против»; сравнение; преимущества/недостатки) (по мере возрастания глубины исследования)	1/2/3
4.	***Использованные источники информации***	**Количество** использованных **источников, процитированных в презентации**: до 3/ более 3	1/2
5.	***Ссылки на источники***	Есть **документы без ссылок** / **Каждый документ** сопровождается **ссылкой**	0/1

Рис. 5. Пример упрощения параметров оценки для студентов младших курсов.

В случае конкурса групповых презентаций можно внести дополнительный критерий «Работа в группе» 1/2/3.

Организация работы с критериями экспертной оценки.
Несомненно, что и участники конференции, и члены жюри должны быть ознакомлены заранее с критериями оценок. Однако опыт показывает, что представление студентам шкалы с количественными параметрами может вызывать формальную «подгонку» работы под наивысшие значения.
Членам жюри целесообразно заранее выслать оценочную шкалу для предварительного ознакомления. В этом случае до начала конференции они получают возможность задать все вопросы и уточнить неясные моменты. Следует обратить внимание членов жюри на то, что после выступления студента ему обязательно следует задавать вопросы, т.к. ответы студентов оцениваются. Этот критерий является крайне важным, т.к. позволяет оценить спонтаннойсть реакции на иноязычное высказывание и умение вести дискуссию на иностранном языке.
В случае явного несоответствия количества выставленных баллов членом жюри и качеством выступления студента, состав жюри может обратиться к эксперту с просьбой дать необходимые разъяснения.
Важно учитывать социокультурные особенности в организации работы международного жюри (Kozarenko, 2017).
По соображениям научной этики, преподаватель не может оценивать студенческую работу, руководителем которой он является.
Некорректно также оцение работы экспертом, имеющим более низкий научный статус по сранению с руководителем работы студента (не кандидат наук оценивает работу, выполненную под руководством кандидата наук).
Подсчет суммы баллов может производиться каждым членом жюри или специально выделенной счетной комиссией на каждой секции. Целесообразно вести подсчет в процессе работы секции. Окончательное решение по определению призовых мест осуществляется всеми членами жюри данной секции на основании подсчитанного количества баллов за каждое выступление.

Выводы.

По мнению приглашенных экспертов, использование разработанной шкалы оценивания исследовательской работы студентов на иностранном языке позволило повысить уровень и качество представляемых ими работ.

Полученный опыт по проведению исследований на иностранном языке (анализ большого количества иноязычных источников, работа с информацией на ИЯ, ее систематизация, опыт публичных выступлений и т д.) по мнению студентов, помог им при прохождении стажировок в рамках академической мобильности.

Многолетняя апробация и работа по совершенствованию оценочной шкалы, на наш взгляд, во многом способствовала формированию высокого статуса конференции Франфинанс.

Для соответствия указанным критериям преподавателями должна вестись планомерная работа по формированию Иноязычной исследовательской компетенции на протяжении всего периода обучения студентов.

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