

Interference challenge to translation quality in multilingual legislation

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Abstract

The current importance of the topic under study stems from the role of international treaties that establish security and protection of human rights. Moreover, within the UNO agenda 2030 for sustainable development, child rights are central. Thus, the task of quality translation comes to the forefront in multilingual communication that is often affected by language interference. The linguistic relevance of the research is supported by the fact that the works looking at interference of foreign language into native language in translation of legal domain are practically nonexistent. Due to the above, the paper aims at investigating this phenomenon in legal discourse on child rights. The leading approach to the study rests on the qualitative methodology and combines theoretical and empirical investigation. The latter integrates contextual analysis, comparative and contrastive methods allowing to identify the channels and nature of language transfer. A statistical method of analysis contributes to the quantitative assessment of interference. The research materials include the English and Russian versions of the Council of Europe Convention on Protection of Children against Sexual Exploitation and Sexual Abuse. The choice is determined by the fact that it is one of the major documents on child rights protection that has not been subject to language or translation analysis so far. The research findings describe channels and types of errors provoked by interference in multilingual communication on child rights. The results provide instruments to predict and avoid such errors in the course of drafting multilingual legislation and its interpretation within domestic language legal culture.

Key words: Multilingual discourse, language interference, semantic interference, grammatical interference, lexical interference, phraseological interference, syntactic interference, pragmatic interference, translation quality

Introduction

The dynamics of modern life expand economic, cultural, educational, and other types of cooperation among peoples. It, in turn, puts the tasks of clear, accurate and reliable translation within multilingual communication at the forefront of everyday activities. Specific emphasis is laid on the translation of international documents as this kind of activity produces a critical impact on the discourse on human rights and instruments for their protection. Among other topics, international communication focuses on child rights as their promotion is crucial for the youth generation safeguard in the future (Atabekova, 2019a; Atabekova, 2019b).

Therefore, the issues of the legal translation quality with regard to the multilingual production of international documents in general, and of those relative to the child rights, go beyond the translation field as per se, and refer to the humanitarian context; the latter relates to sustainability of human safety within global context (Atabekova, Gorbatenko, 2017).

It should be mentioned that the decision-making process in search of the right strategy in rendering the legal text from one language (source text) to the text in the other language (target text) deserves particular attention.

Looking for the parallel terminology and trying to be most loyal to the source text (ST), translators often resort to literal rendering, which most often signals about certain difficulties in ensuring the text clear to the target audience.

The reasons may rest in fundamental differences of legal systems and languages involved. These differences often lead to the phenomenon of interference.

Language interference or transfer is widely explored (Newmark, 1988; Newmark, 1991; Hopkinson, 2007; Venuti, 1997), but there is no comprehensive and only one definition for this phenomenon. According to U. Weinreich (1953), there might be different types of interference. Most often interference as a language phenomenon is associated with learning a foreign language. This kind of interference is well studied. However, the present research understands language interference in a wider way, as the phenomenon that can be traced not only in foreign language communication but in legal translation as well. This angle of investigation has not got proper coverage so far, which confirms *the research novelty*.

The research hypothesis suggests that language interference is quite common in translation of the official multilingual discourse on child rights into the mother tongue; moreover, in many cases interference or language transfer produces inaccuracies at different levels of language system and leads to cognitive errors that hinder understanding of initial concepts as they do not fit the legal situation in the final text.

The research subject is the linguistic analysis of the Lanzarote Convention in terms of language interference of the source text (ST) into the target text (TT). The Convention texts are taken as an example of multilingual international instruments on the protection of child rights.

The research object covers all kinds of wrong translation as a result of direct rendering, borrowing, retaining English grammar and syntactic constructions, and semantic and pragmatic confusion reflected in the target text. Cases of mistranslation of the sense along with errors connected with polysemy that hinder understanding the final text are also in focus.

This research goal is to study the most typical errors connected with language interference or transfer in the legal domain. The material of the work represents the Lanzarote Convention and its translation into Russian for comparative analysis.

To reach the goal, several tasks are to be fulfilled:

- (1) to conduct the relevant literature review;
- (2) to carry out the analysis of a multilingual international document on child rights in terms of source text transfer into the target text;
- (3) to identify the channels and nature of transfer and
- (4) to study the types of errors stemming from language interference.

The relevance of the work is determined by the worldwide multi-media communication, which puts the issues of clear and reliable translation of international instruments at the forefront of their further implementation activities. Translation in the legal sphere occupies a special place due to possible legal consequences in case of default rendering within international communication on human rights.

Literature Review

Verbal discourse is a functional aspect of language phenomenon, being a media of intercultural communication and contact. A potential manifestation of the contact of cultures and of their conflict and interaction can be realized in the language domain as a change in one/both/all of the languages involved and is often called by scholars *linguistic interference* (Abel et al., 2008).

The phenomenon of language interference is quite well studied (Wienreich, 1953; Gémár, 1979; Hopkinson, 2007; Newmark, 1988; Newmark, 1991), however different visions and theoretical approaches have not resulted in a comprehending definition. Language interference (or transfer) is conditioned by verbal or written communication

between two language collectives or individuals (Weinreich, 1953) and is a deviation from the norm in L2 due to a violation of its rules (Rozencvejk, 1972). It is viewed as an influence of mother tongue onto the learner's second language (Ellis, 1995), automatic transfer due to native language use habits (Dulay, Burt, Krashen, 1982) and/or as obvious errors in foreign language use (Lott, 1982).

Language interference or transfer is considered as one of the error sources (negative transfer), yet, where an appropriate feature of both languages is the same it results in positive transfer (Krashen, 1981).

The necessity of studying language interference was initiated over a century ago by the members of the Prague Linguistics Circle (PLC, 1929).

From the 1950s, interest in linguistic contacts and interference began to intensify and was manifested in works by U. Weinreich (1953), E. Haugen (1956), V. Strakova (1981) and others.

Generally, researchers demonstrate different approaches to the phenomenon of language interference and/or transfer. Some take it as strictly negative and call it an intervention from the source language. Others attribute to interference certain advantages and think that it is inevitable in translations from one language into another for the purposes of accuracy (Gao, 2013).

This research rests on a wide understanding of interference as penetration of one language element into another language system, causing certain damage to the final text. Such an approach allows extending the concept of interference from speaking and writing in a foreign language to translation, including into the mother tongue.

The analysis of the material under study reveals numerous cases representing semantic, grammatical, lexical, phraseological, syntactic, and pragmatic types of language transfer.

Semantic interference "is caused by an overlap of meanings between the source lexical unit and the target lexical unit, which are only partial equivalents" (Thorovsky, 2009). Semantic borrowing implies the transfer of a sema or unity of meaning. The translator usually relies on the first meaning from a dictionary or his/her current knowledge and fails to consider the context that suggests another sense of the word with regard to another context (Cruse, 2004).

Grammatical interference occurs when the translator ignores the grammatical differences between two languages or possible impact of the source language norms. Typical manifestations of grammatical interference are violation of the word order accepted in the target language, untypical combination of words, violation of morphological forms and syntactic structures, and some others. Grammatical interference is more often associated with the poor quality of a target text than other kinds of transfer. Although grammatical interference does not often hinder understanding, it immediately reveals that the text is a translation. It is not so difficult to avoid this type of interference as the errors are easily spotted. Therefore it is essential to pay more attention to the final reading of translation.

Lexical interference occurs at the level of words. It comprises mainly cases created by incorrect or inappropriate direct translation of a concept. Researchers and scholars consider this type of interference as one of the most evident (Debyser, 1982; Thorovsky, 2009). Lexical interference is caused by a number of factors, including the phenomenon of *false friends* (Kussmaul, 1995; Malkiel, 2006), polysemy (Lennon, 2008), borrowings (Bloomfield, 1933; Humbley, 1974; Newmark, 1988), and other reasons, related to misunderstanding of a concept, and/or inadequate use of reference materials (Hopkinson, 2007).

Phraseological interference is often interpreted as a loan translation. Phraseological loan translations are similar to lexical loan translations; however, they involve several words or a phrase. A.D. Backus and M. Dorleijn (2009) provide an overview of

previous study of the phenomenon. Briefly, there are two frameworks for consideration. The most far-reaching of them is the Code Copying Model (Johanson, 2002), which treats loan translations as a type of Selective Copying; it is explicitly classed with other types of structural copying, that is, taking elements from another language that is not overt. Overt elements are words and morphemes; taking them from another language is called 'Global Copying.'

Another framework in which loan translations are featured in the Matrix Language Frame Model (Myers-Scotton, 2002). Loan translations suggest a change of meaning. However, phraseological borrowing is quite difficult to classify, and boundaries with other categories (lexical loan translation, syntactic borrowing, and pragmatic interference) are particularly fuzzy (Deroy, 1956; Humbley, 1974).

Syntactic interference comprises literal translation of a syntactic structure, either the whole sentence or a certain part of it. Syntactic interference is quite frequent in translations and is probably most difficult to be avoided. Translators have to disengage from the direct wording of the original, damaging the quality of TT, and to learn to reformulate the sentences according to the norms of the target language. It requires a lot of training and experience.

Pragmatic interference is problematic to define since both component parts of the term have been used with different meanings and/or with similar meanings but under different labels (Paradis, 1998). The pragmatic transfer is a projection of the speakers' existing knowledge of the native language use and interaction patterns to similar communicative situations in the target language culture. In terms of legal translation, pragmatic interference is most damaging as it disorients the reader on the purpose and content of the delivered legal matter and disrupts legal communication (Odlin, 1989; Llórente, 1980; Kasper, 1992; Riley, 1989).

The above features of the interference concept have been taken into account in the course of methodology design and research implementation.

Methodology

Research materials include the English and Russian texts of the Lanzarote Convention.

The full name of the Convention is the Council of Europe Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse. It was concluded and signed on 25 October 2007 in Lanzarote, Spain, and came into force on 1 July 2010 after ratification by five member states of the Council of Europe. Russia joined the Convention on 1 October 2012.

The English text bears the status of the original, and the Russian text is viewed as the target text. Both versions of the Convention are in open access on the internet and are placed on official sites of highly respected international and Russian organizations. However, the author of the translation into Russian is not known.

The choice of Convention as the material for the experimental part of the work is determined by the fact that it is one of the key documents that aims at child rights protection and prevention from sexual abuse and exploitation.

Methods of language interference analysis

The study rests on qualitative research principles and integrates theoretical analysis of the relevant academic sources and empirical investigation of cases when language interference leads to conceptual and other kinds of errors.

The *continuous sampling method* has been profiled to collect data for *statistical analysis* of the material under study.

The research procedure involves contextual analysis combined with comparative and contrastive methods of investigation. It is supported by statistical data of errors as a result of language transfer.

For the purpose of improving translation skills, the work suggests the corrected/edited variant of translation to remove the damage caused by interference.

System of markers

In most cases, the identified channels of transfer do not give a good picture of the damage caused to the final text. That is why we follow the chain of effects that impact the final text as a result of other language interference.

For better classification of cross-linguistic influence, we have worked out the system of markers registered below:

Exc – excessive in the Russian text, can be omitted without any semantic loss

Gr – grammatical interference

Gr→Meaning – grammatical interference contributing to semantic inaccuracy

Gr→Style – grammatical interference resulted in stylistic clumsiness

Gr→Syntax – grammatical interference resulted in syntactic error/clumsiness

Gr→Synt.Comp – grammatical interference resulted in syntactic complexity

Legal Comm – cultural/legal communication failure

Lex.Borrowing – lexical borrowing

Lex.Borrowing→Style – lexical borrowing resulted in weird translation

Lex.Collocation – lexical interference at the level of collocation

Lex.Doublet – translation of doublets into Russian (lexical interference)

Lex.→Style – lexical interference resulted in style deviation

LT – loan translation/calque evident in the TT

LT→Gr→Exc – loan translation resulted in nominalization and excessive word in the TT

LT→Legal Comm – loan translation resulted in legal communication failure

LT→Pragm – loan translation resulted in the pragmatic error

LT→Sem – loan translation resulted in semantic incorrectness/error

LT→Style – loan translation affecting style/loan translation resulting in stylistic clumsiness

LT→Gr→Syntax – loan translation resulting in grammar violation and syntactic clumsiness

Negligence – human factor error

Pragmatics – pragmatic interference at the discourse level

Sem.Context – contextual semantic error (wrong word)

Sem.Polysemy – semantic interference of polysemic nature

Sem→Pragmatics – semantic interference resulting in a pragmatic deviation

Sem.Synonymity – semantic interference caused by lexical synonymity

Sem→Style – semantic interference resulting in a stylistic deviation

Semantic – semantic confusion (sense) in the TL

Style – stylistic deviation

Syntax – syntactic interference

Syntax→Meaning – syntactic interference which hinders understanding and affects pragmatics of the sentence

Syntax→Meaning→Legal Comm – syntactic interference with the impact on the meaning of the message and legal communication

Syntax→Style – syntactic interference/error resulting in a stylistic deviation

Results

As a result of the survey, we have identified 151 cases of language interference of ST (English) into the TT (Russian) of the Lanzarote Convention. They represent ten main channels embracing all the language levels characteristic of written discourse.

Analysis of the types of interference and their spread showed that the most frequent type of interference is of semantic nature (27%). The second most common type is grammatical interference comprising 23%. Loan interference is rated third with 21% frequency. It is followed by lexical and syntactic interferences with 11 and 7 percent, respectively. Interference resulting in excessive word in the TT, affecting legal communication and style of the TT comprise three percent each. Closing the chart is pragmatic interference at discourse level and interference resulting in an error due to negligence; they comprise 1% each.

The statistical data is visualized in Figure 1.

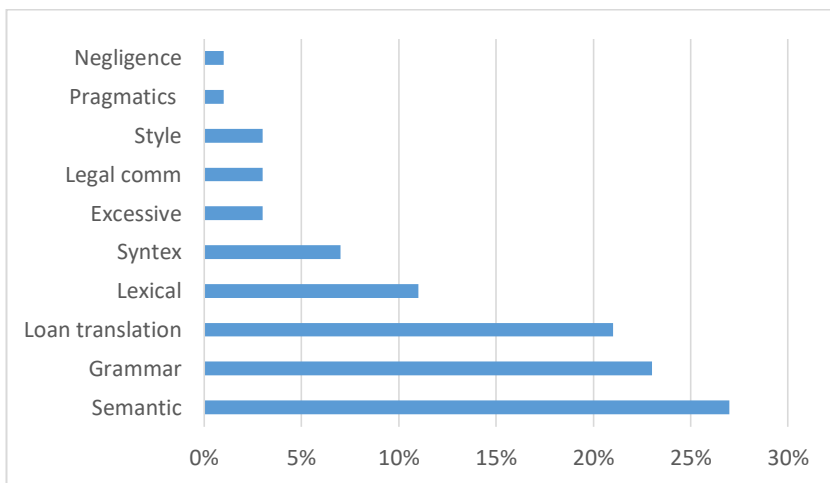


Figure 1: Types of interference

The examples below include the original English text of the Convention; the official translated text in Russian, and the author's variant of the corrected/edited translation. Due to the tight format of the article we cannot give extended context of errors caused by language transfer; we can only outline their types.

Semantic interference (41 cases) can be of six different types depending on the final effect on the TT:

1 contextual semantic error (wrong word)

Phenomenon of sexual exploitation - **явление** сексуальной эксплуатации - **случаи** сексуальной эксплуатации

2 semantic interference of polysemic nature

Specific monitoring mechanism – **особый** механизм мониторинга – **специальный** механизм мониторинга

Sexual activities – **деятельность** сексуального характера – действия сексуального характера)

3 semantic interference resulting in pragmatic deviation (wrong message, wrong discourse markers)

Where warranted – **когда это оправдано** – **когда они (жертвы) имеют на это право**

Proceedings concerning the offences – **уголовное разбирательство по поводу преступлений** - **уголовное разбирательство в отношении преступлений**

4 semantic interference caused by lexical synonymity

Without any unjustified delay – **без неоправданных задержек** - **без неоправданных проволочек)**

5 semantic interference resulting in stylistic deviation

To ensure that the information is **provided** in a manner adapted to their (victims') age – чтобы информация **предоставлялась** в такой форме, которая учитывала бы их возраст – чтобы информация **подавалась** в такой форме, которая учитывала бы их возраст

6 semantic confusion (sense) in the TL

Covert operations (**скрытые** оперативно-следственные методы - **скрытые** оперативно-следственные методы)

The statistical data is visualized in Figure 2.

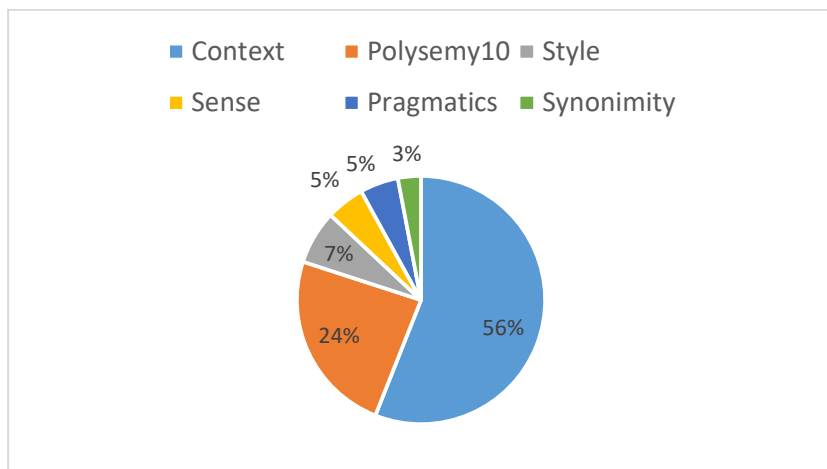


Figure 2: Semantic Interference

Grammatical interference (35 cases) represents five models of the damage caused to the TT. They are:

1 vague determiner + Noun, nominalization, comparative adjectives with abstract nouns, wrong prepositions and some others

Identification of **any problems** – выявление **любых проблем** - выявление проблем

Allowing for the **possibility of covert operations** – допуская **использование скрытых оперативно-следственных методов** – обращаясь/прибегая к скрытым оперативно-следственным методам

A greater unity – **большее единство** – единство

For the purpose of – **для целей мониторинга** – с целью мониторинга

2 grammatical interference contributing to semantic inaccuracy

The status of **parties to criminal proceedings** – статус **сторон** уголовного разбирательства – Каждая Сторона обеспечивает жертвам доступ к бесплатной юридической помощи, когда возникает возможность получить статус **сторон** уголовного процесса.

3 grammatical interference resulting in stylistic clumsiness

The **best interests** of the child – **высшие** интересы ребенка – интересы ребенка

Or ... or **либо ... или** – или/либо ... или/либо).

4 grammatical interference resulting in syntactic error/clumsiness

Each Party shall take measures **to ensure that** – **каждая** из Сторон принимает меры с целью **обеспечить, чтобы** – каждая из Сторон принимает меры для того, чтобы

5 grammatical interference resulting in syntactic complexity

Using a child ... **where** – использование ребенка ... **когда** – привлечение ребенка к

The statistical data is visualized in Figure 3.

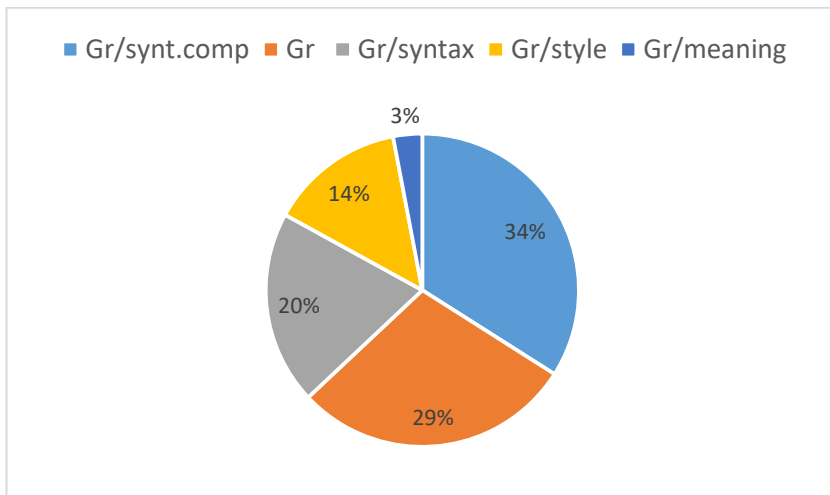


Figure 3: Grammatical Interference

Loan translation (32 cases) manifested itself in seven types of interference; among them are:

1 loan translation affecting style

*Taking due account – **должным образом** принимая во внимание - принимая во внимание*

*Offences of the same nature – совершение преступления **такого же характера** – совершение аналогичного преступления*

2 loan translation resulting in semantic incorrectness/error

*Support the setting up of information services – **поддержка организации** информационных служб – содействие в организации информационных служб*

*Sexual activities – **заяние деятельностью** сексуального характера – действия сексуального характера*

3 loan translation resulting in legal communication failure

*Final sentences – вступившие в **окончательную** силу приговоры – вступившие в силу приговоры*

Supply evidence – представлять доказательства – выбирать способ дачи показаний

4 loan translation resulting in nominalization and excessive word in the TT

*In order to **ensure** effective implementation – для **обеспечения** эффективного осуществления – для эффективного осуществления / С целью обеспечить эффективное осуществление ее положений (положений Конвенции)*

5 loan translation/calque evident in the TT

Without any discrimination – без какой-либо дискриминации - без каких-либо исключений

6 loan translation resulting in pragmatic error

*Are precluded from representing the child – **не имеют возможности** представлять ребенка – **не наделены правом** представлять ребенка*

7 loan translation resulting in grammar violation and syntactic clumsiness

*Establish that – **постановить, чтобы** – **вести положение о том, чтобы***

The statistical data is visualized in Figure 4.

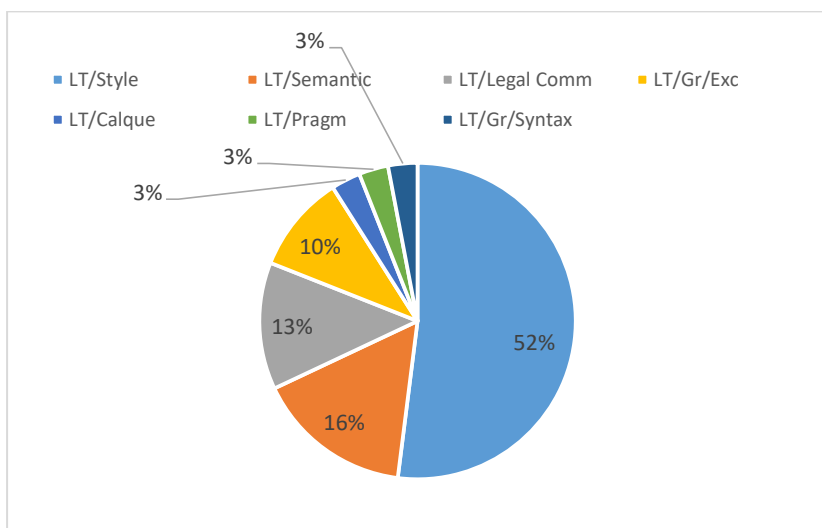


Figure 4: Loan Translation

Lexical interference (17 cases) realized itself in four types, including:

1 Lexical borrowing (with or without change of grammatical category) resulting in weird translation

Minimising the risks – *минимизация опасности - снижение рисков*

Repeat victimisation – *рецидивная виктимизация – повторное совершение преступления*

2 Lexical interference resulting in style deviation

Offences concerning – *преступления, касающиеся* – *преступления, связанные с*

Through technologies – *посредством технологий – с помощью технологий*

3 Lexical interference at the level of collocation

Procedural law – *процессуальное законодательство – процессуальное право*

Criminal proceedings – *уголовное разбирательство – уголовный процесс*

4 Translation of doublets into Russian

Encourage and support the setting up of information services – *содействие и поддержка организации информационных служб – содействие в организации информационных служб*

The statistical data is visualized in Figure 5.

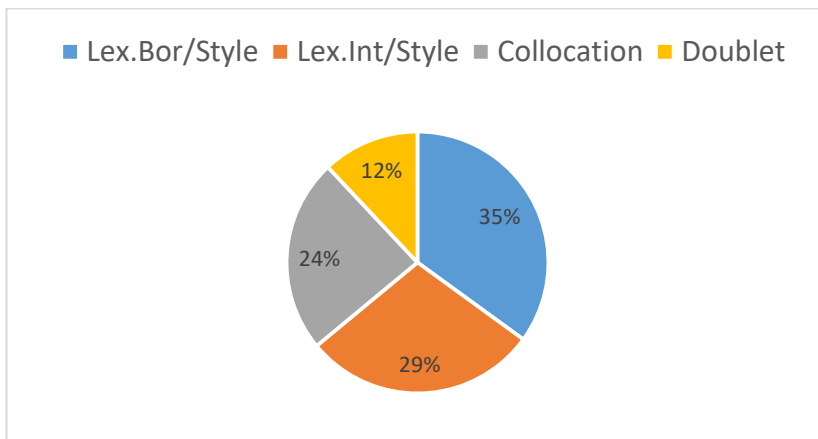


Figure 5: Lexical Interference

Syntactic interference (10 cases) can be identified in four types:

1 Syntactic interference evident in the TT

Engaging in sexual activities with a child where – занятие деятельностью сексуального характера, **когда** (используются) – занятие деятельностью сексуального характера с применением принуждения..., со злоупотреблением

1 Syntactic interference, which hinders understanding

Ensure that victims have access, as from their first contact with the competent authorities, to information on - обеспечивает доступ жертвам, с момента их первого контакта с компетентными органами, к информации, касающейся – обеспечивает доступ к информации, касающейся ..., с момента их первого контакта с компетентными органами

3 Syntactic interference with the impact on the meaning and legal communication

Each Party shall take the measures to ensure that the offences are punishable by sanctions, taking into account their seriousness – каждая Сторона принимает необходимые меры, обеспечивающие, чтобы преступления были наказуемы наложением санкций с учетом их тяжести – каждая Сторона принимает меры для того, чтобы наказания учитывали тяжесть совершенного преступления

4 Syntactic interference/error resulting in stylistic deviation

(Territory) for whose international relations it is responsible – территория, за ведение международных отношений которой она (Сторона) ответственна – территория, на которой она (Сторона) отвечает за международные отношения

The statistical data is visualized in Figure 6.

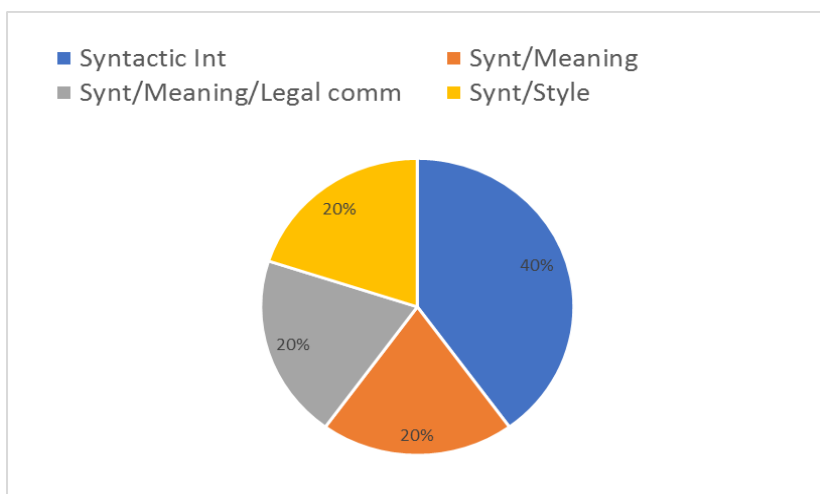


Figure 6: Syntactic Interference

Language interference resulting in *excessive in the TT word that can be omitted without any semantic loss*

Their special needs as witnesses - удовлетворение особых потребностей как свидетелей – удовлетворение их потребностей

Language interference resulting in *cultural/legal communication failure*

Such programmes or measures shall be accessible at any time during the proceedings, inside and outside prison - Такие программы или меры доступны в любое время в течение разбирательств как в местах лишения свободы, так и за их пределами – такие программы или меры должны быть доступны в любое время (судебного) процесса, независимо от того, находится ли подозреваемый в следственном изоляторе или нет

Language interference resulting in *stylistic deviation*

Deposit of the instrument – сдача на хранение документа - депонирование документа

Pragmatic interference at discourse level

Established in accordance with this Convention – установленное согласно этой Конвенции – установленное данной Конвенцией

Mentioned – упомянутый – изложенный

Human factor error (*negligence*) can be revealed in the following example

Among persons - от лиц – среди лиц

Discussion

Method of contextual analysis utilized in the survey proved feasibility of the hypothesis laid down in the opening part of this paper, namely, language interference or transfer is quite common in any situation of language contacts, including legal translation. Moreover, a source text can determine certain errors in the target text due to the complex mental processes of rendering from a foreign language into the native language.

The channels of language transfer coincide with language levels, however, very often they are difficult to be singled out and classified as it is hard to separate lexical and semantic, grammatical and syntactic, syntactic and stylistic, semantic and pragmatic

features in the coherent text where meaning is looked at as synergy of all the elements.

Due to the reasons mentioned above, we experienced difficulties in identifying the type of interference in most of the cases. Though the erroneous translation is easy to trace, it is not easy to explain the reason for the error and/or its nature. Very often one and the same language unit understudy could be analyzed at different angles, and the error could be explained by different language factors or factors of other nature (for example, negligence).

Not surprising is the fact that semantic interference is dominating in the translated text. It reflects the importance of the meaning and/or sense in the legal message where ambiguity and incorrectness can result in serious legal implications.

The contextual analysis combined with comparative and contrastive methods of study revealed a number of cases which we described as contextual semantic error or wrong word. Those are the errors when chosen translation terms do not fit into the sense of the whole sentence and behave like aliens in the target language (ex., *phenomenon of sexual exploitation – явление сексуальной эксплуатации – случаи сексуальной эксплуатации*).

Errors connected with polysemy heavily prevail over errors stemmed from synonymy (ten against one). It can be attributed to the fact that polysemy refers to the source language difficulties whereas confusion of synonyms in translation is linked with the challenges of the target language (Polysemy: *specific – особый – специальный механизм мониторинга; sexual activities – деятельность сексуального характера – действия сексуального характера*; synonymy: *without any unjustified delay – без неоправданных задержек – без неоправданных проволочек*).

The errors stemmed from borrowing, collocations, and doublets from the foreign language formed another big group of lexical errors. This type of language transfer estimates translator's skills, knowledge of the specifics of the legal discourse and translation experience.

Grammatical incorrectness realizes itself in translational English phrases of vague determiner + noun, nominalization (use of noun instead of verb forms) and grammar patterns violating the norms of the target language (*measures to ensure that – меры, обеспечивающие, чтобы – предпринять меры для того, чтобы*).

The most damaging errors are those effecting legal communication in the target text. They are not numerous but can be very confusing, especially when translator interprets rules of the legal system other than in the target culture.

Forward literal translation, loan translation or calque gives rise to nine types of errors violating grammatical, semantic, stylistic and syntactical norms of the target language. Some of them hinder understanding and result in legal communication failure (*Judicial winding-up order – судебное постановление о ликвидации – судебное постановление о ликвидации юридического лица*).

Pragmatic borrowings result in erroneous following the discourse markers characteristic for legal English; this reduces the quality of the final text (*mentioned – упомянутый – изложенный в пункте 1*).

Identifying the error and classifying it was not enough in most cases, because it does not reveal the size of damage caused to the TT. That is why we have designed the system of markers explaining the channel, source, and consequences of language transfer (Gr→Meaning). Sometimes, the chain describing the final effect is lengthy (LT→Gr→Exc; LT→Gr→Syntax; Syntax→Meaning→Legal Comm).

The survey of interference of foreign language in legal translation into the mother tongue extends the general approach to language transfer as one of the core issues in translation quality.

The survey findings and the examples in the previous section confirm that language interference within the multilingual discourse on child rights often leads to semantic

errors that stick out of conventional legal situations in the target text. Therefore, such kind of language management regarding the above discourse seems to be timely.

Conclusion

The research showed that language interference is a multifaceted phenomenon inherent not only in acquiring a foreign language but in other situations of contact of native and foreign languages, including legal translation. Most often interference is associated with the contact-induced change in the foreign language as a result of transfer of various features of the native language. This research has asserted that interference can also be of adverse nature: a foreign language can predetermine deviations of conventional norms in the native language at translation. The damage to the TT can manifest itself at any level within the written discourse.

Anyway, language transfer can cause huge damage to the target text in terms of understanding, style, grammar, lexis, phraseology, and pragmatics conventionally accepted by the target language and culture. Legal discourse translation also reveals dramatically different legal domains in common law and continental law countries. Transfer of such domains into the final text without adapting and/or commenting can seriously hinder comprehending the message and be even more crucial in terms of legal consequences.

The research has identified channels and nature of transfer from English into Russian in the written translation of the legal text. They are lexical, semantic, grammatical, syntactical, stylistic and pragmatic.

We have also mapped out the most common types of transfer in legal translation, which are (given in decreasing value): semantic, grammatical, loan translation, lexical, syntactic, excessive word, violation of legal communication, stylistic, pragmatic, and the human factor.

The type of interference or language transfer is difficult to identify due to tight connections and interconnections of language levels. Thus, lexical and semantic levels, grammatical and syntactic levels, lexical and phraseological levels represent deep penetration into each other, hard to be separated and appropriated. Moreover, stylistic fluctuations can reflect changes at all language levels, being the final stage in a string of deviations.

We realize that the classification of interference types suggested in this work is conditional and far from being strict. However, the method of contextual analysis allows singling out the key source or channel of interference and explaining its nature in a particular case.

We have revealed that literal translation, loan translation, or calque is one of the most typical kinds of interference traced in translation of Lanzarote Convention into Russian. This can be attributed to the desire to render the text of the convention in the most loyal way.

The research findings make it possible to produce recommendations for translators. They should bear in mind that interference in legal translation does not only provoke serious mistakes but can lead to serious legal implications. To avoid incomprehensible translation, professionals need to apply a wide methodology, including formal and functional equivalence, descriptive equivalents, translation transformations, domestication, foreignization, and others. The main aim of translator should be fidelity to the legal sense of the ST rather than formal equivalence.

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Shaping methodology to explore language use in discourse on child and youth rights

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Abstract

Contemporary society draws consistent attention to the protection of the rights of minors and youth as they form the human capital of the future. The above rights implementation takes place through verbal discourse. Thus, language means are crucial for solutions to and consequences of the discussion on minors' and youth's rights. Therefore, verbal-speech instruments use within the respective discourse require specific studies. However, these verbal instruments are not on the agenda of modern language studies so far. Even the methodology to conduct the respective analysis has not been discussed or drafted yet. The above confirms the relevance and novelty of the proposed research angle that bears theoretical and methodological nature. The paper's goal is to design methodology for language analysis within discourse on child and youth rights. This goal requires the analysis of research trends in the field, the search for philosophical grounds of the announced methodology, the identification of its constituent components, and the consideration of proposed methodology prospects. The findings make it possible to specify key research objects, materials, stages, methods, and approaches that are relevant for studies of language in the discourse on child and youth rights. The results confirm that the methodology to study language use in discourse on child rights should stand on the integrated paradigm and multidimensional analysis. The development of the mentioned methodology allows conducting further applied analysis of the phenomenon under study and laying grounds for applied research on efficient language use in the discussion on child rights.

Key words: critical discourse analysis, discourse on children and youth rights, communicative responsibility for language use

Introduction

The contemporary world holds a common understanding of the fact that today, “human rights are claimed by Northern and Southern countries alike, and by governments as much as by private stakeholders and NGOs” (Blouin-Genest, Doran, & Paquerot, 2019).

Meanwhile, the latest developments introduce the angle of exploring the role of discourse analysis in the studies of human rights breaches within global context and local specifics (Nygren, 2019). Scholars underline that “the language in which we express human rights does matter” (Carozza, 2017).

Moreover, the international community advocates for centrality of a child rights approach in global policies aimed at sustainable development (UNICEF 2016, Kjørholt, 2019).

Special attention is paid to future generations: the rights of children and youth. Their rights, the scope, content, and degree of the implementation of their rights vary in the context of modern globalization. However, these processes are not always reflected in the documents of international organizations and national governments on children's rights theme.

Meanwhile, experts note that the provisions of international documents on the mentioned topics are often declarative, formal, and not instrumental-functional in nature (Adami, 2018; Coronel, 2019). The reasons for this situation stem from the

strategies and tactics in the use of linguistic means by drafters of documents. The above topics have not been subject to language studies so far. Thus, the research of language means that are used by international organizations in the discourse on child and youth rights seems to be timely.

However, verbal instruments for the above discourse are not on the language studies agenda. Even the methodology to conduct the respective analysis has not been discussed yet.

The above confirms *the novelty* of the proposed angle that refers to the design of methodology to study language means for discourse on child rights.

The present research goal is to shape research methodology for prospective studies of language use in the discourse on child and youth rights.

The subject of the study refers to the theoretical knowledge and current practices in academic research on discursive practices on child rights.

The research object comprises the identification and essence of major constituent components that are critical for the methodology to study language patterns use in various socio-legal contexts.

The current importance of the research topic is rooted in a number of dimensions:

– *in the societal dimension*: by the importance of adequate protection of the rights of children and youth in changing contexts of the globalizing world at the international and national levels;

– *in the research dimension*: by lack of knowledge in both the theoretical and methodological areas with regard to implementing language studies and providing linguistic support for institutional discourse on the rights of children and youth;

– *in the applied dimension*: by the lack of groundwork methodology to draft practical recommendations for developing language use skills of the staff that bears responsibility for verbalization of concepts and provisions on the process, scope, content, degree of implementation of youth rights while drafting relevant documents within international and national organizations.

The present research argues for the following statements:

First, the design of methodology to explore the use of language in discourse on child rights needs philosophical background as it allows for synergy of human beings within social, legal, discursive performances and representations.

Second, the philosophical background for the mentioned research angle should consider the phenomenon of the communicative responsibility of the person, community, and the state for thoughts, norms, rules that are verbalized in the legal discourse in particular contexts of communication.

Third, the methodology for the research requires an integrated paradigm and multidimensional analysis in terms of research materials, methods, stages, and approaches.

Literature Review

The analysis of academic sources aims to identify major research trends in the discourse on human rights, in general, and minors' rights in particular.

There is a long-standing interdisciplinary tradition to consider the interdependence and interconnection of Law, language, and power (Chambliss & Seidman 1971; Kamalova, Zakirova, 2017; Geng, 2017; Conley, O'barr, Riner, 2019).

Consequently, there is a growing perception of the need for 'literacy turn' in human rights and human rights education (Roux, 2019).

Scholars point out that discourse on human rights should avoid generalizations and needs contextualizing and structuring within place-space-time (ibid). Further, interdisciplinary research argues that those ethical, legal, and political approaches to

consider the discourse on human rights would differ and result in specific, not common findings (Gilabert, 2019).

Due to increasing globalization and migration multidisciplinary perspectives of research on language and culture within international/regional law come to light (Sarcevic, 2016; Korkmaz, Güneşli, 2017).

Moreover, the theme of human rights becomes one of the most critical in international discourse, including language rights issues (Leung, 2018).

Research from various fields acknowledges language as a factor in human participation and exclusion (Bamgbose, 2019) as one of key determinants for social integration (Clark, Vissandjée, 2019). These topics form a part of discourse on human rights.

Furthermore, researchers have produced a lot of empirical evidence that many critics of current regimes used the ideas and language of human rights to promote their ideas of social justice and equality (Ife, 2016).

Moreover, some scholars explicitly argue for interdisciplinary research (Chow, 2018), underline the importance to create a common language against gender-neutral views of abuse (Borges, 2017).

Current research findings confirm the challenges to a social justice discourse in the rhetoric of international organizations and domestic, despite the alleged centrality of the above discourse in official policies at both international and national levels.

The latest research findings confirm the challenges to multilingual discourse on youth and minors' rights protection in the rhetoric of international institutions, despite the alleged centrality of the protection discourse agenda in official policies. This concerns issues of realistic utopia of human dignity concept in administrative-legal settings (Habermas, 2018a), linguistically expressed discrimination or underestimation of human rights regarding various target audiences, including gender identity and gender expression (Kirkup, 2018), minority communities (Enarsson, Lindgren, 2019; Malloy, 2019) and ageing population (Phelan, 2018) rights representation, the issues of childcare (Camilletti, Banati, Cook, 2018).

The above situation explains why Academia puts on the research agenda the investigation of such concepts as a child and youth rights-conscious concepts and argues that it is timely to explore their operation within the following dimensions:

- discourse practice (Barros, 2018; Gasper, 2005),
- philosophy of language for human rights (Boersema, 2018)
- the essence of reference and referring, “Use” and “Truth- Conditions” theories, implicative relations (Lycan, 2018).

However, it should be mentioned that the above works either strive to summarize the theoretical discussion on the topic under study or consider some concrete cases and do not move up to systemic investigation of heterogeneous language units whose power either contribute to fostering or leads to underestimating the discourse on human rights.

The major trends that are fixed in the relevant literature on the issues of discourse on child rights help us to find a common background for interdisciplinary methodology for research on language use (that in a broad sense is subject to philosophy of language) and discourse on human rights (that in a broad sense is subject to philosophical anthropology).

Research Methodology

The present study bears theoretical and methodological nature. Therefore, the present section describes the study process and its techniques that were used in line with the goal to identify and specify the essence of the methodology under study in terms of tasks, stages, methods, and statements.

Scholars underline that the design of methodology means theoretical analysis of particular methods that can/should be applied to a specific field of study.

The methodology also identifies specific research subjects and objects, explores approaches, considers stages and research techniques (Howell, 2013).

Researchers view studies on methodology as a way to integrate theory, clarify practice data, and generate new theoretical development (Yardley, Brosnan, Richardson, 2013).

Therefore, the present research follows the academic tradition under which the goal of shaping a methodology for specific research means a search for theoretical underpinning and selection of data, tools, and practices among existing research data that can be applied to a specific subject under study (Kumar, 2019).

Research materials integrated academic data, international documents within the communication on child rights. These materials were examined from the angle of their reference to the relevance/analysis of the language means that are part of verbal discourse under study.

Research stages included the following activities:

First, the paper explores relevant literature to map the current trends of research in the area under study.

Second, the essence of the philosophy background for the research in the above area is analyzed and specified. This is done due to the following reasons: the topic of human rights has long been subject to philosophical anthropology, and language use, issues of language units' reference to reality, and their impact on speech acts have long been subject to the philosophy of language.

Third, an attempt to shape the methodology for studies of language use in the discourse on child rights is put into practice. This stage includes the identification of the research subject and objects, materials and methods, stages for empirical studies, and relevant approaches.

In conclusion, the prospects of the proposed methodology use in applied research are considered.

The research methods

The theoretical and methodological studies form the core of qualitative research (Collins, Stockton, 2018). Therefore, the present paper sticks to the above tradition.

The present paper follows the theoretical-methodological study traditions that aim to analyse, systematise and summarise already existing desk and field phenomena, as well as to interpret and integrate in a new way the theoretical material that has been mentioned previously within the interdisciplinary knowledge of the language in the functional-thematic contexts that relate to the topic under study (Flick, 2018).

Accordingly, the present study vests the leading role onto the methods of analysis and synthesis, comparison, functional analysis, and the interpretation of facts that introduce relationships among potential research objects, select proper methods and approaches from the form the current language studies legacy. The selection of the above methods aims to explain why they are considered relevant for the methodology under development.

Results and Discussion

The research resulted in a number of findings.

First, the concept of communicative responsibility is justified as a philosophical background for interdisciplinary research on language use (that in a broad sense is subject to the philosophy of language) and discourse on human rights (that in a broad sense is subject to philosophical anthropology).

Second, the constituent components of the methodology to study language use within the discourse on child and minors' rights are specified.

4.1. Communicative Responsibility as Philosophy Background for Methodology to Study Language Use in Discourse on Human Rights

For centuries human rights have been the subject of philosophical anthropology, which systematically interprets human existence, its nature and essence, through the integration of data from various sciences, including biology, psychology, sociology, religion, etc.

At the same time, even Aristotle (350 BCE) paid attention to the social essence of Man's rights.

Later, representative of the Dutch school H.de Groot (1625), proposed the concept of human rights based on their communicative nature. Man, as the Dutch thinker believed, is inherent in communication phenomenon, for which he is endowed with the gift of language and speech as the ability to act in accordance with the conventions of society.

In the 21st century, philosophers emphasize that the state, society, individuals are involved in the processes of lawmaking and law enforcement that are materialized in the course of communication (Kapitsin, 2003; Polyakov, 2004). The above can take place as such due to language and speech as anthropological constants of human existence that include a legal aspect, as well.

The above-mentioned communicative environment serves not just for the exchange of information, but also for the verbal interaction of individuals, institutions, and the state. This interaction integrates the language tools for the materialization of law in the course of communication as a process and the discourse, as its product (Horunzy, 2001).

At the same time, scientists also emphasize that language and speech as universal constants of human existence in society provide a person with the ability to understand the knowledge addressed to him/her, process it, and create new knowledge.

The above stages are essentially determined by the context of the situation, circumstances, which also determine the legal relationship between the state, society, and personality (Ricoeur, 1998).

The result of these processes is discourse as a text work in relation to a specific legal context (rulemaking, law-enforcement, and law enforcement, academic, public).

In view of the above, the foundations of the communicative responsibility of the individual, society, and state are formed within the philosophy school. This thought was systematically developed both in Russian (FM Dostoevsky, P. Florensky, N. A. Berdyaev, S. L. Frank, M. M. Bakhtin) and Western tradition (Apel, 1980; Habermas, 2015)

Philosophers consider the responsibility of an individual and society for communicatively expressed interpersonal relations as the realization of their ability to define norms and forms of social behavior in a language form. (Markov, 2001), as the fulfillment of verbally expressed regulatory requirements that society considers as values of the legal consciousness of society (Habermas 2018b).

Taking into account the statements of the authors mentioned above, this paper views communicative responsibility as the choice that the subject makes in the process of communication in relation to verbal means for generating discourse, correlating and coordinating meanings, actions, and language means of expressing them in accordance with accepted in society or community social, moral and legal norms. Therefore, the study of the discourse on human rights requires the study of the communicative process and discursive products aimed at the definition of the legal norms of society.

The latest developments confirm that philosophical angle of research in language and law agrees on interrelation of law, language, and power (Conley, O'barr, Riner, 2019). Scholars view a communicative responsibility in legal discourse as a phenomenon that directs the thinking and speaking of legal actors and thereby provides them access to legal reality (Witteveen, van Klink, 1999).

Further, researchers explore expressive and communicative functions of law, especially with regard to moral issues (Van Der Burg, 2001), try to balance communicative rationalities in law, morality, and politics (Teubner, 1995), focus on possible frameworks for discursive actions and practices of law (Tessuto, Bhatia, Engberg, 2019). Scholars express the hope that thoughtful and reasonable choice of language can contribute to making human rights work in the 21st century (Sikkink, 2019).

The above data makes it possible to relate the phenomenon of communicative responsibility within the discourse on child rights to the specifics of particular language patterns use in the discourse on child rights.

Such a view of the essence of this phenomenon makes it logically possible to put on the agenda the question about those language means that different stakeholders consider relevant in the course of their discussion on child and youth rights. The reply to this question implies particular research which needs a relevant methodology.

Therefore, the next step of the present study is to consider the constituent components of the respective methodology.

4.2. Shaping Methodology to explore Use of Language in Discourse on Child Rights

The previous sections make it obvious that the subject *of the study* refers to international discursive practices on child rights, and the *research object* comprises specifics of methodology to study language patterns use in various socio-legal contexts.

Therefore, the *basic research materials* will include various documents of international organizations that deal with child rights.

It should be mentioned that the respective texts (as products of discourse on child rights) are sure to differ in terms of contexts, specific topics, aims, audiences, and drafters, as well (Becker, Roux, 2019).

The analysis of relevant literature and philosophy background confirms that the methodology for research needs to be designed within the framework of *anthropological paradigm*: human rights and duties, values, and perceptions are to be in focus.

Due to the latter, the *research materials* should also include empirical evidence of the target audience's perceptions of the language phenomena under study.

Regarding *the methods*, it is obvious that the research will combine desk and field studies, integrate theoretical analysis of relevant literature, researchers' empirical analysis, and involvement of external participants who represent target audiences of discourse on child rights.

Furthermore, the design of adequate research methodology requires a combination of qualitative and quantitative methods, as contemporary tradition mentions (Bazeley, 2018).

The analysis of the basic research material (documents) initially can rest on the *case study method* with regard to diverse discourse practices of international organizations on the subject matter under study.

This method seems reasonable as the research practice and tradition confirm that a case study design is relevant when we need to answer "how" and "why" questions; when there is no opportunity to manipulate the behavior of the actors, when it is important to identify contextual conditions that are uncertain at the very start of scientific investigation (Yin, 2003).

The case study of language use in the documents under study results in preliminary identification of language means and patterns in the discourse on child rights in relation to particular legal contexts.

The data helps to identify possible codes and contexts for the further content analysis of a large number of different texts.

The *content analysis* of the above documents is timely. Researchers underline that quantitative data and its analysis can add to the qualitative findings, specify, explain, and foster overall picture through integration of qualitative and quantitative data and mixed research methods (Creswell, 2003).

The content analysis data will be next subject to cluster analysis that will be used to obtain quantitative characteristics and contribute to specification and diversification of dominant topics, key concepts of communicative situations, and typology of discursive practices and patterns in the field under study.

Data instrumental processing can be carried out using SPSS, ATLAS, voyant tools, Sketch Engine, and other digital technologies of text processing and discourse analysis.

However, the study needs to go beyond technology use and researchers' personal assumptions and conclusions. It needs verification and concretization.

This can be reached in the course of interaction with "*external*" participants to the *empirical study* who represent target audiences for discourse on child rights (, including policymakers, legislators, lawyers, linguists, translators, legal practitioners, educators, social workers, parents, and the youth multicultural environment, as well).

The surveys, as the next research method, will be conducted to focus on the above audiences' perceptions regarding language use in discourse on child rights.

Within the above-mentioned methods of analysis, *the empirical investigation passes through a number of stages* that are identified in line with the constituent sub-objects of the research:

- identification and comparative study of key concepts on the rights of children and youth in the discourse of various international organizations;
- identification and comparison of the existing frame models of the above concepts in the process of their verbalization in the discourse of various international organizations;
- analysis and comparison of language means (lexical, grammatical, stylistic), which are used to verbalize concepts of a discourse of international organizations on the rights of children and youth;
- study of the socio-linguistic and cultural parameters of the discourse on human rights; these parameters should be taken into account in international activities with the aim of effective interaction between the participants of the process (all stakeholders);
- identification of the reasons for the complexity of the interpretation of texts aimed at the realization of the rights of children and young people in the field of education, culture and other social spheres;
- verification of the obtained data in terms of the above topic perception by various target audiences that might be engaged in production and perception of the discourse under study (policymakers, legislators, lawyers, linguists, translators, legal practitioners, educators, social workers, parents).

The investigation of the above research sub-objects and the respective analysis steps contribute to understanding the essence and core features of language units that verbalize the communicative responsibility of the actors within the communicative environment on child rights.

Moreover, the mentioned research sub-objects and steps help to measure the degree of their use intensiveness in the discourse on child rights.

Bearing in mind everything mentioned in the section, it is possible to summarise *key approaches* for the investigation under study.

The interdisciplinary approach is necessary due to the need to integrate data from linguistics, theory, and practice of communication, jurisprudence, pedagogy, sociology.

The ground theory approach seems to be efficient as there is no empirical data on the topic under study.

A comparative approach is crucial to identify features of creation and perception, language representation and interpretation of key topics in the framework of this study.

A cognitive approach is necessary for the analysis of speech production on the topics under study, based on the characteristics of mentality, the analysis of concepts and frames, mental schemes and tactics of speech behavior in the studied area.

A descriptive approach is useful for identifying and explaining discursive practices on the subject under study; the study of language means that are used by the subjects of communication on the problems of extremism.

An inductive approach is timely due to the objective importance of compiling information from various sources.

A critical approach to discourse study is relevant for identifying linguistic markers of negative facts and promising discursive practices on the topic under study.

The above data introduced those constituent components that shape the methodology to explore the specifics of language use by different stakeholders in different functional contexts of discourse on child and youth rights.

Conclusions

The study confirmed that the design of methodology to explore the use of language in discourse on child rights requires philosophy groundwork as it reveals human being interdisciplinary representation and integrates Man's social, legal, communicative activities.

Further, the investigation revealed that the philosophical background for the methodology understudy should take into account the phenomenon of the communicative responsibility of the person, community, and the state for thoughts, norms, rules that are verbalized in the legal discourse in particular contexts of communication.

Next, the analysis confirmed that the methodology to study language use in discourse on child rights should be comprehensive, i.e. stand on the integrated paradigm and multidimensional analysis. The analysis allowed the authors to provide a systemic description of the methodology, including the identification of the research subject and heterogeneous nature of its object (sub-objects), specification of different research materials and participants with regard to various research stages, systemic justification the proposed paradigm framework, study methods, and approaches.

The proposed methodology lays grounds for interdisciplinary analysis of the relevant documents that can reveal which language means, which percentage of relevant means in the document scope, in what ways are used to ascertain / protect / promote the rights of children and youth. Such studies have not been systematically conducted yet to date. The respective studies can raise diverse actors and target audiences' awareness of the importance of communicative responsibility for language means selection and use in the discourse on human rights.

The research that would stand on the designed methodology can highlight general trends and specifics of the discourse on children and youth rights in various international organizations. This will make it possible to identify promising and negative practices in terms of language means that are used for conceptualizing key provisions and concepts in the discourse under study. Therefore, the proposed methodology helps identify language tools that contribute to improving international

institutional communicative responsibility for the discussion on the rights of children and youth.

The developed research algorithm can be used in further interdisciplinary research of discourse, in the development of applied educational programs for the staff of international organizations, to develop guidelines on the language used within administrative and legal sources to promote the protection of the child rights of in international and national contexts.

The drafted methodology allows researchers to carry out an integrated analysis of the discourse on the child and youth rights within the activities of international organizations with the view to develop a number of recommendations:

- on the improvement of language support for the legal and regulatory framework, legislative and law enforcement practice of international organizations;
- on language training for specialists who engage in the protection of children's rights;
- on language tools for raising public awareness and community involvement in the societal agenda on the rights of children and young people.

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Nobility in the linguistic consciousness of Russians and Kazakhs

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Abstract

Of special interest is two-fold nature of the “nobility” concept, which includes both a noble origin and a high standing in society, as well as moral qualities of a person, and the fact that there is not a single word in the Kazakh language that exactly corresponds to the Russian word “nobility.” The purpose of the study is to describe ways of conceptualizing nobility by speakers of different languages, modeling the associative field of the stimulus NOBILITY in the Russian and Kazakh languages, identifying similarities and differences in the conceptualization of nobility among representatives of the Russian and Kazakh cultures. The article presents the results of a psycholinguistic study, within the frame of which a mass associative experiment was conducted with groups of Russian and Kazakh respondents from the Russian Federation and the Republic of Kazakhstan. The obtained associative data were distributed according to the frequency criterion, followed by modeling the associative field and its cognitive structure. The common and specific components identified in the associative meaning to the stimulus NOBILITY are due to differences in the structures of languages and the ethnic specificity of the Russian and Kazakh cultures. While comparing associative fields in the Russian and Kazakhs languages, the quantitative asymmetry of semantic zones and their associates is revealed. The most voluminous semantic zone in both languages is that of moral personal qualities. The results of the study can be effective in further exploring of the linguistic consciousness and ethnic specificity of different nations, and cross-cultural research.

Key words: nobility, linguistic consciousness, ethnic specificity, the Russian language, the Kazakh language

Introduction

An anthropocentric paradigm that replaced systemic structural paradigm of humanitarian knowledge (Kubryakova, 1994) put into the focus the relationship between human perception of the external world and its language representation. Being part of a certain culture, including history, literature, language, and national traditions determine the specificity of a person’s world perception and awareness of the external world as compared to that of representatives of other cultures (Tarman, Chigisheva, 2017). Language is a determinant of national consciousness, the foundation which generations of any national culture use „to build the house“ for their spirituality (Masalimova et al., 2019). The close connection of language and culture of an ethnic group determines *the reflection of the semantic content of the words* (Bubnova, Kazachenko, 2018). Psychological, linguistic, and social determinants are closely interconnected (Faizah, 2016). Scholars agree that semantic properties of words are both language-specific and culturally specific (Eilola, Havelka, 2010; Fraga, Padron, Comesaña, 2007; Soares et al., 2012; Söderholm et al., 2013).

The central topics of inquiry in modern linguistics (such as psycholinguistics, cultural linguistics, and sociolinguistics) are linguistic consciousness and the image of the world. The study of linguistic consciousness suggests that “in studying units of language and linguistic structures, their psychologically real content is revealed. That is, in what real, “psychologically authentic” set of semantic components a certain meaning exists in the consciousness of an ethnos, is stored in its linguistic memory; how the separate meaningful components which make up a word semantics are related

in terms of “brightness” and relevance, what real semantic connections of words and structures are in the language memory of a person (Popova, Sternin, 2001). Thus, one of the most effective methods for the study of linguistic consciousness is a psycholinguistic experiment, where a native speaker acts both as an informant, reporting on his command of the language, and as a person with his system of values and motives (Dzhambaeva, 2013).

Literature Review

A psycholinguistic approach to the study of linguistic consciousness and its national and cultural specificity is based on the concepts of association and the associative meaning of a word. Associations, inspired by unconscious layers of images, are able to simulate verbal memory and consciousness of an “average” native speaker. Consciousness constitutes the basis of language, i.e. it is a necessary precondition for language (Zlatev, 2008). Uncontrolled associations are symbolic or direct projection of internal content of consciousness. They represent the phenomenon of mass consciousness and are able to convincingly identify the national and cultural specificity of the images of consciousness of speakers of different language communities and cultures (Dmitryuk, 2011). Model of language consciousness of a person is explained by a set of associations (Karaulov, 2000), being “a logical link between two contents of consciousness (sensations, perceptions, thoughts, feelings, etc.) in the person’s experience expressed in the fact that the appearance in the mind of one of contents entails the appearance of another” (Goroshko, 2006).

The method of a free-associative experiment allows us to reveal mental images of the external world inherent in representatives of a certain ethnic group. Therefore, an associative experiment is effective in defining “semantic links of words and linguistic stereotypes objectively existing in the psyche of a native speaker of the language,” or, more generally, “specific features of mentality” (Arkhipova, 2011). Having gained recognition as an effective applied method of research, the associative experiment was born in psychological science, used to reveal the private world of an individual (Nielsen, Ingwersen, 1999). At present, it is considered to be a psycholinguistic method, widely used in sociology, computational linguistics, theory of communication, teaching of foreign languages, logic, political science, etc. (Mukhametzyanova, Shayakhmetova, 2014).

Data obtained from a free-associative experiment is to be comprehensively analyzed by defining the frequency ratio of reactions, i.e. lexical associations, and determining the core-periphery relationship between them. According to T. Nedashkivska and L. Kushmar, “associative field is a specific cognitive structure of the linguistic consciousness, which is involved in the forming of the conceptual picture of the world” (Nedashkivska, Kushmar, 2017). According to K. Church and P. Hanks (1990), the statistical results of an associative experiment can be used in “constraining the language model both for speech recognition and optical character recognition (OCR); providing disambiguation cues for parsing highly ambiguous syntactic structures such as noun compounds, conjunctions, and prepositional phrases; retrieving texts from large; enhancing the productivity of computational linguists in compiling lexicons of lexico-syntactic facts; enhancing the productivity of lexicographers in identifying normal and conventional usage” (Church, Hanks, 1990). The associative network, built as a result of mass associative experiments, reflects the systematic connections between its elements, and the comparison of the language picture of the world fragments, the model components allows to make conclusions on the discrepancy both between meanings of components and their systematicity (Ufimtseva, Balyasnikova, 2019).

From the above reasoning, we believe that the data obtained through a free-associative experiment can be interpreted as a consciousness reflection of representatives from

different cultures, and will reveal characteristics of linguistic consciousness and the national and cultural specificity of a particular ethnos.

The aim of our study is to describe ways of conceptualizing nobility by speakers of multi-structural languages and different cultures, modeling the associative field “nobility” in the Russian and Kazakh languages, and identifying similarities and differences in the conceptualization of nobility among representatives of Russian and Kazakh linguistic cultures.

The importance of the study is justified by all the above-mentioned reasons, also by the two-fold nature of the “nobility” concept, and the fact that there is not a single word in the Kazakh language exactly corresponding to the Russian word ‘благородство’ / nobility, or the English word ‘nobility.’ In this connection, it is interesting to explore and compare the concepts of nobility in the linguistic cultures of the Russian and Kazakh ethnic groups and to identify its ethnic specificity in the linguistic consciousness of native speakers of the Russian and Kazakh languages.

Attempts to probe into the concept of the nobility have been repeatedly made by such eminent thinkers as D. Alighieri (2002), F. Nietzsche (2002, 2006), R. Dilts (1998). The two principles of nobility, which are opposite to each other socially and ethically, imply high origin and/or position and high moral qualities of people. The nobility of man, according to European philosophers, presupposes high ethical and aesthetic criteria of behavior, spiritual values, a hierarchy of desires and goals, self-discipline and devotion to service.

Nobility is an extremely important notion for the representatives of the British ethnos is defined as “the group of people belonging to the aristocracy, highest social class in the country,” “the quality of being noble in character,” origin “noted, high born” (Oxford Dictionary).

In the Russian language, the word nobility/благородство originally meant “origin from a noble family” (Krylov, 2005), and then other meanings appeared: “good manifestations of the inner essence of a person”, “following high moral principles”, “looks, manners, elegance and grace, taste” (Dmitriev, 2003).

In the Kazakh language, there is no word incorporating all components of the word ‘nobility’ semantics in Russian or English, so this non-identity of languages led to the conduct of our research.

Methods

In order to identify the specter of images associated with the concept of nobility, a psycholinguistic study was conducted among Russians and Kazakhs. The method of obtaining data was a free-associative experiment with the registration of answers given to the verbal stimulus “nobility.” The results are presented in the form of an associative field where we distinguish the nucleus, near, far, and outer periphery, compiled on the basis of frequency analysis of the respondents’ reactions. By cognitive analysis of the associative field “nobility” in the Russian and Kazakh languages, semantic zones in its structure are distinguished. To determine the universal and specific components in the associative field “nobility,” we used a comparative method for analyzing the experimental results obtained in the two languages.

Results and Discussion

Students from the Samara State University of Social Sciences and Education, Samara, Russia (SGSPU), and West Kazakhstan Marat Ospanov Medical University, Aktobe, the Republic of Kazakhstan (ZKMU) took part in the free-associative experiment. The parallel experiment was conducted in the two higher educational institutions in

November 2018. Participants were speakers of Russian (students of SGSPU, Russia) and Kazakh (students of ZKMU, the Republic of Kazakhstan). The total number of respondents is 136 people aged 17-23 years, of which 46 respondents are Russians, and 90 respondents are Kazakhs.

The stimulus NOBILITY was offered orally. The respondents issued in writing the first associations with it that came to mind. The number of reactions was not limited. Based on the frequency of lexical associations, the core (identified by reactions from more than 20% of subjects), the near periphery (10%-20%), the far periphery (<10%), and the outer periphery (individual associates) were determined.

In the course of the free-associative experiment with Russian respondents, we received 479 associative reactions, 196 of which are different (see Table 1).

Table 1: The associative field of the stimulus NOBILITY in the Russian linguistic consciousness

Core <i>more than</i> 20%	‘Честь’ honour (58,57%), ‘честность’ honesty, ‘рыцарь’ knight (43,48%), ‘помощь’ aid (36,96%), ‘достоинство’ dignity (28,3%), ‘доброта’ kindness, ‘поступок’ deed (23,9%), ‘отвага’ courage (21,7%).
Near periphery <i>10%-20%</i>	‘Мужчина’ man (17,4%), ‘нравственность’ morality (15,2%), ‘доблесть’ valour (13,1%), ‘великодушие’ generosity, ‘Робин Гуд’ Robin Hood (13,1%), ‘добро’ kindness, ‘подвиг’ feat, ‘уважение’ respect, ‘характер’ character, ‘рыцарство’ chivalry, ‘смелость’ courage (10,9%).
Far periphery <i>less than</i> 10%	‘Редкость (в современном мире)’ Rarity (in the modern world), ‘бескорытность’ unselfishness, ‘воспитание’ upbringing, ‘справедливость’ justice, ‘храбрость’ bravery, ‘человек’ human, ‘щедрость’ generosity, ‘порядочность’ decency (8,7%), ‘средневековые’ middle ages, ‘ум’ mind, ‘уступчивость’ pliability, ‘мораль’ morality, ‘мужество’ courage, ‘ответственность’ responsibility, ‘пожертвование’ donation, ‘благотворительность’ charity, ‘величие души’ greatness of soul, ‘герой’ hero, ‘возвышенность’ sublimity, ‘Петр Гринев’ Pyotr Grinev, ‘А. Болконский’ A. Volkonsky, (6,5%), ‘героизм’ heroism, ‘вежливость’ politeness, ‘величие’ greatness, ‘воспитанность’ good manners, ‘аристократия’ aristocracy, ‘бесстрашие’ fearlessness, ‘бесвозмездность’ gratuitousness, ‘высокомерие’ arrogance, ‘дворянин’ nobleman, ‘добродетель’ virtue, ‘жертвенность’ sacrifice, ‘интеллигентность’ refinement, ‘качество человека’ human quality, ‘любовь’ love, ‘мама’ mother, ‘милосердие’ mercy, ‘образованность’ education, ‘мудрость’ wisdom, ‘мысль’ thought, ‘настоящий мужчина / настоящий человек’ real man, ‘правильно’ correct, ‘статность’ loftiness, ‘прошлое’ past, ‘самоотверженность’ selflessness, ‘самоотдача’ devotion, ‘свет’ light, ‘семья’ family, ‘самопожертвование’ self-sacrifice, ‘сила’ strength, ‘сказки’ fairy-tales, ‘совесть’ conscience, ‘Мать Тереза’ Mother Teresa, ‘3 мушкетера’ 3 Musketeers, ‘3 богатыря’ the three bogatyrs (4,34%).
Outer periphery <i>Individual</i> <i>associations</i>	‘Аккуратность’ assurgacy, ‘альтруизм’ altruism, ‘благо’ blessing, ‘бессмысленные традиции’ senseless traditions, ‘благие цели’ good purposes, ‘благодарность’ gratitude, ‘благоразумие’ prudence, ‘богатырь’ bogatyr, ‘верность’ loyalty, ‘взгляд’ glance, ‘войны’ wars, ‘волонтерство’ volunteering, ‘воспитать чувство’ nurture a feeling, ‘всем смертям назло’ in spite of all deaths, ‘выбор’ choice, ‘высокий род’ high birth, ‘хитрость’ cunning, ‘заносчивость’ arrogance, ‘высоконравственный’ highly moral, ‘врач’ doctor, ‘в крови’ in blood, ‘голубая кровь’ blue blood, ‘гордая спина’ proud back, ‘гордость’ pride, ‘готовность идти до конца’ willingness to go to the end, ‘дар’ gift, ‘джентльмен’ gentleman, ‘деньги’ money, ‘долг’ duty, ‘доброе проявление человека’ good manifestation of a person, ‘делать добро’ do good, ‘делать все качественно’ do everything qualitatively, ‘доброе дело’ good deed, ‘друзья’ friends, ‘душа’ soul, ‘жертвовать собой’ sacrifice

	yourself, 'жизнь' life, 'защитить девушку от хулиганов' protect a girl from bullies, 'защитник' protector, 'здоровые дети' healthy children, 'знание правил морали' knowledge of morality rules, 'индивидуализм' individualism, 'искренность' sincerity, 'король' king, 'литература (Война и мир, 3 мушкетера, Айвенго)' literature (War and Peace, 3 Musketeers, Ivanhoe), 'личность' personality, 'люди, которые берут животных из приютов' people who take animals from shelters, 'мир' peace, 'недалекий' narrow-minded, 'независимость' independence, 'образ' image, 'отдача' return, 'открытость' openness, 'отношение' attitude, 'отсутствие страха смерти' no fear of death, 'опора' support, 'пожарник' fireman, 'поклон' bow, 'покормить бездомного кота' feed a homeless cat, 'поле' field, 'помощь нуждающимся' help the needy, 'помощь сопернику' help to a rival, 'помочь прохожему' help to a passerby, 'потребность' need, 'преданность' dedication, 'примеры' examples, 'принцип' principle, 'природа' nature, 'притворство' pretense, 'происхождение' origin, 'простота' simplicity, 'протянуть руку помощи' lend a helping hand, 'профессионализм' professionalism, 'путь' way, 'работа' work, 'разум' mind, 'рассудительность' discretion, 'риск' risk, 'Родина' Motherland, 'родители' parents, 'свежий взгляд на иные вещи' fresh view of other things, 'светлый' light, 'святой' holy, 'сердце' heart, 'синяя кровь' blue blood, 'скромность' modesty, 'скрупулёзность' scrupulousness, 'собранность' concentration, 'солдат' soldier, 'спасать' save, 'спасти из пожара' rescue from fire, 'спасти от бандитов' save from thugs, 'способность побороть страх' ability to overcome fear, 'стиль жизни' lifestyle, 'существование' existence, 'терпимость' tolerance, 'титул' title, 'труд' work, 'уверенность' confidence, 'усыновление' adoption, 'умение угодить' ability to please, 'уроки литературы в школе' literature lessons at school, 'устаревший' outdated, 'вышедший из моды' out of fashion, 'уступить бабушке место в маршрутке' give an old woman a seat in a minibus, 'учитель' teacher, 'фильмы' films, 'супергерои' superheroes, 'Фонд Чулпан Хаматовой, Константина Хабенского' Chulpan Khamatova and Konstantin Khabensky Foundations, 'хорошие манеры' good manners, 'честолюбие' ambition, 'чистота разума' purity of mind, 'цветок ромашка' chamomile flower, 'целомудрие' chastity, 'ценность' value, 'Дон Кихот' Don Quixote, 'Илья Муромец' Илья Муромets, 'Соня Мармеладова («Преступление и наказание»)' Sonya Marmeladova (Crime and Punishment), 'Данко («Старуха Изергиль»)', Danko (The Old Woman Isergil), 'Сусанин' Susanin, 'Тарас Бульба' Taras Bulba, 'Капитанская дочка' The Captain's Daughter.
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Source: authors

As a result of the cognitive analysis of the associative field “nobility” in the Russian language we distinguished the following semantic zones where the order of the components is determined by their number. Associations in semantic zones are given in decreasing order of their frequency:

Moral personality traits (честь / honour (27), честность / honesty (20), достоинство / dignity (13), доброта / kindness (11), нравственность / morality (7), великодушие / generosity (6), уважение / respect (5), характер / character (5), воспитание / upbringing (4), щедрость / generosity (4), порядочность / decency (4), справедливость / justice (4), уступчивость / pliability (3), величие души / greatness of soul (3), мораль / morality (3), ответственность / responsibility (3), вежливость / politeness (2), воспитанность / good manners (2), совесть / conscience (2), жертвенность / sacrifice (2), добродетель / virtue (2), качество человека / human quality (2), любовь / love (2), милосердие / mercy (2), аккуратность / accuracy, альтруизм / altruism, благоразумие / prudence, благодарность / gratitude, верность / loyalty, высоконравственный / highly moral, доброе проявление человека / good manifestation of a person, воспитать чувство / cultivate a feeling, долг / duty, индивидуализм / individualism, искренность / sincerity, независимость /

independence, преданность / devotion, святой / holy, скромность / modesty, скрупулёзность / scrupulousness, собранность / concentration, терпимость / tolerance, уверенность / confidence, простота / simplicity, ценность / value, умение угодить / ability to please, открытость / openness, хорошие манеры / good manners, целомудрие / chastity);

Courage (отвага / courage (10), доблесть / valour (6), смелость / courage (5), храбрость / bravery (4), мужество / courage (3), герой / герой войны / hero / war hero (3), бесстрашие / fearlessness (2), самоотверженность / selflessness (2), героизм / heroism (2), ability to overcome fear / способность побороть страх, сила / strength, no fear of death / отсутствие страха смерти, in spite of all deaths / всем смертям назло);

Intelligence, education (ум / mind (3), мысль / thought (2), интеллигентность / culture (2), мудрость / wisdom (2), образованность / education (2), свет / light (2), правильно / correct (2), знание правил морали / knowledge of rules of morality, разум / mind, рассудительность / reasonableness, свежий взгляд на иные вещи / a fresh view of others things, светлый / light, opinion / взгляд, отношение / attitude, принцип / principle, профессионализм / professionalism, потребность / need, выбор / choice, делать все качественно / do everything qualitatively, чистота разума / purity of mind);

Deed (пожертвование / donation (32), помощь / aid (17), поступок / deed (11), добро / good (5), feat / подвиг (5), бескорытность / unselfishness (4), благотворительность / charity (3), безвозмездность / gratuitousness (2), самоотдача / dedication (2), самопожертвование / self-sacrifice (2), отдача / return, уступить бабушке место в маршрутке / give an old woman a place in a minibus, спасать / save, спасти из пожара / rescue from fire, спасти от бандитов / save from thugs, покормить бездомного кота / feed a homeless cat, помощь нуждающимся / help the needy, помочь прохожему / help to a passerby, протянуть руку помощи / lend a helping hand, стиль жизни / lifestyle, существование / existence, усыновление / adoption, помощь сопернику / help to a rival, опора / support, поклон / bow, труд / work, благо / good, благие цели / good purposes, волонтерство / volunteering, готовность идти до конца / willingness to go to the end, делать добро / do good, доброе дело / good deed, защитник / protector, жертвовать собой / sacrifice yourself, защитить девушку от хулиганов / protect a girl from bullies);

Origin, position (рыцарь / knight (20), рыцарство / knighthood (5), возвышенность / sublimity (3), аристократия / aristocracy (2), величие / greatness (2), дворянин / nobleman (2), происхождение / origin, синяя кровь / blue blood, король / king, голубая кровь / (light) blue blood, высокий род / high birth, титул / title, в крови / in blood);

Appearance (статность / loftiness (2), гордая спина / proud back);

Time (редкость в современном мире / a rarity in the modern world (3), средневековье / the Middle Ages (3), прошлое / the past (2), устаревший / outdated, вышедший из моды / out of fashion);

Profession (учитель / teacher, пожарник / fireman, врач / doctor);

Subject (мужчина / man (8), человек / human (4), личность / personality, мама / mother (2), настоящий мужчина / настоящий человек / real man (2), семья / family (2), здоровые дети / healthy children, люди, которые берут животных из приютов / people who take animals from shelters, родители / parents, солдат / soldier, друзья / friends, джентльмен / gentleman, богатырь / bogatyr);

Object (сказки / fairy tales (2), уроки литературы в школе / literature lessons at school, Родина / Motherland, фильмы / films, супергерои / superheroes, фонд Чулпан Хаматовой, Константина Хабенского / Chulpan Khamatova, and Konstantin Khabensky foundations, цветок ромашка / chamomile flower,

литература (Война и мир, 3 мушкетера, Айвенго) / literature (War and Peace, 3 Musketeers, Ivanhoe), дар / gift, деньги / money, войны / wars, жизнь / life, мир / peace, душа / soul, образ / image, поле / field, природа / nature, путь / way, работа / work, риск / risk, сердце / heart, примеры / examples);

Characters (Робин Гуд / Robin Hood (6), Петр Гринев / Pyotr Grinev (3), А. Болконский / A. Bolkonsky (3), Мать Тереза / Mother Teresa (2), 3 мушкетера / 3 Musketeers (2), 3 богатыря / 3 Bogatyr (2), Соня Мармеладова («Преступление и наказание» / Sonya Marmeladova (“Crime and Punishment”), Дánко («Старуха Изергиль») / Danko (“The Old Woman Izergil”), Дон Кихот / Don Quixote, Илья Муромец / Илья Muromets, Сусанин / Susanin, Тарас Бульба / Taras Bulba, Капитанская дочка / The Captain's Daughter);

Negative connotations (высокомерие / arrogance (2), честолюбие / ambition, притворство / pretense, недалекый / narrow-minded, гордость / pride, хитрость / cunning, заносчивость / arrogance, бессмысленные традиции / meaningless traditions).

The recorded reactions to the stimulus NOBILITY in the Kazakh language are 183 units, reduced to 41 associates, 16 of which are single (see Table 2).

Table 2: Associative field of the stimulus NOBILITY in the Kazakh linguistic consciousness

Core	‘Қайырымдылық’ mercy (31.1%), ‘жақсылық’ kindness (20%).
Near periphery	‘Мейірімділік’ compassion, affection (15.6%), ‘көмек беру, қол ұшын созу’ aid, help (14,5%), ‘жомарттық’ generosity (13,3%), ‘адамгершілік’ humanity (11,1%), ‘игі іс’ good deed (10%).
Far periphery	‘Адалдық’ honesty (8.9%), ‘жанашырлық’ care (6.7%), ‘үлкенге құрмет’ respect to elders, ‘ризашылық’ appreciation, ‘дәрежелі’ position, degree (5.6%), ‘мәртебе’ authority, fame, status, ‘рахымшылдық’ mercy, ‘қарапайымдылық’ modesty (4.5%), ‘алғыс’ gratitude, ‘қамқорлық’ care, ‘парасатты’ judicious, ‘құрметті’ honorable, ‘бекзат’ aristocrat, noble, a man of noble birth (3.4%), ‘текті’ well-born, noble (3.4%), ‘тәрбиелі’ educated, ‘имандылық’ righteousness, ‘даналық’ wisdom (2.2%).
Outer periphery	‘Ақсүйек’ aristocrat, Chingizid, ‘атақты’ famous, ‘сыйлы’ honorable, ‘беделді’ authoritative, influential, ‘кешірім’ forgiveness, ‘байсалдылық’ restraint, ‘жүректің мәрттігі’ generosity, ‘ілтисат’ courtesy, ‘ішкі жан дүниенің байлығы’ richness of inner world, ‘әділ’ fair, ‘ойы ашық’ reasonable, ‘батыл’ fearless, ‘үлгілі іс жасау қасиеті’ ability for exemplary actions, ‘қоғамдық жерде өздерін ұстай білу’ ability to behave in society, ‘қайсарлық’ courage, determination, ‘түсінушілік’ understanding.

Source: authors

The following zones are defined in the associative field “nobility” in the Kazakh language:

Moral personality traits (қайырымдылық / mercy (28), жақсылық / kindness (18), мейірімділік / compassion, affection (14), жомарттық / generosity (12), адамгершілік / humanity (10), адалдық / honesty (8), үлкенге құрмет / respect to elders (5), ризашылық / appreciation (5), алғыс / gratitude (3), рахымшылдық / mercy (4), қарапайымдылық / modesty (4), тәрбиелі / educated (2), имандылық / righteousness (2), кешірім / forgiveness, байсалдылық / restraint, жүректің мәрттігі / generosity, ілтисат / courtesy, ішкі жан дүниенің байлығы / richness of inner world, әділ / fair, түсінушілік / understanding);

Courage (батыл / fearless, қайсарлық / courage, determination);

Intelligence, education (парасатты / judicious (3), даналық / wisdom (2), ойы ашық / reasonable, үлгілі іс жасау қасиеті / ability for exemplary actions, қоғамдық жерде өздерін ұстай білу / ability to behave in society)

Deed (көмек беру / aid, қол ұшын созу / help (13); игі іс / good deed (9), жанашырлық / care (6), қамқорлық / care (3);

Origin, position (дәрежелі / position, degree (5), мәртебе / authority, fame, status (4), құрметті / honorable (3), бекзат / aristocrat, noble, a man of noble birth (3), текті / well-born, noble (2), ақсүйек / aristocrat, Chingizid, атақты / famous, сыйлы / honorable, беделді / authoritative, influential).

Let us consider general and specific components in the structure of the semantic field “nobility” in the Russian and Kazakh languages. Among the semantic zones selected in Russian, the most voluminous are the Moral personality traits (34.03%), Deed (22.55%), Courage (8.8%), and Origin, position (8.56%). Consequently, in the Russian linguistic consciousness nobility implies high morality, good deeds, courage and reference to a noble origin.

Along with this, awareness of high position and greatness is rooted in people's minds and can manifest itself externally (0.63%), as well as culture and education (5.85%). Nobility includes characters of famous literary works, sacrificing themselves for the good of society and showing courage (5.4%). Moreover, professions of teacher, doctor, fireman imply nobility too (0.63%). Attention should be paid to the fact that negative components have also been identified in the semantics of nobility: arrogance, pride, haughtiness, etc. (1.88%).

It follows from the obtained data that nobility in the Kazakh linguistic consciousness is objectified, first of all, by the moral personality traits (66.7%), deeds (16.94%) and high origin, position (10.9%). In addition, the nobility of a person, according to the associative reactions of the Kazakh respondents, includes culture (4.37%) and courage (1.09%) (see Table 3).

Table 3: General and specific components of nobility in the Russian and Kazakh linguistic consciousness

Zones	Russian		Kazakh	
	Quantity	%	Quantity	%
Moral personality traits	163	34,03	122	66,7
Deeds	108	22,55	31	16,94
Courage	42	8,8	2	1,09
Origin, position	41	8,56	20	10,9
culture, education	28	5,85	8	4,37
Fictional characters	26	5,4	-	-
Subjects	25	5,2	-	-
Objects	22	4,59	-	-
Time	9	1,88	-	-
Negative connotations	9	1,88	-	-
Profession	3	0,63	-	-
Appearance	3	0,63	-	-
Total	479	100	183	100

Source: authors

Conclusions

We believe that this psycholinguistic (free-associative) experiment aimed at identifying the semantics of the word ‘nobility’ in the minds of representatives of the Russian and Kazakh ethnic groups, is a valuable source of information and an effective tool for determining the content of concepts in different-structured, non-identical languages. It is also efficient in studying ethnical specificity of nations, contributing to understanding and successful intercultural interaction between representatives of different linguocultures.

The associative experiment showed that ‘nobility’ in Russian has an extensive associative field (479 reactions), which proves its importance for the Russian

linguistic consciousness. A number of individual reactions testify to the significant role of the subjective perception of nobility by native speakers of Russian. The significantly smaller amount of the associative field “nobility” in the linguistic consciousness of the Kazakh speakers (183 reactions) is explained by the complexity of defining the semantics of the word ‘nobility,’ which has no equivalent in the Kazakh language.

The associative field in both languages is divided into meaningful zones without the remainder. The associative field “nobility” in the Russian language has 12 semantic zones that characterize various aspects of understanding nobility by representatives of the Russian ethnos: “moral personality traits”, “deeds”, “courage”, “origin, position”, “intelligence, education”, “characters”, “subject”, “object”, “time”, “negative connotations”, “profession”, “appearance”. In the Kazakh language, the associative field is formed of 5 semantic zones: “moral personality traits,” “deeds,” “origin, position,” “culture, education,” “courage,” which are common for both languages. When comparing two associative fields, the quantitative asymmetry of semantic zones and their associates is noteworthy. The most voluminous semantic zone in the associative field “nobility” in two languages is the group that includes moral qualities of a person. The most prominent components of this zone in the Russian language is honour (16.6%), honesty (12.3%), dignity (7.98%), and in Kazakh - “қайырымдылық” / mercy (22.95%), жақсылық / kindness (14.76%), мейірімділік / compassion, affection (11.48%), жомарттық / generosity (9.8%), адамгершілік / humanity (8.2%).

Thus, ‘nobility’ in linguistic consciousness of speakers of the Russian and Kazakh languages is, in the first place, objectified by moral qualities, good deeds, daring, and denotes high position or origin as well.

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Sentence structure of thought content and its transmission in Slovak language

[Vetne štruktúry vyjadrenia myšlienkového obsahu a jeho prenosu v slovenčine]

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Abstract

In the paper we focused on elementary sentence structure „thought content and its transmission“. The research is based on combination of semantic and formal syntactic analysis using method of specific verb description and method of thematic roles. Within the elementary sentence structure we specified four basic language microsituations: obtaining of information, sending of information, owning of information, and mutual sharing of information. Within every microsituation we define its semantic and formal structure with examples. At the end of the paper there is a table with the results.

Key words: sentence, structure, syntax, thought content, information

Abstrakt

V príspevku sa zaoberáme elementárnou vetnou štruktúrou „myšlienkový obsah a jeho prenos“. Výskum je založený na kombinácii sémantickej a formálnej syntaktickej analýzy s použitím metódy špecifikovaného opisu slovesa (specific verb description) a metódy tematických rol. V elementárnej vetnej štruktúre špecifikujeme štyri základné jazykové mikrosituácie: získavanie informácie, odosielanie informácie, vlastníctvo informácie a recipročné odovzdávanie informácie. V rámci každej mikrosituácie definujeme jej sémantickú a formálnu štruktúru s príkladmi. Na konci príspevku je tabuľka s výsledkami.

Kľúčové slová: veta, štruktúra, syntax, myšlienkový obsah, informácia

Úvod

Veta je základnou jednotkou syntaktického systému jazyka, a hoci si intuitívne každý dokáže predstaviť, čo to je, jej definícia nie je jednoduchá. Na vetu sa dá nazeráť z rôznych hľadísk, keďže sa v nej stretávajú jednotky a javy z viacerých jazykových rovin, počnúc zvukovou rovinou, pokračujúc cez lexikálnu, morfológickú a syntaktickú rovinu, no a končiac špecifickou textovou rovinou. Každá veta má svoje intonačné stvárnenie, jednotky, ktoré ju vytvárajú, využívajú potrebné morfológické kategórie, pre špecifické vetné konštrukcie sú potrebné slová so špecifickým lexikálnym významom. Už v 4. storočí pred n. l. staroindický gramatik Pánini venoval syntaktickým vzťahom časť svojej gramatiky *Asthadayai*, u nás známej ako „Osem kníh“. Hoci v jeho diele nenájdeme definíciu vety, používal výraz *vākya*, ktorý by sme dnes mohli voľne preložiť ako všeobecný pojem pre výpoveď. Prvú známu definíciu vety podal až o storočie neskôr iný sanskritský gramatik Kātyāyana, ktorý vetu definoval ako skupinu slov obsahujúcu *verbum finitum*. (Coward – Raja, 1990: 83). Veta odvtedy stojí v pozornosti bádateľov nielen z oblasti lingvistiky, ale aj iných vedných disciplín. Napriek tomuto dlhému časovému obdobiu stále nemožno jednoznačne definovať, čo je to veta.

Metodologické východiská

Z pohľadu tejto štúdie je veta ako základná komunikačno-informačná jednotka realizáciou ustálenej sémanticko-syntaktickej schémy súvzťažnej s prvkami istej komunikačnej mikrosituácie. Napr. mikrosituácia, v ktorej niekto oznamuje niečo niekomu, si vyžaduje

toho, kto oznamuje (zdroj), toho, kto informáciu prijíma (recipienta), a samotnú informáciu. Jazyk, samozrejme, nemôže zobrazíť skutočnosť bezprostredne a v úplnosti, ale iba výberovo. V jazykovom sprostredkovaní mikrosituácie má ústredné miesto predikátor (v najširšom zmysle ho môžeme stotožniť s prísudkom dvojčlennej vety či vetným základom jednočlennej slovesnej vety), ktorý usúvzťažňuje jednotlivé prvky – participanty – danej mikrosituácie. Vlastnosť predikátora vytvárať funkčné pozície nazývame v zhode s P. Karlíkom (Grepel – Karlík, 1998: 29) intencnou schopnosťou a konfiguráciou participantov, súhrn funkčných pozícií konkrétneho predikátora, jeho intencným poľom. Participantom teda nazývame funkčnú pozíciu predikátora. Ako uvádzajú Grepel a Karlík (1983: 13): „Participanty sémantické štruktúry vety lze charakterizovat jako jisté role, odpovídající „účastníkům“ nebo relevantním „okolnostem“ typizovaných reálných situací. Jde např. o takové role, jako agens, patiens, recipient, iniciátor, posesor, prožívateľ, místo, směr a pod.“ V jazykovede však neexistuje jednoznačná zhoda na počte participantov a ich funkciách. Napr. Ch. Fillmore (1969) rozlišuje osem hlbkových pádov: agent, „counter-agent“, object, result, instrument, source a goal. W. L. Chafe (1970) rozlišuje len dva: agens a paciens. A. McIntyre (2007) uvádza deväť tematických rolí (thematic roles): agent, patient, recipient, beneficiary, theme, experiencer, instrument, goal, source a location. E. Tibenská (1996, 1998) vyčleňuje aktívne subjektové participanty: procesor, aktor, iniciátor, kauzátor a realizátor, zároveň objektové participanty: paciens, rezultát, adresát, relant, sociatív a inherent. P. Karlík (Grepel – Karlík, 1998) rozdeľuje sémantické aktanty na: 1. substančné, tie ďalej na fyzikálne objekty (agens, kauzatory, procesor, nositeľ, posesor, expirient, recipient, beneficent, patiens, stimúl, instrument, vehikel) a aktanty miesta (locus, direktív, origatív) a 2. situačné (informácia, inštrukcia, podnet, účel). (Grepel – Karlík, 1998: 38 – 41). J. Nižníková (2001) vymedzuje až 64 sémantických participantov. Z uvedeného krátkeho prehľadu vidieť, že jednotliví autori si zvolili pri vymedzovaní sémantických participantov rôzne metódy a prístupy. My vychádzame z potrieb a požiadaviek konkrétnych jazykových mikrosituácií, pre ktoré predpokladáme isté typizované syntakticko-sémantické participanty. Dôležitá je podľa nás práve syntakticko-sémantická funkcia, teda to, akú sémantickú rolu plnia v rámci elementárnych vetných štruktúr. Za základné metodologické východisko považujeme kombináciu metódy deskriptívnej špecifikácie slovesa (verb specific description) a metódu sémantických (tematických) rol. Prvou z nich sme vymedzili základnú situačnú schému v rámci konkrétnej jazykovej mikrosituácie. Napríklad, zjednodušene napísané, vyabstrahovaním všeobecných mimojazykových významov pri vetách so slovesami hovorenia dostaneme štruktúry ako *niekto povedal niečo, niekto sa rozprával s niekým*, ďalšou abstrakciou vymedzíme sémantické roly danej štruktúry ako zdroj, téma, informácia či sociatív. Najpevnejšie miesto malo v doterajších prácach o povahe vety chápanie vetného typu ako formálnej štruktúry, resp. ako formalizovaného zápisu takejto štruktúry. Napríklad bežný typ vety s podmetom v nominatíve, určitým slovesným tvarom a predmetom v akuzatíve má formalizovanú podobu: $S_N - VF - S_A$. Do tohto typu patria vety ako *Otec číta noviny. Peter spozoroval včely. Žofia zbožňuje palacinky. Voda obsahuje kyslík.* a pod. V uvedených vetách sa realizuje tá istá gramatická štruktúra, no ich sémanticko-syntaktická štruktúra je zjavne odlišná. Zjednodušene povedané – ide o činnosť, zmyslový stav či vlastnosť. Jednostranné zdôrazňovanie formálneho zloženia vety preto podľa nás nepostačuje na jej typovú charakteristiku a domnievame sa, že pri skúmaní a opise jazyka treba prihliadať nielen na systémovú povahu jazykových jednotiek a vzťahov medzi nimi, ale tiež na situačné a kontextové faktory. My sme si za základ typológie zvolili sémanticko-rolový model. Východiskom pre tento model sú isté jazykové mikrosituácie vyčlenené z jazykovej reality na základe súboru relevantných jazykovo-sémantických vlastností. Tieto vlastnosti nevyčleňujeme na základe gramatických, ale situačno-sémantických kritérií, ktoré sú založené na tom, že špecifický typ jazykovej mikrosituácie si vyžaduje aj špecifické jazykové stvárnenie, resp. špecifickú konfiguráciu sémantických prvkov – participantov, ktoré sa vyjadrujú ustálenou jazykovou formou. Vychádzame

z koncepcie, že komunikácia prebieha vo viac-menej typizovaných situáciách, pre ktoré sú príznačné isté sémantické participanty. Jazykovú mikrosituáciu chápeme ako výsek z mimojazykovej situácie. Je samozrejmé, že vzhľadom na mimojazykovú a jazykovú realitu musí byť tento výsek istým spôsobom výberový, nejde o fotografický opis určitej situácie so všetkými jej účastníkmi, súvislosťami a vzťahmi. Jazyk si pri uplatňovaní vnútornej, systémovej paradigmy vyberá v parolovej, vonkajšej podobe tie realizácie, ktoré budú komplexné a pritom komunikačne čo najúčinnnejšie. Preto predpokladáme, že aj v oblasti komunikačných mikrosituácií možno vyabstrahovať isté prvky, ktoré naplnia koncept systémovej komplexnosti. V rámci jednotlivých elementárnych vetných štruktúr (napríklad vyjadrenie existencie, stavu, vlastnosti, polohy a pohybu, odovzdávania a vlastnenia informácie, vlastnenia, činností a procesov) vymedzujeme základné jazykové mikrosituácie založené na špecifickej konfigurácii sémantických participantov. Táto konfigurácia vytvára sémantický vzorec danej mikrosituácie a na jeho základe konkrétny vetný typ. Pre každý sémantický vetný typ vymedzujeme aj jeho formálnu gramatickú štruktúru, príp. ak sa jeden sémantický typ realizuje viacerými gramatickými formami, tak rôzne konfigurácie gramatických prvkov.

Elementárna vetná štruktúra: vyjadrenie myšlienkového obsahu

Predmetom našej štúdie je elementárna vetná štruktúra vyjadrovania myšlienkového obsahu a jeho prenos. V jej rámci vymedzíme niekoľko mikrosituácií s predikátormi, ktoré majú špecifický kategoriálny význam:

- a) získanie / získavanie informácie
- b) odovzdanie / odovzdávanie informácie/tajenie informácie
- c) „vlastnenie“ informácie
- d) recipročné odovzdávanie informácie

V rámci týchto skupín možno ďalej vyčleniť špecifické podskupiny. Predikátory v rámci tejto elementárnej štruktúry otvárajú sémantické pozície zdroj, informácia, adresát, téma, sociatív, a kombinujú sa v rámci intencného poľa predikátora podľa špecificácie, ktorá je vyžadovaná danou mikrosituáciou.

Charakteristika jednotlivých participantov

a) Zdroj je participant, ktorým sa vyjadruje pôvodca, zdroj informácie či „vlastník“ informácie. J. Nižníková (2001) rozlišuje participant komunikant (pri slovesách hovorenia) a kognizant (pri slovesách kognitívnej činnosti). Keďže v jednom i v druhom prípade ide o „vlastníka“ nadobudnutej informácie, budeme používať univerzálny termín zdroj (podobne ako Ch. Fillmore, 1969 či J. McIntyre, 2007), ktorý sa dá chápať ako „sklad“ aj ako „zásobáreň“. Formálne môže byť vyjadrený viacerými spôsobmi:

– nominatívom: **Viktor Mat'ovčik povedal, že návratnosť investícií sa predpokladá do dvadsiatich rokov.**

– kvantitatívnym genitívom: **Asi 40 percent ľudí povedalo, že v komunizme im bolo lepšie.**

– genitívom v spojení s predložkou od: **Dozvedeli sme sa od maliara, že v poslednom čase sa mu nahromadilo veľa výtvarných aktivít.**

– iným predložkovým pádom zastupujúcim nominatív: **V televízii hlásili, že na štyroch miestach v Abcházsku sa dnes odohrali ozbrojené zrážky. Na recepcii nám povedali, že o tomto probléme vedia, ale riešiť sa nedá.** (internet)

b) Informácia je participant pomenúvajúci to, čo je samotným obsahom informácie. Formálne môže byť vyjadrený:

– vedľajšou vetou, ktorá je najbežnejšou formou pre tento participant: **Zatelefonoval mi, že sa stretieme o piatej. (Mítana) Povedali nám, aby sme zmizli z Nemecka. Dozvedeli sme sa tak, koľko stojí nielen ochrana osobnosti premiéra, podpredsedov vlády, ministrov, ale aj predsedu senátu Najvyššieho súdu SR. Porozprával Júlii, ako mu matka zmizla. Spýtal sa, či chcem naozaj databázu konvertovať, a viac ani nepípol.**

– akuzatívom: *Prorokovala mi z toho tá drahá duša veľké šťastie.* (Vámoš) *Predseda krajskej organizácie traslavým hlasom oznámil údajnú existenciu plánu na odstúpenie časti Slovenska Budapešti. Ktosi mi rozprával príbeh o rybárovi.*

– genitívom: *Tak už som toho natáral dost'. Narozprával už veľa hlúpostí, ale väčšinou mal aspoň čiastočne pravdu.*

– neurčitkom: *Prikázali nám nazbierať na večeru jecchaj – trávu so širokými stebkami podobnými listom.*

c) Téma je participant, ktorým sa pomenúva, koho či čoho sa informácia týka. Rozdiel medzi informáciou a témou je dost' nezreteľný. Odlišujeme ich, pretože môžu byť súčasťou tej istej vety, ako napr. „*Je to s ním čoraz horšie*“, „*povedal mi o ňom priateľ z jednej finančnej skupiny.* Zatiaľ čo informácia je najčastejšie vyjadrená vedľajšou vetou, téma vedľajšou vetou vyjadrená nebýva. Jej základnou formou je lokál v spojení s predložkou o: *Povedal o ňom, že to možno nie je úplný úspech, je to však vynikajúca štúdia osamelosti a potreby, vyvolávajúca trochu smútku. Režisér o filme povedal, že ilustruje „absurditu každodenného života na Kube“.* Môže však byť vyjadrená i inak, napr. predložkou na + akuzatívom alebo bezpredložkovým akuzatívom: *Pýtal sa na Petra, či je spolahlivý. Raz vás kolegovia ohovárali, že na zájazdoch ani len neotvoríte kufor.*

d) Adresát je participant, ktorému je informácia určená, ktorý informáciu prijíma alebo nadobúda. Typickou formou je datív: *To som za svoj dlhý život nepovedal Bohu všetko?* (Sloboda) Pri predikátoroch nadobúdania informácie má formu nominatívu: *Takto sa poslucháč dozvedel, že čilský tenista Rios nie je kooperatívny a že Korda má konštantné údery.* Pri istých predikátoroch je vyjadrený akuzatívom: *Naučil ľudí, že na jednu pravdu môže existovať množstvo názorov. O našich postrechoch a záveroch sme informovali aj vedenie Slovenského rozhlasu a Slovenskej televízie.* Pri predikátoroch s funkciou „tajenia“ informácie sa využíva inštrumentál s predložkou pred: *Tieňový kabinet HZDS napríklad tajil pred verejnosťou svoje zloženie. Rovnako zamľčali pred nami fakt, že veľkoryso riešená budova patrí už jej.*

V expresívnej podobe sa dá využiť aj iná forma, napr. *Do mojej spoližiačky si nahustil sladké slová o tom, ako si si uvedomil, že ti chýbam a chceš ma naspäť.*

e) Sociatív je objektový participant vyjadrujúci spoluúčastníka deja: *Rozprával sa so ženou, ale jej hlas znel bezfarebne a kovovo.* Sociatív sa dá v tomto prípade chápať ako sekundárny komunikant, lebo veta by sa dala prepísať do formy *On a žena sa rozprávali.* Myslíme si však, že by to spôsobilo zbytočné komplikácie, a v zhode s E. Tibenskou (1998: 205) používame pre spoluúčastníka deja tento termín.

Uvedené participanty a ich vzájomné kombinácie sa využívajú ako doplnenia špecifických predikátorov. Vzťahy medzi predikátormi a participantmi nie sú voľné, ale sú viazané intencným poľom daného predikátora. Napr. predikátor *zhovárať sa* otvára tri sémantické pozície – pozíciu pre zdroj (komunikanta), tému a adresáta. Niektoré participanty si predikátor vyžaduje obligatórne, iné iba potenciálne podľa potreby a situácie. Napr. predikátor *rozprávať* je síce väčšinou doplnený obligatónymi participantmi (zdroj, informácia), napr. *Peter rozprával, ako ho naháňali policajti.* Podľa komunikačnej potreby však možno doplniť ďalší potenciálny participant a môže vzniknúť veta *Peter nám rozprával, ako ho naháňali policajti.*, zároveň však môže byť z intencného poľa obligatónny participant vynechaný, napr. *Peter celý deň len rozpráva a rozpráva.* V tejto vete nejde o vyjadrenie odovzdávania obsahu informácie, ale o pomenovanie vykonávaného procesu, ide teda o iný predikátor, konkrétne o predikátor vyjadrujúci proces.

a) **Jazyková mikrosituácia „niekto získal/ziskava nejakú informáciu“**

Patrí sem veľká skupina predikátorov, ktoré vyjadrujú, že niekto sa stal/stáva „vlastníkom“ nejakej informácie alebo sa o to usiluje. Základný sémantický vetný typ má štruktúru: **adresát – nadobúdanie informácie – informácia**

Patria sem napr. predikátory *zistiť, dozvedieť sa, pochopiť, uvedomiť si, naučiť sa, spoznať, prísť (na niečo), napadnúť (niekomu)* a pod. Participant informácia je najčastejšie vyjadrený explicitne, vetou. Najbežnejšou gramatickou štruktúrou pre tento sémantický typ je forma: **S_N – VF – že SENT**.

Príklady: *Dozvedeli sme sa, že máme ísť do druhého obchodu na Dunajskej ulici, kde je tiež predajňa spoločnosti NAY. Pochopil som, že to je ešte horšie, než sme si to predstavovali ako deti. Uvedom si, priateľ, že tu ide o vysokú politiku. Prišla na to, že rôzne dokumenty, publikované a dokonca aj s príslušnými grafmi, sa mýlia. Bol som tam viac ráz a zistil som, že kopec nenávisť v ľuďoch stále narastá.*

Častá je tiež forma s vedľajšou vetou uvedenou vzťažnými zámenami *čo, kto, kde, s kým, ako...* Vzorec má formu: **S_N – VF – pron SENT**.

Príklady: *S neomylnou opíleckou jasnozrivosťou si Slávik uvedomil, s kým má tú česť: určite sú to niekoľkonásobní recidivisti. (Mitana) Vojak sa naučil, čo je talón, štick, durchaseň. Dozvedel sa, kto vlastne je a čo sa mu stalo.*

V záporných vetách sa často vyskytuje štruktúra so spojkou či: **S_N – VF – či SENT**

Príklady: *Zatiaľ sme nevy pátrali, či sa už využíva aj na výrobu nejakých sladkých dobrôt, ale rady si na to s vami počkáme. No, že ten somár nezistil, či je tvoj tatko na palube. Victoire spočiatku nepochopila, či to robí zo zvláštneho odporu k týmto miestam, alebo preto, že má taký vzťah k veciam. Táto štruktúra sa však často vyskytuje aj vo vetách kladných, ktoré však nevyjadrujú, či informácia platí alebo nie: *Pedagóg spoznal, či sa v jeho triede nachádza gembler. Rada by bola uhádla, či sa hnevá, alebo nie.**

Použitie špecifického druhu spájacieho výrazu nie je v predchádzajúcich troch gramatických štruktúrach náhodné, ale každé má špecifickú funkciu a použitie a môžeme ich postaviť do vzájomných opozícií. Ukážeme si to na príklade troch viet:

- 1) Zistil, že sa koná ples v opere.
- 2) Zistil, kde sa koná ples.
- 3) Zistil, či sa koná ples v opere.

V prvých dvoch vetách je informácia podaná ako pravdivý, hotový fakt, naproti tomu v tretej vete je informácia nerozhodnutá, nevieme z nej určiť, či sa ples koná alebo nekoná, jej pravdivosť je teda otvorená. F. Daneš (1981: 152) hovorí o sémantickej črte asertívnosti, ktorý majú prvé dve vety a tretia ju nemá. Prvá a tretia veta môžu byť oproti druhej vymedzené vlastnosťou explicitnej úplnosti. V prvej a tretej vete informácia explicitne obsahuje všetky zložky informácie, napriek tomu, že v tretej vete nevieme nič o jej pravdivosti. V druhej vete zložka informácie *miesto* nie je vyjadrená, a preto je táto informácia explicitne neúplná. Uvedené vlastnosti môžeme uviesť v tabuľke.

	ASERTÍVNOSŤ	EXPLICITNÁ ÚPLNOSŤ
Zistil, že ...	+	+
Zistil, kde ...	+	-
Zistil, či ...	-	+

Niekedy je možné použiť nominalizáciu informácie, pri ktorej sa vedľajšia veta redukuje na jednoduchý vetný člen: *Dozvedel sa, aké boli výsledky. → Dozvedel sa výsledky. Martina zistila, že v programe je chyba. → Martina zistila chybu v programe.* Takéto štruktúry majú formu: **S_N – VF – S_A**

Príklady: *Práve preto mnohí skrze neho spoznali pravdu, naučili sa, ako ju žiť, a tiež to, že láska je jednoduchá a nepotrebuje vznešené slová. Okamžite všetko pochopil a uvedomil si svoju netaktnosť.*

Niektoré typy informácie umožňujú v sémantickej štruktúre potenciálne obsadiť aj participant téma. Sémantický typ má potom schému: **adresát – nadobúdanie informácie – informácia – (téma)**. V gramatickej štruktúre je téma najčastejšie realizovaná lokálom s predložkou *o*. Ak je informácia vyjadrená vedľajšou vetou, tak participant téma zvyčajne stojí pred ňou.

Príklady: *Môj priateľ sa dozvedel o mne veci, ktoré som mu nikdy nepovedala, lebo som sa hanbila. Pripomenula si, že ona naňho naliehala, aby zašiel za Jane a zistil pravdu o dievčati.*

Pre niektoré predikátory v tejto skupine je oproti predchádzajúcim typom typická zmena gramatickej vetnej štruktúry. Sémanticky sú totožné, gramaticky však majú pozmenenú formu. Sémantický participant adresát nie je v pozícii podmetu, ale predmetu a vedľajšia veta je v pozícii podmetu: **že SENT / či SENT / pron SENT – VF – S_P**

Príklady: *A došlo mi, že som na rade ja, teraz ma navštvívia donovi agenti. Napadlo jej, že zostala prvý raz v dome sama. Za nimi vládlo ticho a svitlo mi, že miestnosť patrí jemu. Fiha, teraz, keď sa pozerám na tie mená, došlo mi, čo majú skoro všetci spoločné. Keď som videla, že sa usmieva, napadlo mi, či si zo mňa nerobí posmech.*

Do sémantickej štruktúry môže vstúpiť aj participant zdroj. Jeho prítomnosť explicitne vyjadruje, odkiaľ adresát nadobúda informáciu. Zdrojom môže byť živá i neživá entita. Sémantická štruktúra má potom štvorčlennú schému: **adresát – získavanie informácie – informácia – (zdroj)**. Niektoré predikátory umožňujú prítomnosť tohto participantu (*dozvedieť sa, zistiť, naučiť sa...*), no niektoré nie (*spoznať, pochopiť, vypátrať...*) Najbežnejšou formou je genitív s predložkou *od*. Gramatický vzorec má formu:

S_N – VF – od S_G – že SENT / či SENT / pron SENT / S_A

Príklady: *Povedala mu o svojom víťazstve a vypočula si od neho len šomravé ospravedlnenie. Naučil sa od nich, čo si počať s krevetami, krabmi, chobotnicami, rôznymi mušľami a všakovakými inými darmi mora. Dozvedel sa od neho, že cez prieliv by sa dostal na šire more za deväť dní. Deduško však od nás ďalej vyzvedal, či na Skylinku nepribudli nejaké nové programy. Viac informácií zisťoval od hovorca grécko - katolíckeho exarchátu v Košiciach Michala Hospodára redaktor Jaroslav Fabian.*

Vety s takouto štruktúrou sú často sémanticky súvzťažné s vetami, v ktorých je zdroj vyjadrený nominatívom, podmienkou však je kategória životnosti: *Otec sa od syna dozvedel pravdu. / Syn oznámil pravdu otcovi. Pri neživom zdroji informácie to možné nie je: Otec sa z televízie dozvedel pravdu. / *Televízia oznámila otcovi pravdu.*

Participant zdroj však môže byť vyjadrený i inak: *Z tlačovej správy som sa dozvedela, že v pôvodnej verzii bol Kristián tiež závislý na drogách, ale socialistická cenzúra prinútila autorov zmeniť to na asi menej ideologicky závadný alkohol.*

b) Jazyková mikrosituácia „niekto „vlastní“ nejakú informáciu“

Na rozdiel od predchádzajúceho typu sa tento vyznačuje tým, že informácia je prítomná ako mentálne vlastníctvo, ktoré participant nenadobúda, ale sám ním disponuje. Ako predikátor sa v tomto type vyskytujú slovesá myslenia, verba sentiendi. Ide o neakčné slovesá, ktoré vyjadrujú duševnú činnosť človeka. Patria sem napr. predikátory *vedieť, pamätať si, pomyslieť si, rozumieť, chápať, predpokladať, veriť, tušiť, dúfať, pochybovať, byť si istý, domnievať sa* a pod. Sémantický vetný typ má štruktúru: **zdroj – vlastnenie informácie – informácia**. Predikátor väčšinou otvára pozície pre dva participanty (zdroj a informácia), no niektoré predikátory môžu byť doplnené participantom téma. (*Vedel pravdu o rodičoch.*) Základná gramatická štruktúra má formu: **S_N – VF – že SENT**.

Príklady: *Ludovít Štúr vedel, že na túto cestu môže vykročiť iba ten, kto dokáže „málo troviť, ale veľa tvoriť“.* *Zuzana si pamätá, že novinárka použila slovo akt. Neodpovedaj mi, ale aspoň ver, že tvoj hlas bol jediný dosiahnuteľný. Nuž, nebol by som si taký istý, že*

SDK je schopné získať viac percent aj v budúcich voľbách. Domnievame sa, že tento prameň sa vzhľadom na silné napojenie mohol azda spomenúť aj v úvode encyklopédie.

Štruktúra s explicitne neúplnou informáciou, no s vyjadrenou pravdivostnou hodnotou má formu: $S_N - VF - \text{pron SENT}$: *Dokáže vysávať plochu viacerých izieb naraz a pamäta si, kde sa v byte nachádza. Vedel som, ako zúfalo ich budeme potrebovať. Boli sme si istý, kde napokon skončíme.*

Explicitne úplná informácia, z ktorej však nevyplýva pravdivostná hodnota, má formu: $S_N - VF - \text{či SENT}$: *Pozrel na tváre ľudí a hneď vedel, či Barca vyhrala posledný zápas. Pamätáš si, či sme vtedy zvíťazili?*

Pri tomto sémantickom type je dôležité, či predikátor: 1. vyjadruje platnosť výpovede ako istú (*vedieť, byť si istý, pamätať si* a pod.) alebo 2. len ako predpokladanú, neistú (*predpokladať, pochybovať, veriť, dúfať* a pod.). Sémantické vlastnosti prvej skupiny predikátorov umožňujú vytvárať všetky uvedené gramatické štruktúry: *Vedel, že sa zápas uskutoční v Trnave. / Vedel, kde sa uskutoční zápas. / Vedel, či sa zápas uskutoční v Trnave.* Sémantické vlastnosti druhej skupiny predikátorov, teda to, že platnosť informácie je iba predpokladaná, umožňujú použitie len v štruktúrach so spojkou *že*, ktoré ako základné, bezpriznakové umožňujú vyjadriť akúkoľvek informáciu bez toho, aby platila či neplatila. Možná je veta: *Domnieval sa, že sa zápas uskutoční v Trnave.* Nie je však možná veta: *Domnieval sa, či sa zápas uskutoční v Trnave.*

Niektoré predikátory umožňujú doplniť sémantickú štruktúru o potenciálny participant téma, ktorý sa najčastejšie vyjadruje lokálom a predložkou *o*: *Vedel o ňom, že rád klebetí a je zberateľom cenností. Pochyboval o nej, že to zvládne.*

c) Jazyková mikrosituácia „niekto odovzdáva informáciu niekomu“

Vetné štruktúry tohto typu vyjadrujú, že niekto (zriedkavo i niečo) odovzdáva informáciu niekomu inému. Najväčšiu skupinu predikátorov tvoria slovesá hovorenia (verbá dicendi), no prenos informácie sa môže uskutočňovať i inou než ústnou formou. Vyčleňujeme štyri skupiny predikátorov podľa formy prenosu informácie, a to:

a) zvukovou formou: *povedať, rozprávať, telefonovať, rečniť, kričať* a pod.,

b) písanou formou: *napísať, mailovať, faxovať, načiarar* a pod.,

c) všeobecné, ktoré môžu byť použité na zvukovú aj písanú formu: *oznámiť, požiadať, prikázať, vysvetliť* a pod.,

d) nejazykovou formou: *mrknúť, gestikulovať* a pod.

Toto členenie však nie je syntakticky relevantné, keďže predikátory zo všetkých štyroch skupín môžu byť založené na tej istej syntakticko-sémantickej štruktúre a naopak – v rámci tej istej skupiny sa vyskytujú i syntakticko-sémanticky rôzne predikáty (*povedať – rečniť* ...). Predikátor si v mikrosituácii odovzdávania/odovzdania informácie vyžaduje vo svojom intencnom poli doplnenie o participandy zdroj, informácia a adresát. Adresát však môže byť v intencnom poli vynechaný, ak sa chápe ako všeobecný. Zriedkavo môže byť pri špecifických predikátoroch vynechaná aj informácia (*vynadať, zakričať, zavolať* a pod.) Sémantický typ má schému: **zdroj – odovzdanie informácie – informácia – adresát**. Gramaticky sa tento typ realizuje viacerými formami. Najbežnejšou formou je: $S_N - VF - \text{že SENT} - (S_D)$. Patria sem predikátory ako *povedať, oznámiť, prikázať, rozprávať, hovoriť, tvrdiť, vysvetliť, objasniť, odkázať, slúbiť, ponúknuť* a pod.

Príklady: *Povedal mi, že nemám všetky svoje pocity ukazovať na plátne, ale mám si niečo nechať i pre seba. Známy mi rozprával, že sa ráno radšej neholil, keď sa mal popoludní stretnúť s nositeľom HIV. Predavačka mi tvrdila, že dostáva jeden exemplár denne. Janko Melkovič mu ponúkol, že môže prespávať u neho. A odkáž mu, že mapa je spolovice hotová.*

Adresát môže byť vynechaný, ak sa chápe ako všeobecný či známy zo situácie: *Slúbil, že zavolá, keď príde do Whangamaty. Povedz, že ti v poslednom čase chýbal. Donedávna som ešte hovoril, že tu máme aspoň dva úspešné slovenské podniky: Kabát a Drukos. V niektorých prípadoch je možné namiesto vedľajšej vety použiť formu infinitívu*

(zriedkavo i slovesného podstatného mena) alebo vedľajšiu vetu nominalizovať: *Dovolil mi, aby som cestoval po Európe / cestovať po Európe / cestovanie po Európe / cestu po Európe.*

Participant adresát je často prítomný vo forme datívu vo vetách s gramatickou štruktúrou: $S_N - VF - \text{aby SENT} - (S_p)$. Patria sem predikátory ako *povedať, prikázať, dovoliť, odporučiť, navrhnúť, poradiť* a pod.: *Peruáнец im povedal, aby ich nechali na pokoji, pretože nič neurobili. Mária Nikolajevna nám navrhla, aby sme vyliezli naň a odtiaľ sa spúšťali, s čím sme ochotne súhlasili.*

Okrem datívu môže byť adresát i v inej forme vo vetách s rôznou gramatickou štruktúrou: – v akuzatívne: *Nemci ich však informovali, že sú pripravení prijímať nielen mladých ľudí, ale celé rodiny.*

– s predložkou na v akuzatívne: *Kričal na mňa, aby som prepustila jeho druhov.*

– s predložkou k v dative: *Na Staromestskom námestí rečnil k občanom prezident Václav Klaus.*

– v genitive: *Winston Churchill sa v Jalte neraz pýtal J. V. Stalina, kedy zamýšľajú sovietske vojská obsadiť Gdansk.*

– s predložkou pred v inštrumentáli: *Chválil sa pred Clintonom, že ten náramok stál tri tisícky.*

Podobne ako v predchádzajúcich typoch sa explicitne úplná, no neasertívna výpoveď vyjadruje vedľajšou vetou so spojkou či: *Trochu zvažnel a spýtal sa, či sa vyznáam v léžiach. Pacientka sa informovala, či už sú výsledky.* Explicitne úplná a zároveň asertívna informácia je vo vedľajšej vete uvádzaná zámenami *kde, kto, čo, ako* a pod. *Nemecký súd oznámil, kto boli tí, ktorí vraždy organizovali. Oskar by neurobil dobre, keby nám povedal, kde sa nachádza.*

Okrem participantu informácia môže byť v sémantickej štruktúre potenciálne vyjadrený aj participant téma, hoci v niektorých prípadoch je medzi nimi veľmi nezreteľná hranica. V niektorých vetách sú oba prítomné a jasne odlišiteľné: *S náramnou dôležitosťou mi prišiel zvestovať o kamarátovi, že spadol do kaluže.* Často sa vyskytuje „falošný“ participant vyjadrený zámenom: *Š. Peciar hovoril o tom, že v spisovnej slovenčine existuje krátenie podľa rytmického zákona v dvoch smeroch.* V tomto prípade nemôžeme hovoriť o samostatnom participante, lebo nemá individuálnu platnosť, ale slúži iba ako odkazovací výraz. Aj participant téma, môže mať okrem základnej podoby aj iné formy, napr. *Rečnil proti alkoholu, že je to nebezpečný fenomén. Loboval za kolegu, že je to dobrý odborník. Spomínal na otca, že to bol dobrý chlap.*

Na vyjadrenia neodovzdania, zatajenia informácie sa okrem základného postupu, teda negácie predikátora (*Nepovedal jej, že sa mu chlapci posmievajú*), používa aj úzka skupina predikátorov, ktoré vyjadrujú negáciu priamo svojím lexikálnym významom (*Zatajil, že kmeti dedín sa zväčša vzpierali, že z chalúp sa ozýval plač. Prečo zamlčala, že ten občan môjho rodného mesta jej vyrážal z rúk nádobys s jedlom?*).

d) Jazyková mikrosituácia „recipročné odovzdávanie informácie“

Vyčleňujeme ju ako osobitný sémantický typ, v ktorom má miesto špecifický participant sociatív. Chápať by sa však dal i ako osobitná podskupina typu odovzdávanie informácie, hoci v tomto prípade by sme mali skôr hovoriť o participante téma, keďže reciprocita predpokladá tematickú súvzťažnosť a nie individuálne informácie. Participanty zdroj a sociatív sa dajú chápať ako rovnocenné a svoje roly si navzájom striedajú. Sémantický vetný typ má podobu: **zdroj – recipročná komunikácia – sociatív – (téma / informácia)** Bezpríznačkovou podobou sociatívu je predložka *s* + inštrumentál. Väčšinou je spojená s reflexivizáciou predikátora (*rozprávať / rozprávať sa*), niektoré predikátory vyjadrujú reciprocitu priamo svojím lexikálnym významom (*debatovať, zhovárať sa...*). Gramatický vzorec má podobu: $S_N - VF - s S_I - (o S_I) - (\text{že SENT} / \text{pron SENT} / \text{či SENT})$

Príklady: *Zhovárал sa so statným mužom v našich rokoch. Debatoval so mnou aj známy agent Rich Winter, ale ja si pokračovanie svojej hokejovej kariéry viem predstaviť aj doma. Ale radil som sa s manželkou, že túto šancu by som nemal prehrať.*

V nasledujúcej tabuľke súhrnne podávame charakteristiku jednotlivých mikrosituácií:

mikrosituácia	príklad	sémantická štruktúra	gramatická štruktúra
niekto získal/získava nejakú informáciu	Dozvedel sa, že nikto nedostane výplatu.	adresát – nadobúdanie informácie – informácia	S _N – VF – SENT/S _A
niekto „vlastní“ nejakú informáciu	Peter vie, že mu nikto nič nedokáže.	zdroj – vlastnenie informácie – informácia	S _N – VF – SENT/S _A
niekto odovzdáva informáciu niekomu	Oznámil som veriteľom, že ma môžu akurát tak žalovať.	zdroj – odovzdanie informácie – informácia – adresát	S _N – VF – SENT – (S _D)
recipročné odovzdávanie informácie	Rozprávali sme sa spolu s Petrom o problémoch školy.	zdroj – recipročná komunikácia – sociatív – (téma / informácia)	S _N – VF – s S _I – (o S _I) – (že SENT / pron SENT / či SENT)

Záver: V rámci elementárnej vetnej štruktúry vyjadrenia myšlienkového obsahu sme vymedzili štyri základné jazykové mikrosituácie na základe prítomnosti špecifických predikátorov. Analýzou viet sme vyabstrahovali všeobecné sémantické štruktúry a vymedzili sme možnosti ich formálnych realizácií. Nadviazali sme na domáce výskumy v oblasti intencie slovesného deja i na vlastnú prácu v oblasti elementárnych vetných štruktúr. V štúdiu sme použili metódy, ktoré sa pri opise sémantickej stránky vety používajú aj pri výskume iných jazykov. Praktické využitie vidíme v aplikácii získaných poznatkov v pedagogickej praxi, napríklad pri komunikačnom vyučovaní slovenského jazyka, ktoré je okrem iného zamerané na funkčné využívanie jazykových prostriedkov. Získané poznatky by sa dali využiť aj pri vyučovaní slovenčiny ako cudzieho jazyka, keďže sémantická valencia je v značnej miere univerzálna, to znamená, že jednotlivé sémantické roly sa dajú vyčleniť viac-menej vo všetkých jazykoch. Na základe tematickej univerzálnosti by sa tak dali konfrontovať rozličné gramatické konkretizácie sémantických rol.

Použité skratky: S_{N/G/D/A/L/I} – substantívum v konkrétnom páde; **SENT** – vedľajšia veta; **VF** – verbum finitum, **PRON** – zámeno

Poznámka: Príklady v texte, pri ktorých nie je uvedený autor, pochádzajú zo Slovenského národného korpusu.

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On the periphery of the parts of speech system

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Abstract

The article is devoted to the consideration of the periphery of the parts of speech system. The theory of parts of speech, constituting the core of the theory of grammatical structure and serving as the basis for describing the linguistic system as a whole, is an area of controversial debates in the context of various linguistic paradigms. The internal contradictions inherent in the language system do not allow developing integrated, logically consistent criteria for the classification of lexis, covering all categories of words. The functional-semantic and formal heterogeneity of lexical categories does not make it possible to include them into “the Procrustean bed,” a scheme recommended by various linguistic schools. The most contradictory classifications are the ones of the so-called synsemantic, functional words which are characterized by a high degree of categorical interpenetration. The determination of the categorical status of this kind of words is possible only on the basis of semantic and pragmatic features of discourse, as well as when taking into account presupposition factors.

Key words: auto-and synsemantic parts of speech, prepositions, conjunctions, particles, interjections, onomatopoeic words

Introduction

1.1. The Problem Statement

Parts of speech, making the fundamental category of the language system, have been the object of contradictory discussions for centuries and remain one of the controversial issues at present (Simsek, Elciyar, Kizilhan, 2019). The classification of parts of speech is based on a number of criteria: semantic (the generalized lexical meaning), morphological (the combination of grammatical categories with the corresponding paradigms), and syntactic (functions of words in a sentence) (Valeeva, Aitov, Bulatbayeva, 2016; Sum, Kwon, 2018). The difference between autosemantic and synsemantic words and synsemantic groups of words also lies in the fact that the former form open classes of words and it is almost impossible to determine their quantitative composition (the exceptions are pronouns and numerals), whereas the latter can be regarded as closed or relatively closed classes (Geng, 2017; Uzun, 2018). The aim of the article is to consider the periphery of the parts of the speech system.

1.2. Literature Review

The complexity of the problem, even within one language, is primarily due to two reasons. Firstly, not all parts of speech are equally characterized by all the features listed above, secondly, due to the interpenetration parts of speech (Paul, 1960; Wierzbicka, 1976; Weydt, 1977; Krivonosov, 1977; Eisenberg, 1994; Hellbig, Buscha, 1996; Gak, 2000; Nikolayeva, 2005; Muryasov, Samigullina, 2013; Riegel, Pellat, Rioul, 2014; Di Paola, 2016; Zheltukhina et al., 2016; Gyamfi, Sukseemuang, 2017; Alipichev et al., 2017; Köprülü, Öznacar, 2017; Korkmaz, Güneyli, 2017; Boeva-Omelechko et al., 2018).

While studying the issue of parts of speech in different linguistic systems simultaneously, the different status of each of the above features is revealed. The most vulnerable criterion is the so-called generalized semantic feature, which was pointed out frequently by home and foreign linguists, as words of different parts of speech in

the “deep structure,” i.e. at the conceptual level are not included in the opposing relationship, cf. Russian: *бег – бегать – бегомня*; German: *laufen – der Lauf – das Laufen – die Lauferei*. These lexical units are associated with the general concept of “movement” or even at a higher level of abstraction “action.”

If for Russian, German and Turkic the morphological feature is sufficiently consistent – a widespread inflectional paradigmatics, then in English and French the morphological feature of opposing parts of speech is asymmetric in the sense that the verb is rich in morphological paradigmatics, while the morphology of nouns is reduced to the oppositions of the category of “singularity: plurality”.

Adjectives in the Russian and German languages are characterized by a rich inflexible paradigm, and in the English and Turkic languages (for example, in Bashkir and Tatar), they are amorphous, apart from the category of degrees of comparison, cf. English *clever boy* – of a *clever boy* – with a *clever boy* – *clever boy's* successes and Bashkir *akyly malai* – *akyly malaithyng* (gen. case) – *akyly malaiga* (dat. case) – *akyly malaithar* (pl. number), etc. As for the French language, the adjective agrees with the definable noun in gender and number.

At the same time, the grammatical category of comparison of adjectives is common for all the above-mentioned languages: in Russian and German with dominance of synthetic characteristics, in English and Turkic a certain balance is observed between synthetic and analytical means, and in French this category is expressed analytically (*large – plus large – le plus large*).

Methodology

The research method can be described as a complex one since it has included different types of analysis: semantic, morphological, syntactic and comparative analyses.

Along with the indisputable canonical parts of speech, which, for example, are nouns and verbs, clearly contrasted primarily in terms of morphological paradigm and their grammatical categories, there have always been distinguished classes of words, the parts of speech status of which caused certain reservations, such as pronouns and numerals. Besides, the status of some classes could not be justified by the criteria on which such indisputable parts of speech as nouns and verbs were based, which resulted in the identification of a special group of words, called particles of speech in home linguistics or synsemantic words in the works of foreign scholars.

Synsemantic parts of speech perform heterogeneous functions in language and discourse.

1. Prepositions and conjunctions are characterized by structural content; namely, they perform the functions of linking between members of a sentence and clauses – the components of complex sentences.

2. Categories of words, the categorial status of which causes controversial debates. Thus, particles reveal connections; on the one hand, with the structure of a sentence or even its parts, on the other hand, they are characterized by discourse-oriented features that go beyond the framework of the sentence.

3. Interjections take a specific place not only in the language system but also in the periphery of the system of parts of speech. The most controversial is the status of onomatopoeic words (onomatopoea), which are included, as a rule, without any scientific arguments, in the class of interjections.

Classes of words that form the periphery of the system of parts of speech are called “particles of speech.”

The term “particles of speech” is used in linguistic literature in two meanings:

1) denoting synsemantic parts of speech in general (prepositions, conjunctions, particles in the narrow sense of the term, and sometimes also interjections);

2) denoting a class of words performing communicative and pragmatic, discourse-oriented functions in the text, i.e., particles in the narrow sense.

Results and Discussion

4.1. Morphological Structure and Status of Prepositions and Conjunctions

Synsemantic words are grammatically amorphous. This feature results in diffusion of the boundaries among separate parts of speech, especially among prepositions, conjunctions, particles, and adverbs: cf. 1. preposition + adverb: Russian; *вдоль, вдоль, возле, вокруг, за...*; 2. preposition + conjunction: English: *until*; German: *seit*; 3. preposition + conjunction + conjunction adverb: German: *während*; 4. conjunction + preposition + pronoun: English: *as*; 5. conjunction + preposition + adverb: English: *since, before*; 6. preposition + conjunction + adverb + adjective: English: *after*; 7. conjunction + adverb: German: *solange*; French: *comme*; 8. adverb + particle: Russian: *очень, вовсе, уже, почти*; English: *very, simply, exactly, mainly*; German: *sehr, beileibe, schon, also, mal, erst*; French: *déjà, plus, moins, aussi, un peu, là, même, tellement*, etc.; 9. particle + conjunction: Russian: *ведь, ли, да, же, именно*, etc.; 10. particle + interjection: Russian: *ну*; French: *quoi moi*; 11. adverb + particle + conjunction: Russian: *разве*; German: *also, so*; French: *si*; 12. particle + conjunction + adverb + interjection: Russian: *точно, только, едва ли не*; 13. adverb + interjection + particle: Russian: *очень*; English: *indeed*; 14. particle + sentence equivalent: Russian: *да, нет, спасибо, пожалуйста*; English: *yes, no, please, thanks*; German: *bitte, ja, nein*; French: *oui, non*, etc.

Thus, from the point of view of categorical characteristics, at the level of parts of speech, monocategorial (monofunctional) and polycategorial (polyfunctional) synsemantic units are distinguished. Mono-categorical ones include such units which function only as one part of speech. Let us demonstrate this by the example of prepositions, cf. Russian: *в, на, над, к, под, с, со, без, от, по, из-за, из-под, до*, etc.; English: *at, against, among (amongst), for, from, of*, etc. ; German: *bei, dank, gemäß, gegenüber, mitsamt, nebst, samt*, etc.; French: *à, chez, de, en, entre, par, parmi, pour, sans, vers*, etc. Polyfunctional prepositions and other synsemantic units are mentioned above.

In the typological aspect, the questions of the structure of synsemantic words are of interest. In all analyzed in this article Indo-European languages, there are simple derivatives, complex and compound (poly component) units, between which, depending on the language, there may exist relations of equivalent symmetry and asymmetry. Simple prepositions that have equivalents in different languages: Russian: *в, для, за, из, к*, etc; English: *in, for, from, to, besides*, etc; German: *in, für, von, zu, außer*, etc.; French: *en, pour, de, chez, vers* etc. Equivalent polycomponent (composite) prepositions: Russian: *в течение, в случае, с целью, по сравнению, со стороны кого-л.*; English: *in the course of, in the case of, with the view of, for the purpose of, with the purpose of*; German: *im Verlauf von, im Falle, zum Zweck, im Vergleich zu, von Seiten, vonseiten, seitens*; French: *au cours de, au cas où (union), en vue de, en comparaison de, du côté de*, etc.

Between simple and compound prepositions, structural asymmetry is often observed, namely, the univerbal preposition (simple, derivative or complex) in one language can have a correspondence in another language in the form of a composite preposition, cf.: Russian: *ввиду*, English: *in view of*, German: *angesichts*, French: *face à*; Russian: *вперед, перед*; English: *in front of*; German: *vor*; French: *devant*; Russian: *в пользу*; English: *in favor of*; German: *zugunsten, zuliebe*; French: *en faveur de*; Russian: *взамен*; English: *in return for*; German: *an Stelle, anstelle*; French: *à la place de*, etc.

In different languages, on the one hand, and in works of different authors, in the framework of one language, on the other hand, there is a mixed picture, which is

manifested in the incongruity of the variety of prepositions and in their different numbers. Simple prepositions, by which we mean single-morpheme units, have more or less stable amounts, cf. Russian: *перед, за, до, без, с*; English: *at, above, to, with*; German: *auf, an, aus, mit, ohne*; French: *chez, par, sans, avec*. In the Latin language, almost all prepositions are simple. The exception is 2 prepositions – *adversus* “against, on the contrary,” and *absque* “without smth., far from.” If simple prepositions form a relatively closed class, this characteristic cannot be given to composite prepositions, i.e. multicomponent prepositions, which in their structure are similar to free word combinations. This particular class of prepositions is constantly enriched by word combinations. Some composite prepositions become complex ones, which is especially characteristic of the Russian and German languages, cf. *в + перед* → *впереду, на + против* → *напротив*; German: *an Stelle* → *anstelle, von Seiten* → *vonseiten, mit Hilfe* → *mithilfe, auf Grund* → *aufgrund*.

Thus, by their structure, prepositions are divided into 4 groups: simple, i.e. single morphemes, derivatives, i.e. having affixes or going back to the grammatical forms of one or another part of speech (Russian: *в, позади, среди, благодаря, исключая*; German: *anfangs, angesichts, betreffs, mangels, mittels, anlässlich, hinsichtlich, dank, kraft, trotz, entsprechend, ausgenommen*; French: *attend, vu, passé, excepté, durant, touchant, concernant*, etc.); complex, representing the combination of two prepositions or a simple preposition with an autosemantic word into one univocal unit (English: *into, onto, throughout, without*; German: *inmitten, aufgrund, mithilfe*; French: *jusque, par-dela*, etc.); 4. composite (two-membered, three-membered, four-membered) prepositions by the number of their components form three subgroups.

When describing composite prepositions some lexicographical sources contain such formulations, which indicate the intermediate nature of some structures. Thus, in (Shvedova, 1980), in the description of the semantic structure of lexical units, in addition to different sememes, there appears the wording “in the meaning of a preposition,” for example, *direction*: in the direction to someone, in the direction from something. ; *relation*: in relation to someone smb., in relation to; *force*: by force; *view*: in view of; *side*: towards smth., away from smth.; *reason*: because of smth. etc. There are also certain inconsistencies. For example, the structure *from the side* (from the side of a forest, river, etc.) is not considered as a word combination “in the meaning of a preposition.”

The same complicated picture is revealed when analyzing the structure of conjunctions, within which one can also single out mono- and multicomponent units. Conjunctions form heterogeneous classes of words in their structure. In all languages, monocomponent and multicomponent structures are distinguished. However, the proportion of multicomponent structures is not the same for different languages. If there are two-, three-, and four-component conjunctions in the Indo-European languages, in Turkic languages, two-component conjunctions are few, and three-component conjunctions are isolated cases. According to the structure, conjunctions are divided into the following groups:

1. Simple, i.e. root conjunctions: Russian: *если, как, что, ибо, благо, хотя, хоть, пусть, нусть, пускай*, etc.; English: *and, but, or, after, as, before, since, till, when, while, if*, etc. ; German: *aber, oder, und, denn, doch, wie, dass, weil, ehe, als, wenn*, etc.; French: *et, ou, mais, car, donc, que, si, quand, comme*, etc.; Latin: *autem, at, et, que, ac, etiam, tamen, nam, enim*, etc.

2. Derivative and complex conjunctions: Russian: *чтобы, поскольку*; English: *whereas, unless*; German: *jedoch, sowie, beziehungsweise, indem, indessen, sobald, solange, sooft, nachdem, sodass, damit, obwohl, obshon, obgleich, obzwar, wengleich*, etc.; French: *néanmoins, toutefois, enfin, lorsque, puisque*; Latin: *atque, neque, quoque, atqui, quandoque, quandoquidem, quantum vis, quamquam*, etc.

3. Two-component conjunctions, i.e. consisting of two formally independent words: Russian: *потому что, так как, лишь бы, только бы, так что, словно как, вроде*

как, как и, подобно тому, etc.; English: *in case, provided (that), supposing that, so that, as if, notwithstanding that, etc.*; German: *das heisst, als dass, sodass, (an) statt dass, ohne dass, als ob, als wenn, ausser dass, kaum dass, im Falle, wenn auch, je nachdem, ausser wenn, etc.*; French: *ou bien, au contraire, par contre, en revanche, par subsequent, par suite, consequently, a savoir, alors que, avant que, après que, dès que, etc.*;

4. Three-component conjunctions: Russian: *до того как, при условии что, из-за того что, при том что, вопреки тому что, так же как, подобно тому как, вроде того как, все равно что, между тем как, etc.*; English: *as well as, as long as, as soon as, so long as, for fear that, in order that, etc.*; German: *es sei denn, umso mehr als, umso weniger als*; French: *en attendant que, aussi longtemps que, à mesure que, une fois que, du moment que, de façon que, à condition que, etc.*;

5. Four-component conjunctions: Russian: *с тех пор как, точно так же как, в результате того что, в силу того, что, независимо от того, что, при всем том, что, в то время как, по мере того как*; English: *on the ground that*; French: *en même temps que, à ce point que, c'est-à-dire*.

Five-component and six-component conjunctions are extremely rare: (English: *in spite of the fact that*; French: *au fur et à mesure que*).

In some cases, structural asymmetry between conjunctions takes place in different languages, in the sense that a poly component conjunction in one language can correspond to a simple conjunction in another language, cf. the English conjunction *as* in the temporal meaning corresponds to a two-component compound conjunction *alors que* “whereas; while” in French, and in comparative terms in French it corresponds to a six-component compound conjunction, cf. English things get more difficult as the year goes on – French *ça va devenir de plus en plus difficile au fur et à mesure que la fin de l'année approche*.

Many compound conjunctions are formed from prepositions and other parts of speech by adding simple conjunctions, the most frequent of which are *что* and *как* in Russian, *that* in English, *dass* in German and *que* in French, cf. Russian: *несмотря на то что, невзирая на то что, вопреки тому что, так же как, вроде того как, тогда как, etc.*; English: *seeing that for, for fear that, so that*; German: *als dass, so dass, (an) statt dass, ohne dass, ausser dass*. Special productivity in the formation of compound conjunctions in French is shown by a simple conjunction *que*: *alors que, avant que, après que, dès que, aussitôt que, en attendant que, aussi longtemps que, en même temps que, à mesure que, à condition que* and many others.

4.2. On the Term “Particles”, Their Types and Status

If prepositions and conjunctions are practically recognized in almost all grammars of different languages, then the range of opinions on the status of particles, interjections, and onomatopoeic words is quite varying. Thus, in the opinion of many linguists, particles do not form a separate part of speech but are considered as subclasses of adverbs. For example, in German-language linguistic literature there are two diametrically opposed approaches to determining the status of particles in the narrow sense of the term. In some grammars of the German language particles form an independent part of speech. In other grammars particles are classified as adverbs. H. Paul (1960), in his classic work – the catechesis of the Neogrammarian school of linguistics “Principles of the History of Language” does not mention such a part of speech as particles.

Some German linguists point to different ways of solving the question of the status of particles. On the one hand, particles cannot be recognized as parts of speech and, therefore, should be included in adverbs. On the other hand, a special group of classes of words called “unchangeable words” (Nichtflektierte) should be distinguished,

within which adverbs, conjunctions, prepositions, particles are represented (Duden, 2005; Eisenberg, 1994; Gak, 2000; Grammatik der deutschen gegenwartssprache, 1997; Hellbig, Buscha, 1996); H. Weydt (1997), A.T. Krivosov (1977) consider that all unchangeable classes of words should be united under the common name speech particles, including adverbs (Adverbialpartikeln), conjunctions (Konjunktionspartikeln), prepositions (Präpositionspartikeln), modal particles (Abtönungspartikeln), degree particles (Gradpartikeln), etc. (Krivosov, 1977; Weydt, 1977). With such an approach to the unchangeable parts of speech, the particles are divided into several classes, which occupy an equal position in the hierarchy of the parts of speech with prepositions and conjunctions. No less controversial in the German grammatical tradition is also the categorical status of modal words related to adverbs (Duden, 2005), recognized as an independent part of speech (Eisenberg, 1994), or called sentence equivalents (Satzäquivalente).

The absolute denial of the parts of speech status of particles is represented in the works of a number of German scholars. Thus, P. Eisenberg (1994) writes: “Es gibt keine Ausdrücke, die nur Abtönungspartikeln sind ... Etwas Ähnliches gilt für die Gradpartikeln”. P. Eisenberg (1994) believes that the role of particles in forming a sentence is negligible. He compares particles with insects on fur (“die Partikeln, diese Zaunkönige und Läuse im Pelz der Sprache” – literally particles are wrens and parasites in the body of the tongue) (Eisenberg, 1994). This opinion of P. Eisenberg (1994) is not shared unconditionally by other Germanists. The role of particles in the discourse, especially in colloquial speech, is considered by many linguists as an indisputable fact. T.M. Nikolayeva (2005) indicates their “communicative freedom” (Nikolayeva, 2005). The author writes, “The theory of presupposition was a new and powerful device for describing particles, which made it possible to turn the semantics of the “additional line” that does not directly come from the literal composition of the sentence” into the linguistic fact” (Krivosov, 1977; Hellbig, Buscha, 1996). And then, “particles are carriers of additional hidden semantics” (Nikolayeva, 2005).

A. Wierzbicka (1976) gives a very accurate characterization of particles “... particles have the ability to express the full range of pragmatic meanings at the lowest price” (Wierzbicka, 1976).

A particle in order to realize its hidden potential needs discourse. It is in the discourse where the factors of presupposition and the complex of pragmatic connotations are revealed. The authors of the German-language grammar of the Duden series point out, “Fast alle (sic! – R.M.) Abtönungspartikeln haben Homonyme in anderen Wortklassen (Adverbien, Adjektiven, Kommen-taradverbien, Fokuspartikeln, Konjunktionen, Subjectiones), aus denen Sie sich oft sprachgeschichtlich entwickelt haben” (Duden, 2005). Thus, not all particles have homonymous parallels in the form of other parts of speech. Obviously, most particles have this kind of homonyms. Even within one utterance, the same formally identical unit is a representative of different parts of speech, cf. German Das Leben ist *eben* (particle) nicht *eben* (adverb) (Life is *just* not that *simple*). P. Eisenberg’s (1994) idea that there are no such words that would only be particles is controversial with respect to the given class of words in German and other languages, cf. German: *na, übrigens, halt*; grammatical particles in English and German *to* and *zu* before the infinitive form of the verb; French – *da*. V.G. Gak (2000) refers *-ci, -la, ne, quant, voire* to the actual particles.

As for the Russian language, linguists distinguish in it a whole class of form-generating particles: *бы, пусть, нукай, да*; postpositive particles, hyphenated to other words: *-ка, -таки, так-с, тэк-с*.

Different categories of particles are sometimes included in the class of different parts of speech or other groups of words.

In the English language linguistic tradition there is also no unanimity in the understanding of the term “particle.” In Webster’s dictionary, particles include

articles, prepositions, conjunctions (“a small word of functional or relational use, as an article, preposition, or conjunction ...” (Webster’s encyclopedic, 1996).

The authors of the Macmillan (2007) dictionary also include adverbs into the class of particles (an adverb or preposition used to write a phrasal verb” (Macmillan, 2007).

In the Longman dictionary, one finds the following definition of particles: “Any of a number of usu. “For the words of the subject, verb, etc.: prepositions and conjunctions are particles” (Longman, 1998).

In the English grammar of the Longman (1999) series, the term “particles” is referred to prepositions, conjunctions, but particles in the narrow sense of the word are not presented as part of speech. Some units which are traditionally referred to particles are defined as unique words, for example, the negative particle *not* is characterized as follows, “Not is in many ways like an adverb, but it has special characteristics which make it natural to single it out as a unique member of a class by itself” (Longman, 1999). The grammatical particle *to* is characterized in the same way, “The infinitive marker *to* is another unique word which does not easily fit into any of the other classes” (Longman, 1999).

The categorial polyfunctioning of particles is eliminated as a part of concrete sentences or even wider in discourse.

In terms of the particle structure, the following types can be distinguished in the compared languages:

1. Simple (root). As a rule, they are monosyllabic, cf. Russian: *де, ишь, ведь, же, еще, уж, чай, не, ни*, etc.; English: *even, the, just, too, no, not, well, still, right, yet*, etc.; German: *ja, auch, wohl, doch, nur, halt, sehr, fast, so, recht, man, mal, bloß, schon, nicht*, etc.; French: *-ci, -la, ne, si, quant, voire, -da, oui, bien, plus, comme, mais, sur, bref, done*, etc. Only some root particles are disyllabic, cf.: Russian: *ладно, таки, небось, дескать, поди, ровно, словно, право*, etc.; English: *very, never, either, neither*, etc.; German: *wenig, etwas*. Extremely rare are three- and four-syllable particles: Russian: *спасибо*.

2. Derivatives and complex particles which are characterized by unclear word-formation motivation: Russian: *все-таки, только-лишь, действительно, вовсе, решительно, совершенно*; English: *simply, precisely, precisely, merely, nearly, scarcely, hardly*, etc.; German: *äußerst, besonders, einfach, eigentlich, ruhig, überaus, zutiefst*, etc.; French: *autant, plutôt, puisque, seulement, tellement*, etc.

4.3. Morphological Structure and Status of Interjections

As for interjections, H. Paul (1960) defined them “as sounds involuntarily escaping from a person, caused by a state of effect, including even those that are not at all connected with the intention to make a message.” The author of the catechesis of the Neogrammarians divided parts of speech into three groups: first, such words “which are sentences themselves”, H. Paul (1960) includes interjections to this group, which, in his opinion, should be considered as “defective sentences” (Paul, 1960); secondly, such words, “which are able to act as members of a sentence,” and, thirdly, words, “which serve only as links between members of a sentence, i.e. functional words”. Thus, in H. Paul’s grammatical concept interjections are a part of speech.

In the Russian linguistic tradition, the most common is the point of view, according to which interjections are neither a significant nor official part of speech. In other words, interjections form a special category of vocabulary that cannot be qualified as a part of speech. Apparently, this circumstance predetermines the unstable status of this class of words in grammatical research based on different languages.

The authors of *Longman Grammar of Spoken and Written English* include interjections, along with some adverbs and introductory words, in the class of the so-called discourse markers, “Other interactive conversational inserts are interjections

and response forms such as *oh, ah, right, yeah* and *okay*, which, like discourse markers, can either stay alone, (clearance is mine – R.M.) or attach themselves to larger discursual units” (Longman, 1999).

From the point of view of the morphological and syntactic structure, interjections, as well as functional parts of speech, are divided into simple, complex, and composite. Simple ones, in the terminology of Russian Grammar, are prototypic (simple) and non-prototypic (derivative) (Shvedova, 1980). Prototypic (simple) interjections include those ones which do not reveal any link with the words of other parts of speech (see *the table* of phonetic models). Non-prototypic (derivative) interjections single out one-component (root) interjections that go back to different parts of speech, derivative and complex ones, composite interjections, formally corresponding to word combinations, and composite ones, often characterized by the structure of an imperative sentence.

One-component interjections, going back to nouns: Russian: *Боже! Горе! Беда! Ужас! Табак!* etc., English: *Jesus! (God!), Heaven! (God!),* etc., German: *Jesus Mensch! (Hey, you! Listen! (expresses bewilderment, surprise)), Mann! (Listen to this!),* etc.; French: *Dieu! (God!) Jesus! (Good God!), Ciel! (Oh, god!), Courage! (Bolder!), Silence (Hush!),* etc.

One-component interjections going back to verb forms: Russian: *простите, просту* (in the meaning of “not very much”), *подумаешь, брось, будет, скажете, хватит, глядь, погоди, постой, давай, вау,* etc.; English: *come*; German: *verdammt, verflucht*; French: *tenez! (hey! how! well! this way!), dis!, dites! donc!, écoutez!, écoutez!, va!, allez!, allons!* etc.

Derivatives and complex interjections, cf. English: *uh-huh. ooh-la-la. yo-ho-ho. booya hy-yi*; German: *Menschenskind!* (unceremonious exclamation expressing surprise), *Donnerwetter!* (unceremonious ugh, yuck! disgusting!); *Mahlzeit!* (Enjoy your meal!, To your health! Hello!), etc.; French: *Attention! (Caution!) Formidable! Admirable! (Remarkable!);* Russian: *Батюшки!, Матушки!, Ей богу!, Ей-же-ей!*

Phraseological interjections and interjections-phrases: Russian: *боже правый, черта с два, чтоб тебя, ну уж, черт-те что, мать честная, господи Иисусе, вот так номер, вот так клюква, вот тебе раз, подумать только,* etc.; English: *Jesus wept! (damn it!), bloody hell! (damn it! damn it!), why the devil? (what the hell?) Jesus Christ! (God! Damn it!), good / gracious Heavens! (O God! My God!);* German: *gerechter Himmel! (My goodness!), Gütiger Himmel!. ach du lieber Himmel! Himmel noch (ein) mal! (Lord! My God!) Pfiu Teufel! (oh shit!), oh Gott! (Oh my God! My God!),* French: *Jésus Marie Joseph !. Jésus Dieu! (My God! Good God!), Au diable! (damn it!), ma parole!, ma foi! (I swear by honor!),* etc.

Sometimes phonetically identical in different languages interjections can have different meanings French *aïe!* (aj) expresses pain, grief, unpleasant surprise, disappointment, while in English *aye* (ai) in the sailors’ language expresses 1) yes, sir! 2) me! (by roll call) (Apresyan, 2000); cf. next: German *oh, la, la!* “wow! well, well, well!” English *ooh-la-la!* (reaction to boasting, desire to make an impression); French *oh la la!* (a means of enhancing any emotion): *Oh! Quelle chance! Oh la la!* “What luck!”. Frequently, interjections take part in creating phraseological units, idioms, untranslatable or difficult to translate into another language, the specificity of which, like other phraseological units with emotional meaning, is “associated with the reflection of certain cultural codes” (Shvedova, 1980).

Some interjections are often found in combination with other interjections or in other words, “Oh also frequently combines with other inserts: *Oh well, Oh God! Oh, I see it, Oh yeah, Oh yes, Oh no, Oh aye*” (Longman, 1999).

The functions of one interjection can be determined on the basis of several contextual indicators: French *Ah bah!* (expresses carelessness), *ah bien!* (protest, expression of surprise), *ah là là!* (annoyance), *ah mais!* (rejection, contradiction), *ah misère!* (annoyance), *ih mon Dieu!* or *eh Dieu!* (anger, indignation), *ah voilà!* (expresses

understanding of something, resentment). There are plenty of such examples from different languages. On the basis of the above-mentioned examples, we consider it rational to speak not about homonymy, but about contextual (discourse) polysemy.

Thus, interjections form periphery in the lexico-grammatical classification of the vocabulary of the language.

Therefore, it can be claimed that interjections are discursively- and situationally-oriented pragmatic units of communication. Interjections are the simplest and most economical means of expressing an emotional assessment of something from the point of view of a communication participant using a certain intonation model, which can be sad, inspired, etc.

In the modern English grammar of foreign authors, there is a tendency to revise the traditional classification of parts of speech. Thus, the authors of the fundamental research “Longman Grammar of Spoken and Written English” divide the vocabulary of the language into three major classes of words: 1) lexical units (lexical words – these include nouns, verbs, adjectives, and adverbs); 2) functional units that form closed classes; 3) the third group of words called inserts, forming the periphery of the vocabulary, but easily inserted into the discourse, especially in colloquial speech (Longman, 1999).

In this grammar, the following groups of insertion units are distinguished: 1. interjections, 2. forms of greeting and farewell, 3. discourse markers, 4. words of attention (attention signals), 5. units encouraging a certain reaction (response), 6. positive or negative responses (responses), 7. hesitations, doubts, 8. forms of gratitude, 9. expressions of politeness (please), 10. apologies, 11. units constantly inserted into speech (expletives).

Thus, in this classification, interjections are lowered in their linguistic rank and are considered as one of the groups of inserts. It should also be noted that in this grammar, the units considered in traditional grammar as interjections are divided into 11 groups of units under the common name inserts, and interjections are only one of these classes, for example: *Tt oh! Ouch* my neck hurts. *Oh dear!* What’s that? And such units as *hey, hey hey hey hey, yeah, alright, erm, er, oh Jesus*, etc. are not referred to interjections, but to other groups of inserts.

As far as the French language is concerned, in modern foreign linguistic literature an extensive class of units is included in the class of interjections, namely, the so-called “pure” interjections (*ah!, bah!, bof!, ha!, hé!, ho!, oh!, hein!, heu!, aïe*, etc.) and words of other parts of speech (nouns, adjectives, verbs, adverbs). Sometimes a different categorial status can be assigned to some of the units. In this regard, the authors of the grammar of modern French write: “Des occurrences comme *Miserable! ou Pitié!*, peuvent être interprétées comme des interjections nominales ou comme des phrases nominales à un élément (Riegel, Pellat, Rioul, 2014).

A comparative analysis of interjections on the material of the English, German, and French languages shows that practically it is impossible to determine the number and variety of interjections in a language. Often, one and the same unit is characterized by different categorial parts of speech status in different linguistic sources.

It is impossible to ascribe to most interjections, isolated from the discourse in which they are used, any semantic features. Here is a list of the so-called meanings compiled on the basis of dictionaries of various languages: *surprise, fright, emotional excitement, admiration, delight, surprise, fear, awkwardness, anxiety, pain, anger, annoyance, doubt, joy, indignation, suspicion, disgust, contempt, regret, relief, order, request, warning, approval, appeal, satisfaction, dissatisfaction, indifference, ridicule, gloating, threat, horror*, etc. (Webster’s Encyclopedic, 1996; Longman, 1998; 1999; Kuznetsov, 2000; Yartseva, 2002; Duden, 2005; MacMillan, 2007, etc.)

Although such a wide range of meanings, home, and foreign linguists attempt to determine the invariant meaning of interjections. Thus, for example, in interjections are defined as “a class of unchangeable words that serve to express indivisible emotional and emotionally volitional reactions to the surrounding reality.” A somewhat different approach to determining the meaning of interjections is found in Longman Grammar, the authors of which consider that the meaning of interjections lies in their pragmatic function (“We also comment briefly on their meaning – this is their pragmatic function” (Longman, 1999).

In modern research on the grammatical structure of languages and lexicographical sources the class of interjections is interpreted in a wide sense. We believe that the words included in the class of interjections should be of the anthropomorphic (anthropogenic) character, which is due to the definitions given above. For this reason, we consider it incorrect to include in the class of interjection words expressing sounds produced by animals or emerging from the contact of inanimate objects with different physical properties.

Thus, in the strict sense of the term, words and phrases expressing the emotional state of a person can be attributed to the core of interjections, while words and phrases expressing appeals, i.e., the will of the speaker refer to the periphery. Consequently, onomatopoeic words (onomatopoeica) do not refer to interjections but form an independent class of words, consisting of many groups depending on the physical nature of the objects associated with various sounds, as well as with their source.

4.4. Functional Potential of Interjections

When describing the functional potential of interjections, it seems appropriate to introduce the concept of “discourse-oriented value.” Let us demonstrate the discursive dependence of the functions of interjection *ax* by the example from “Master and Margarita” by M.A. Bulgakov (Bulgakov, 1983; Bulgakov, 1996, 2005, 2006) (in 4 languages: Russian, English, German and French) and “Virgin soil upturned” by M.A. Sholokhov (Cholokhov, 1937; Sholokhov, 1976; 1979; Scholochow, 1968) / (in 5 languages: English, Russian, German, French and Tatar).

M. Bulgakov's texts:

1. Expressing satisfaction with something:

Russian. – *Ах, как приятно* ужинать вот этак, при камельке, запросто, – дребезжал Корovieв – в тесном кругу...;

English “*Oh, how nice* it is to dine like this, at home,” tinkled Koroviev’s voice, just among friends...”;

German “*Ach, wie angenehm* ist es doch, so vor einem Kaminfeuer zu Abend zu speisen,” schwatzte Korowjew, “im engsten Freundeskreis...”;

French – *Ah! comme c’est agréable*, chevrotа Koroviev, de dîner comme ça, auprès d’un bon feu, et à la bonne franquette, en petit comité.

2. Expressing annoyance, regret:

Russian – *Ах, не напоминайте* мне, Азазелло! Я была глупа тогда;

English “*Oh, don’t remind me* of that, Azazello, I was so stupid then”;

German “*Ach, erinnern Sie mich nicht daran*, Asasello, damals war ich dumm”;

French *Ah! ne m’en parlez plus*, Azazello, j’étais bête, à ce moment-la.

3. Expressing surprise:

Russian *Ах, помилуйте*, – ответил Азазелло, – вас ли я слышу;

English “*Oh come*,” replied Azazello, “what did I hear you say?”;

German *Ach, ich bitte Sie*”, antwortete Asasello, “was muß ich da von Ihnen hören?”

French *He, de grace!* dit Azazello. Est-ce vous qui parlez ainsi ?

4. Expressing gloat, triumph of disclosure:

Russian *Ах, жадный старик* из Кириафа, – улыбаясь заметил прокуратор;

English “*Ah he must be greedy, that old man from Karioth*” said the Procurator with a smile;

German *Ach, dieser habgierige Greis* aus Kirjath!” bemerkte der Prokurator lächelnd; French *Ah ! le vieux grippe-sou!* dit en irant le procureur, etc.

As it can be seen from the examples, the use of interjection to express an emotional state or the attitude of the speaker to a person or to a situation is, as a rule, due to the corresponding lexical units within the micro text, i.e. a sentence, and also in the framework of a bigger context, cf. lexical units *приятно, не напоминайте, помилуйте, жадный старик*, etc.

Interjections with the word “god” in all languages are used, as a rule, in combination with prototypic (simple) interjections. The most frequent are the models “oh god,” “oh gods,” “oh my god.” Such combinations express surprise, anger, indignation, joy, admiration, etc.

When expressing fear, horror, unpleasant surprise, the word “god” can be used as a synonym to the word “devil”: French: *bon Dieu de bon Dieu!*, *dieu(x) de dieu(x) “damn it!”*; English: *Jesus Christ! “God!”*, “hell!”.

Names of evil spirits in the interjection function are quite frequent in the languages. The corresponding structures express, as a rule, annoyance, irritation, indignation, disgust, neglect, bewilderment, confusion, etc., cf. Russian: *Ах, черт!*, *Фу, ты черт!*, *Ну к черту!*, *Черт возьми!*, *К черту!*, *Черт знает что такое!*, *Черта с два!*, *Ну тебя к дьяволу!*, *Что за дьявол!*, *Сатана меня возьми!*, *Шайтан тебя возьми!*, etc.; English: *The devil take it!*, *Why the hell!*; German: *zum Teufel!*, *zum Teufel noch mal!*, *zum Teufel aber auch!*; cf. also: *alle Wetter!* “hell!”; French: *au diable!*, *ah!*, *diable!*, *sapristi*.

One of the controversial aspects of parts of the speech system is the question of the status of onomatopoeic words (Latin onomatopoeica, English onomatopoeia, onomatopoeic words, sound symbolism, German Onomatopöie, Schallnachahmung, Lautsymbolik, Schallwort, lautmalendes Wort, French onomatopée, etc.). Without going deep into the question of history of the theory of onomatopoeia, this article analyzes the structure of onomatopoeic words in a synchronous plan.

The class of onomatopoeic words can be studied from different points of view: in terms of their phonemic and morphological structure, their classification into groups depending on the physical properties of objects causing the occurrence of certain sound associations as a result of their contact, word-building potentials, and, finally, even their stylistic features.

In their structure, onomatopoeic words can be divided into the following groups.

1. Units consisting of one phoneme, often its lengthening (doubling or tripling): Russian: *ж-ж-ж* (the sound resembling the buzz of insects), *и* (the sound made by a person during physical or moral torment, as well as when crying), *у* (indicates howl, hum); Russian: *у, ууу* (indicates howl, buzz), English: *bbbb* (the sound of the engine).

2. Monosyllabic units having two-, three-, and more phonemic structures in which consonant sounds explicitly dominate: Russian: *бам, бац, бах, щелк, прыг, скок, чмок, плюх*, etc.; English: *boom, snap, splash, crunch, buzz, crackle, chintz, woof!* *woof!*; German: *bum, peng, plumps*; French: *boun, brr, crac, flep, splash, pan, bing, pouf*, etc.

3. Two-component onomatopoeic words are to some extent characteristic of many Indo-European languages: Russian: *зав-зав, ку-ку, кря-кря, пиф-паф, кап-кап, кар-кар, мяу-мяу*, etc.; English: *cow-cow, tick-tack, bow-bow, wuff-wuff, coo-coo, drip-drop, choo-choo “tu-tu”* (train movement sound), *click-clack*, etc.; French: *glou-glou* (the sound when swallowing a liquid), *ronron, flicflac* “slap-slap, clap-clap, cap-cap”, *teuf-teuf* “car puffing”, *frou-frou* “rustling, rustling (leaves, clothes)”, etc; German:

klingsklings / *klingsling* “ding-ding”, *klitsch-klatsch* “smack-smacking”, *tick-tack* (onomatopoeic image of the clock), etc.

The comparison of a number of languages shows that there is a certain asymmetry between languages in the sense that many onomatopoeic elements exist as independent units in some languages, while in others, their phonetic equivalents are presented in verbal and substantive bases, cf. Russian: *плюх, чик-чирик, кря-кря, ква-ква, у-ух, кар-кар, чмок*, etc. according to the data of (Wierzbicka, 1976), are interjections (in the Russian lexicographic tradition, all onomatopoeic words refer to interjections), and in English, German, and French such sound complexes are found in verbs that express onomatopoeic actions: English: *croak, quack-quack, plump, grunt*, etc.; German: *grunzen*, French: *grogner*, German: *krähen, krächzen*, French: *croasser*. A number of onomatopoeic units reveal phonetically similar correlates in some languages and their complete absence in others, cf. Russian: *за-за, за-за-за* and verbs in the English language *gagle, but*: German: *schnattern*, French: *cancaner* (about ducks) and *criailler* (about geese), onomatopoeic words in Russian: *дзень*, German: *klirr*, but in English this onomatopoeia is presented as a verb (to) *buzz* (about a bee), in Russian: *жужжать*, in German: *summen*, and in French: *vrombir* “buzz”.

Conclusion

Thus, a comparative analysis of onomatopoeic words shows that only a small part of them reveals similarities in different languages: Russian: *апчхи, динь-динь, динь-дон, динь-бом, кукареку, ку-ку, мяу-мяу, пиф-паф, тик-так, му-у*; English: *atishoo, atchoo, ding, ding, cock-a-doodle-doo, cuckoo, coo-cow, mew-mew, bang-bang, tick-tack, moo*; German: *hatschi hatschi, kling, klingsling, klingeling, kikeriki, kuckuck, miau, pif, paf, tick-tack, muh*; French: *atchoun, drelin, drelin; ding-dong, cocorico, coucou, miaou, pif-paf, tick-tack, meuh-meuh, meuch*.

Based on the analysis of theoretical literature and especially lexicographical sources, one can come to the conclusion that it is necessary to distinguish two independent groups of words in the vocabulary of language – interjections and onomatopoeic words, which does not exclude the possibility of the intersection of their separate subgroups.

If such synsemantic words, like prepositions and conjunctions, perform certain structural functions in the sentence, and particles are both text-oriented and performing certain pragmatic functions in the sentence, then the interjections can be considered as discourse-oriented pragmatic units. Interjections cannot be characterized by any categorical meanings and syntactic functions in a sentence. Often they are themselves equivalent to sentences in which there is no propositional semantics, i.e., events, but there is only an emotional reaction to an event, i.e. perlocution caused by an event, environmental factor is characteristic of interjection phrases. Onomatopoeic words form an isolated group of units that do not perform any communicative and pragmatic functions. They serve as the basis for the formation of verbs expressing certain sounds of animals and natural phenomena.

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Philosophical and societal elements of human upbringing

[Filozofické a spoločenské aspekty výchovy človeka]

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Abstract

The study is focused on analysis of topical issues of creating human personality. The author's base is on the theory of philosophy of education and in particular on its importance. The text gradually resolves the philosophy of man in relation to the nature and the society, the philosophy of education and the philosophy of pedagogy as educational science. The summary of meanings of the philosophy of education links the human being with nature and society and with socialization of man and his decent life. Formation of man's personality is connected with the education and training as part of culture, analysis of the conditions of existence of the contemporary world with the need of natural activities and responsibility of educators and those who are brought up. From the aspect of the educational philosophy, educational context is bound to global issues, which we can deduce the content and orientation of education and training within a national scale from. The study also addresses the need to analyze the position and importance of man in human life and in the world in meaning of his naturalness, offers the solution for the development of man and his place in the society based on his natural growth influenced by heredity, environment and education.

Key words: man, upbringing, education, character, humanity, naturalness, society, life, wisdom, values

Anotácia

Predkladaná štúdia sa zameriava na analýzu problematiky vytvárania ľudskej osobnosti zdôrazňovaním významu teórie vzdelávania. Autor poukazuje na priblíženie filozofie vzdelávania, ako aj na vymedzenie vzťahu človeka k spoločnosti a k prírode. Formovanie osobnosti človeka je spojené so vzdelávaním, ktoré možno považovať za súčasť kultúry, a preto je potrebná aj analýza podmienok existencie súčasnej spoločnosti. Z hľadiska filozofie vzdelávania sa vzdelávací kontext viaže na globálne problémy odzrkadľujúce sa aj v existujúcich výchovno-vzdelávacích koncepciách. Centrum pozornosti štúdie smeruje k analýze postavenia a významu človeka v ľudskom svete. Autor rovnako predkladá aj možnosti rozvoja človeka a jeho pozície v spoločnosti prostredníctvom charakterizovania prirodzeného rozvoja ľudskej osobnosti ovplyvňovanom hlavne dedičnosťou, prostredím a vzdelaním.

Ľúčové slová: človek, hodnoty, charakter, ľudskosť, múdrosť, prirodzenosť, spoločnosť, výchova, vzdelávanie, život

Filozofické a spoločenské aspekty výchovy človeka

Človek, uznávaný, ale často aj zanedbávaný subjekt spoločenského života, s ktorým sa, z úrovne vlastných alebo riadiacich štruktúr, počíta ako s vykonávateľom úloh alebo prostriedkom pre dosiahnutie určitých stanovených úloh. V dejinnom vývoji sa výrazne pozície človeka menili, čo bolo a je badateľné aj v procesoch výchovy a vzdelávania. Najskôr to boli prístupy fixácie, potom prispôbovanie, nasledovali postupy formovania a nakoniec, od cca polovice 20. storočia prístupy tvorby (Kudlacova 2009) so zdôrazňovaním schopností, možností, ale aj prirodzenej dynamiky každého človeka. Človeka, ktorý je charakterizovaný ako „subjekt historického procesu vývoja materiálnej a duchovnej kultúry na Zemi, biosociálna

bytosť (predstaviteľ druhu homo sapiens) geneticky súvisiaca s inými formami života, ktorá sa z nich vyčlenila vďaka schopnosti vyrobiť pracovné nástroje. Vyznačuje sa artikulovanou rečou, myslením a vedomím (Frolov 1986). Hodnotenie človeka v zmysle duchovnej bytosti znamená prejav schopnosti a rešpektovania myslenia a s ním spojeného hľadania lepších a prijateľnejších podmienok pre život, ktorý významne ovplyvňuje vzdelávanie a výchova. Je jednoznačné a objektívne tvrdenie, že vzdelávanie i výchova prispievajú k zdokonaľovaniu života človeka počas jeho dejinného vývoja. Toho života, ktorý je vo všeobecnej rovine definovaný ako „pretrvávajúce humanizovaných foriem existencie prírody a spoločnosti, ktoré ľudská civilizácia do súčasnosti dosiahla“ (Steindl 2000). Človek je v tomto zmysle subjektom, čiže ovplyvňovateľom dejín, ktorý zdôrazňuje nutnosť slobody, rozumu, potrebu učiť sa z minulosti v záujme rozvoja súčasnosti i perspektív budúcnosti. Prírodnosť človeka je prejavovaná ako túžba po budúcnosti, šťastí, mravnosti, tvorbe, mieri ale aj v zabúdaní historických skúseností. Preto ľudia, ako celok a človek ako jednotlivec, často strácajú zmysel pre realitu, uvedomovanie si slabosti človeka v záujme jeho životných cieľov, presadenia sa alebo mocenských ambícií. „V našom kultúrnom prostredí uvoľňovanie životných štýlov z pevnejšie stanovených pravidiel sprevádzajú procesy korešpondujúce so zameraním na úspech, pričom sa oslabuje dôraz na etické parametre. Spoločnosť sa stáva tolerantnejšia k ľuďom, ktorí si nevšímajú etické rozmery správania : lesť, podvod, mystifikácia a propagačná (seba) štylizácia, ktoré sú od nepamäti súčasťou obchodnej taktiky, sa stávajú prejavmi šikovnosti a primeraného prístupu k životu bez toho, aby sa na to negatívne reagovalo“ (Sulavikova, 2006). Celkové hodnotenie človeka skúma a rieši filozofická antropológia orientovaná na poznatky a súvislosti o človeku. Skúma nadväznosť obrazu človeka v určitom historickom období, období spoločenských systémov, ale aj vplyv výchovy a vzdelávania na dynamiku a orientáciu života. Filozofická antropológia skúma človeka (Kudlacova 2006) v celej jeho integrite, ale kladie aj otázky o pôvode človeka, zmysle a perspektívach jeho existencie. a. J. Peregrin (2008) sa zamýšľa nad prejavmi človeka a v tejto nadväznosti konštatuje, že v dielach filozofov je možné nájsť celý rad faktov o človeku, ktorými sú „vedomie, myseľ, rozum, jazyk, kultúra, umenie, náboženstvo... Podstatné je, či sa niečím z toho človek od iných tvorov odlišuje kvalitatívne, alebo či ide len o rozdiely kvantitatívne. Ak povieme napríklad, že človek je rozumný živočích znamená to, že ho jeho rozum robí so všetkými ostatnými tvormi nejak nesúmeriteľným, alebo len to, že je z hľadiska inteligencie na jednej strane spektra, na ktorého druhom konci sú možné prvky“. Je možné konštatovať, že „človek je súhrne biologický organizmus na najvyššom stupni prirodzeného vývoja živej hmoty na Zemi, najvyššie organizovaná forma života disponujúca schopnosťou sebareflexie a určovaná psychosociálnymi faktormi evolúcie, subjekt historického utvárania spoločenských vzťahov, ktorý je nadaný rozumom, vedomím, rečou, plne socializovaná bytosť schopná vyrábať a užívať nástroje k pretváraniu svojich životných podmienok, tvorca hodnôt, seba samého i svojho spoločenského bytia, dejín a kultúry podieľajúcej sa na všetkých ekologických i medziľudských interakciách“ (Malá československá encyklopédia, 1984). Na druhej strane je nutné prijímať aj iné názory na vnímanie človeka, v zmysle orientácie a úloh globálnej výchovy, medzi ktorými sa uvádza aj potreba uvedomovania si skutočnosti, že neexistuje len jeden názor na svet, a že je potrebné rešpektovať a uznávať aj iné názory na život a svet. Aj v tomto zmysle sa prejavuje prírodnosť človeka v záujme hľadania metód a prostriedkov poznania, vzdelávania, ktoré vedú k výraznejšej humanizácii a demokratizácii života a spoločnosti. J. Ch.Korec (2007) uvažuje, v súvislostiach s človekom, že „nemôžeme preto prírodovedcky nijako negovať transcendentný charakter človeka. Skutočnosť, že človek prevyšuje prírodu a biológiu a že na rozdiel od všetkých ostatných živých bytostí má schopnosť myslieť, projektovať, voliť si a rozhodovať sa i zaujímať

postoje, ktoré nie sú viazané nijakou biologickou nevyhnutnosťou, to všetko sa prejavuje v osobnom vedomí človeka, v jeho slobode, v jeho myslení, v mravnom zmýšľaní, vo vedomí zodpovednosti za rozhodnutia a činy, v náboženských postojoch, v umení, atď.“

Sú to prejavy hodnôt, záujmov a potrieb, ktoré sú prirodzene spojené s kvalitou života, socializáciou, rodinou, vlastnými túžbami o sebarealizáciu i objektívne uznanie, či docenenie ako prejav životných snáh a cieľov. Už samotný obraz človeka sa stáva výrazným vedeckým faktorom a záujmom, lebo človek, ako jedinec i súčasť spoločenského kolektívu, prináša do života konkrétne hodnoty, ktoré sú výsledkom citov, prežívania, skúseností, tvorivosti, aktivity, individuálnosti i kolektívnosti. Každý človek má preto svoje miesto a význam v spoločenskom živote, lebo vlastnými aktivitami, viac alebo menej ovplyvňuje, spoločenský život civilizácií alebo národov. V tomto by mal byť základ pre presadzovanie rovnosti a rešpektu medzi ľuďmi „lebo zásadná jednota ľudstva v mäťúcej mnohosti vonkajších prejavov má dnes veľký význam. Berie totiž pôdu pod nohami každému rasizmu, predsudkom o domnele biologických, t.j. nezmeniteľných rasách, rozdielne hodnotených. Práve preto je tak dôležité pochopiť, že mnohopočetné štiepenie ľudstva je v skutočnosti výsledkom komplikovaného historického procesu v temnom dávnoveku, o ktorom vieme tak málo“ (Geiss 2005, 32).

Pri hľadaní objektívneho a reálneho prístupu k výchove a vzdelávaniu, je potrebné vychádzať z uceleného poznania podstaty človeka, jeho vývoja, biologickej a spoločenskej podstaty i hodnotenia v individuálnej i kolektívnej podstate. Zároveň nachádzať možnosti, ale zlepšiť aj medziľudské vzťahy snáď aj uvažovaním nad potrebou obsahového naplnenia známeho výroku nositeľa Nobelovej ceny za mier M. L. Kinga, ktorý konštatoval, že „naučili sme sa lietať ako vtáky v povetrí, naučili sme sa plávať ako ryby v mori, ale nenaučili sme sa žiť ako ľudia s ľuďmi“. Skutočnosť, ktorá, na základe poznania človeka, podnecuje ďalšie úvahy o procesoch výchovy a vzdelávania, ktoré v najvšeobecnejších súvislostiach rieši filozofia výchovy. Významami filozofie výchovy, sú fakty, že filozofia výchovy obsahuje filozofiu človeka, obsahuje filozofiu procesov výchovy človeka a zároveň aj filozofiu pedagogiky ako vedeckej teórie a disciplíny (Zelina 2004).

Z aspektu výchovy, ako jedného z faktorov formovania osobnosti človeka, v nadväznosti na prostredie a dedičnosť, je nutné rešpektovať jeho potreby, schopnosti i perspektívy, o ktorých M. Čič (2001) konštatoval, že „rámec a všeobecne prijateľný program budúcnosti ľudstva, založenej na uznaní človeka ako najvyššej hodnoty predpokladá taký praktický a ekonomický systém, ktorý poskytne priestor na slobodu každému občanovi limitovaný len zásadou, že sloboda jedného je dovtedy mravná a zákonná, ak neobmedzuje práva a slobodu druhého“. Slobodu chápeme ako priestor pre voľné vyjadrovanie názorov, stanovísk, presvedčenia alebo konania spojeného so zodpovednosťou a dôstojnosťou. Dôstojnosť je vnímaná ako najvyššia hodnota, ktorú nemožno zameniť ani politicky, ani ekonomicky, lebo je prejavom vôle a životnej spokojnosti každého človeka bez obmedzujúceho vplyvu iného. V týchto podmienkach a súvislostiach sa formuje osobnosť, ktorá znamená „istú jednotu vnútorných predpokladov a vonkajších vplyvov utváranú psychickou realitou človeka“ (Kovac 2002).

Osobnosť sa prejavovala a prejavuje v súvislosti s celkovým konaním i rozhodovaním každého jednotlivca, pričom má výrazný vplyv a podiel výchova, v procese ktorej sa utvárajú vzťahy a postoje viazané predovšetkým na charakter ako vlastnosť, ktorou sa prejavujú vzťahy jednotlivca k iným ľuďom, práci i sebe samému. Práve výchova prispieva k výraznej socializácii každého jednotlivca v súlade s jeho predpokladmi a aktivitou, k čomu W. Brezinka (1996, 48) uvádza, že „zmysel každej výchovy je v tom, aby sme vychovávanému pomohli získať osobnostné vlastnosti, ktoré ho uschnopia na samostatný a sociálne zodpovedný

život“. Samostatný a sociálne zodpovedný život je viazaný na poznávanie reality prostredia a jeho spájania s ideálmi životnej cesty jednotlivca spojenej s podstatnými hodnotami života vyjadrujúcimi prirodzený záujem o život človeka. Týmto záujmami človeka je zdravie, práca, rovnosť, spolupráca, spoločenské podmienky, kultúra, uznanie a ďalšie oblasti viazané na šťastie človeka. Realnosť výchovy bola a je predovšetkým viazaná na skutočnú osobnosť človeka vnímajúceho a hodnotiaceho realitu a podľa tohto vnímania i hodnotenia sa aj správať v súlade so životnou skutočnosťou a predstavami. Uvedenú líniu zachytáva definícia výchovy, ktorú J. Pelikán (2007) predstavuje „ako predovšetkým využívanie a vytváranie životných situácií, v ktorých prichádzajú vychovávaní priamo z logiky situácie k určitým záverom, ktoré nie sú len prevzaté, ale upevnené zážitkom“. A výchova i vzdelávanie zážitkom začína vtedy, ak je vytváraný bezprostredný kontakt a spojenie so svetom, ale aj so sebou samotným v prejavoch správania či interpretácie javov. Kontakt s realitou zvyšoval a zvyšuje záujem o existujúce hodnoty, zvedavosť, hľadanie, myslenie či porovnávanie. Aby v tomto zmysle bola výchova životná a nie ideálna, je potrebná kvalitná realizácia vzdelávania, ktoré je vedomostným základom pre proces výchovy. Vzdelávanie a vzdelanie, proces a výsledok, predstavujú súhrn poznatkov a vedomostí o prírode, spoločnosti a človeku v spojení s konkrétnymi pracovnými i spoločenskými schopnosťami, zručnosťami a pohľadom zodpovedajúcim kultúre danej epochy. S osvojením systému vedomostí a schopností chápe vzdelaný človek vzťahy medzi poznatkami, získava schopnosti používať svoje poznanie pri riešení nových úloh a schopnosti ďalšieho sebavzdelávania. Vzdelanie je zároveň aj hrádzou proti zneužívaniu, ovládnutiu a vykorisťovaniu človeka človekom v zmysle utvárania jeho kultúrnej identity. „Kultúrnu identitu môžeme definovať ako súhrn postojov, návykov, tradícií, hodnôt, interpretácií a sebainterpretácií, spôsobov myslenia, čítania a konania (vzorcov správania), ktoré charakterizujú istú komunitu“ (Visnovsky, 2007).

Vzdelanosť je prirodzenou hodnotou a potrebou každého človeka v záujme jeho slobody a dôstojnosti, lebo negramotným ľuďom je znižovaná ich sloboda, dôstojnosť, ľudskánosť, ale predovšetkým podmienky demokracie a humanizmu. Vzdelávanie a jeho výsledok, všeobecné a odborné vzdelanie, znamená aj osvojovanie si estetických i morálnych hodnôt, vytváranie určitého postoja k svetu, spoločnosti i sebe samému. Cez vzdelávanie a vzdelanie prichádzajú ľudia k múdrosti, ktorá znamená integrovanú jednotu rozumu a charakteru (Ruisel 2005). Preto je, podľa J. Skalkovej (2007), v súlade s potrebami človeka i dynamickej spoločnosti „je nutné ciele vzdelania stále znovu analyzovať a objasňovať a v meniacom sa spoločenskom vývoji a hodnotiť ich v určitých spoločenských podmienkach“.

Vzdelanie významne aktivizuje nielen výchovné pôsobenie i sebavýchovu, lebo výchova bez poznatkov, vedomostí a nepoznania súvislostí sa stáva dogmatickou líniou s nízkou úrovňou presvedčovania. Ale vzdelanie môže byť hrádzou aj ideológií, ktorej zámerom nie je realitu poznávať, ale ju predovšetkým ovládať. Lebo, ako uvádza N. Pelcová (2010) „premena sveta a poriadku ľudských hodnôt a obrovská spoločenská mobilita otvorili a spochybnili pevné a nemenné paradigmy. Cieľ výchovy nie je v pokračovaní a prevzatí tradície, ale v dosiahnutí niečoho nového, vyššieho. Cestou k cieľu je spoločenský pokrok a individuálny úspech“. To niečo nové a spoločenský pokrok a individuálny úspech je dynamika samostatnej osobnosti s nezávislým myslením, či konaním, ale so zodpovednosťou za realizované aktivity, získanie pozície na základe vlastných schopností a úsilia a nezávislosti od ideologického a politického smerovania spoločnosti v zmysle významu vzdelania. Prirodzenou túžbou a snahou človeka je práve sloboda a nezávislosť viazaná jednak na proces vzdelávania a s využitím vzdelania aj v procese výchovy (Sirotová, 2018). Nie je možné, v zmysle podstaty človeka, aby bol postavený do pozície len objektu pôsobenia, ale aj ako aktívny subjekt s prejavom vlastnej vôle, aktivity, činov,

komunikácie či rozhodovania. Pri vnímaní človeka ako subjektu nie je preto možné aby bol použitý len ako prostriedok k dosiahnutiu iného cieľa práve tak ako príroda nemôže byť chápaná len ako surovínový zdroj (Pelcova, 2010). Človek musí byť teda, prostredníctvom výchovy a vzdelávania, kultivovanou osobnosťou, ktorú B. Kosová (2013) so snahou „usilovať“ o výchovu autentickej, nekonformnej osobnosti, ktorá si je vedomá svojich možností, schopností aj svojich ideálov, ale aj potrieb iných a sveta, ktorá je schopná slobodne, ale pritom zodpovedne a mravne riadiť vlastný život, ktorá je zaujatá osobnými plánmi a zároveň angažovaná pre zlepšenie života spoločnosti.“ Človek chce byť slobodný, tvoriaci hodnoty s príslušným dôstojným ocenením s vidinou šťastia svojho najbližšieho prostredia (rodiny, kolegov, rovesníkov) a príroda musí byť chápaná ako základ života na Zemi, o ktorú sa treba starať, len zásahy človeka do nej už znemožňujú jej samoreguláciu a regeneráciu. Vzdelanie v týchto súvislostiach znamená prístup k všetkému ľudskému poznaniu, vyššiu pracovnú výkonnosť, lepšiu ochranu životného prostredia, výraznejšiu ochranu zdravia, výraznejšiu spoločenskú angažovanosť, spoločenskú a politickú stabilitu, výraznejšiu kultúrny život a komunikáciu (Our Creative diversity, 1995). Ale aj výraznejšiu potrebu starostlivosti o dôstojnosť človeka a ľudí ako celku. Príkladom môžu byť zamestnanci, ktorí síce pracujú, ale výplatu nedostanú a nikoho netrápi ich ďalší osud. Potom je potrebné uvažovať nad spoločenskou spravodlivosťou politického i ekonomického systému, ktorý má slúžiť všetkým. Zabezpečenie perspektívy Zeme i človeka, v súlade s jeho spoločenskými potrebami, ale aj potrebami ochrany prírody je potrebné, prostredníctvom výchovy, eliminovať dopad ôsmich smrteľných hriechov človeka. K. Lorenz (1990) ich predstavuje nasledovne:

1. Preľudnenie Zeme a tým rast nezájmu o osudy iných ľudí.
2. Devastácia prostredia, neschopnosť regenerácie prírody, umieranie biocenóz.
3. Uponáhľanosť doby s dôsledkom podlamovania zdravia súčasného človeka.
4. Vyhasnutie citov s dôsledkom miznutia citových vzťahov k ľuďom, zvieratám i veciam.
5. Genetický úpadok, ktorý sa prejavuje normami nárokov, získavanie bez zvýšenej námahy, strácaním zmyslu pre zodpovednosť.
6. Rozchod s tradíciou prejavujúci sa vo vzťahoch detí a rodičov.
7. Rastúca poddajnosť voči doktrínam prejavujúca sa v strate autentičnosti, neovládani voči názorovej jednote, či uniforme.
8. Dezintegrácia osobnosti človeka a strata jeho individuality pri hrozbe jadrovej katastrofy.

Z hľadiska budúcnosti človeka, jeho rozvoja i odstraňovania uvedených nedostatkov je nutné zdôrazňovať silu a dynamiku výchovy a vzdelávania, ktoré ale nie sú všemocné. lebo predstavené nedostatky je nutné riešiť v súlade s celkovým chápaním človeka, ktorý je v podstate dobrý a uvedenú danosť je potrebné rozvíjať. Prejavuje sa potreba analýzy príčin negatívnych javov súčasného života i hľadania metód ich odstránenia. Je to životný štýl, nekontrolovaná globalizácia, nedostatok informácií o živote civilizácií, krízových prejavoch, nepochopenie podstaty prírody z hľadiska budúcnosti života, či nedostatočné vnímanie človeka v celom systéme svetových hodnôt a orientácie. Ukazuje sa nutnosť porovnávaní, získavania podnetov z jednej civilizácie pre druhú a tým sa vyhýbať stretu civilizácií, porovnávať ekonomický rozvoj, globalizačné tendencie, ale aj jednoznačnú pozíciu vychovávaných v týchto procesoch poznávania. Porovnávaní na základe otázky, či má vychovávateľ právo vnucovať vychovávanému svoje pozície a názory, pri poznaní nutnosti autentickej či samostatnosti každého človeka, pričom je nutné potláčať, prípadne odstraňovať konformnosť, lebo „konformný spôsob života sa

považuje za výsledok neslobody človeka prejavovať sa autenticky, pričom sloboda znamená autonómne sa v živote rozhodovať a pristupovať tvorivo ku svojim vzťahom k prostrediu“ (Sulavikova, 2006)

B. Kosová (2008, 22) uvádza, že ak je filozofia sústavou kritického uvažovania o otázkach poznávania a konania, potom „filozofia edukácie je odhaľovanie, vysvetľovanie a zdôvodňovanie zmyslu edukácie, nastoľuje základné otázky jej povahy a predpokladov, jej chápania a hodnotenia, usiluje sa o zachytenie jej podstaty, teda čo je edukácia a aké sú jej štruktúrne súvislosti“. Metodologické otázky výchovy sú spojené s objektivitou a primeranosťou vplyvania na vychovávaného z hľadiska autoritatívneho prístupu, liberálneho prístupu alebo demokratického prístupu. Je to výsledok celkového poňatia cieľa výchovy, ale aj prototypu osobnosti, ktorá má mať samostatné a zodpovedné konanie. Pri hodnotení primeraných foriem, metód a prostriedkov výchovy je nutné viazať sa aj na perspektívnu osobnosť vychovávaného a uvedomovanie si faktu troch prototypov osobnosti (Kovac 2002), ktorými sú rudimentárna (jednoduchá) osobnosť, osobnosť konformná (prispôsobujúca) a osobnosť kultivovaná (samostatná a dôstojná). V súlade v nadväznosťou vzdelávania a výchovy existuje axióma, že vzdelávanie a výchovu nie jej možné oddeliť, lebo aj počas vyučovania sa vychováva a počas výchovného pôsobenia sa aj vzdeláva (Pelcova, 2010). Najdynamickejším a najvhodnejším prístupom k vychovávanému je demokratická výchova viazaná na podstatu, zvedavosť, schopnosť i záujem vychovávaného, lebo „podstata človeka sa nachádza mimo všetkého, čo nazývame životom, je v človeku tým najpôvodnejším a prispôsobuje ho k tomu, aby transcendentálnosť seba samého, svoj život i celý život“ (Scheller 1968, 66). Týmto sa učí myslieť, rozhodovať, konať, uvedomovať si význam vlastnej osobnosti, k čomu je potrebná aj skúsenosť vychovávateľa, učiteľa, rodiča, ktorá musí obmedzovať liberálny prístup potvrdil aj pred stovkami rokov výrok J. A. Komenského, ktorý konštatoval, že svetlo poznania je najmärdrejšia zbraň, ktorou sa dá čeliť nevedomosti a z nej prameniacemu zlu. Tomu zlu, ktoré je chápané ako „ úmyselné správanie, ktorého cieľom je ublížiť, zneužiť, ponížiť, zbaviť ľudskosti alebo zničiť ostatných nevinných ľudí alebo za pomoci úradnej moci či systémových prostriedkov nabaďať ostatných k takýmto činom alebo im ich umožniť. Znamená to, že zlo je vedieť aj o iných možnostiach správania sa, ale správať sa zle.“ (Zimbardo, in. Sedová, 2011).

Historické skúsenosti dokázali, že človek sa nekultivuje len vzdelávaním, ale že je potrebná aj výchova ako organická súčasť pedagogického myslenia a konania. O výchove, ako skutočnej súčasti pedagogiky prvýkrát vedecky uvažoval Herbart už v roku 1806, keď bolo vydané jeho významné dielo Všeobecná pedagogika odvodená od cieľa výchovy. Pravda je aj skutočnosť, že o výchove, aj keď ešte necielene, pri uvažovaní nad neuhmi človeka písali už napr. E. Rotterdamský v Chvále bláznovstva alebo J. A. Komenský v diele Všeobecná rozprava o náprave ľudských vecí. Analýzou historických prameňov by sa našlo určite viac autorov, ktorí ale výchovu spájali predovšetkým so vzdelávaním, a vyučovaním na základe potrieb spoločnosti. N. Pelcová (2010) súhlasí s hodnotením výchovy ako „potrebe spoločnosti, v ktorej sa vychovávaný prispôbuje požiadavkám spoločnosti napodobňovaním vzorov dospelých sa pripravuje na svoju sociálnu, pracovnú i ľudskú pozíciu“. Pri príprave na vlastnú sociálnu, pracovnú i ľudskú pozíciu ale vychovávaný potrebuje poznať objektívny obraz spoločnosti, jej základy, organizáciu, právne či politické normy, príčiny pozitívnych alebo negatívnych javov sveta, čo mu poskytuje vzdelávanie. Od vychovávaného sa vyžaduje, ako od budúceho zodpovedného občana, rozhlád, odvaha, angažovanosť, dynamická komunikácia a vlastná zodpovednosť. Prostredníctvom týchto vlastností sa môže snažiť tvoriť podnety ako existujúcu skutočnosť meniť k lepšiemu, kvalitnejšiemu, novšiemu, utvárať cestu k ľudskosti. Proces výchovy musí byť teda viazaný na uvažovanie,

prežívanie, každodenný život a realitu osobnosti pri poznaní jej slabostí či predností tak, aby sa vychovávaný cítil byť a bol prirodzeným subjektom, aktívnym jednotlivcom a predovšetkým slobodným a dôstojným človekom uvedomujúcim si mieru zodpovednosti voči sebe i ostatným. Zodpovednosti, ktorá je vnímaná ako „výsledok integrácie všetkých psychických funkcií osobnosti: subjektívneho vnímania okolitého sveta, zhodnotenie vlastných životných dispozícií, emocionálneho vzťahu k povinnosti, vôľa“ (Muzdybajev 1983, 135). Ale „zodpovednosť je aj to, čo pripadá výhradne mne a čo ľudsky nemôžem odmietnuť“ (Tomasovicova, 2006).

Riešenie problémov správania i rozhodovania, prijímanie hodnôt i prístupy ku kvalite života znamenajú ucelenosť a kvalitu vzdelania v orientácii na komplexné poznanie, lebo „povrchnosť a nezaujatnosť premenili povahu poznania a vzdelania. Vzdelanie v nivelizovanej dobe stratilo zacielenie k celku, stratilo túžbu porozumieť tomu jednému, celku, tomu najdôležitejšiemu, teda zmyslu poznania, zabudlo sa na súvislosť pravého poznania a činu, na poznanie, ktoré zaväzuje“ (Pelcova 2010). Potrebnú ucelenosť poznania jednoznačne vyžaduje prepojenosť prírody, spoločnosti i človeka ako nevyhnutnej línie smerujúcej ku komplexnému zabezpečeniu života a jeho univerzálnosti. Ukazuje sa potreba významnejšieho prepájania vied, k čomu N. R. Sidorov (2007) konštatuje, že „súčasná veda je univerzálna v tom zmysle, že orientujúc sa na všestranný výskum skutočnosti predstavuje súhrn množstva čiastkových vied, každá sa zaoberá svojim predmetom, metódami, kategoriálnym aparátom. A potom každá z nich stanovuje perspektívu videnia sveta, ale ani jedna nezachytáva svet ako taký, každá zachytáva jednu stránku skutočnosti, ale nie skutočnosť ako celok“.

Pri tomto rozpore sa ako veľmi dôležitá ukazuje otázka pedagogiky ako vedy o výchove a vzdelávaní, čo predstavuje tretí význam filozofie výchovy. Pedagogika prešla a prechádza dynamickým vývojom s rastom jej významu, lebo rieši utváranie najcennejšieho subjektu a hodnoty každej spoločnosti a to osobnosti človeka. Vlastnými metódami skúma efektívne a vhodné postupy pri výchovnej a vzdelávacej práci s človekom od útleho veku po dospelosť, ale aj počas nej. Pedagogika analyzuje vhodnosť i zložitosť poznania a poznatkov z aspektu komplexnosti vedomostí, ale aj ich praktického uplatnenia. Paralelne so vzdelávaním je nutné realizovať aj výchovu ako dôležitý činiteľ utvárania osobnosti. Meniace sa podmienky v škole, obci, spoločnosti, rozdielne psychické i fyzické predpoklady vychovávaných, uznávané a presadzované hodnoty, spoločenská morálka a iné faktory poukazujú na zložitosť pedagogického skúmania, lebo pri práci, výchovnej i vzdelávacej práci, neplatia trvalo platné axiómy. V pedagogike by sa mali stretávať rozličné vedecké prístupy a tak objektivizovať a sumarizovať poznanie a potrebné správanie i konanie, lebo v súčasnosti je hlavným objednávateľom výchovy a vzdelávania spoločnosť. Tá spoločnosť, ktorej smerovanie, kvalitu, rozvoj a pozície v nej budú ovplyvňovať, po niekoľkých rokoch, práve žiaci a študenti základných, stredných i vysokých škôl. Preto pedagogika akcentuje spoločenskú normatívnosť a v tomto zmysle sa často mylne hodnotí ako nevedecká, užitá disciplína .

Ale spochybňovanie pedagogiky ako vedy je prejavom spochybňovania možností utvárania osobnosti človeka, možností jeho kultúrovania a zdokonaľovania v smere ľudskosti, lebo R. Palouš (1991) vkladá nádej do výchovy, a pedagogiky vôbec, slovami, že „výchova je nová nádej, že sa ľudstvo obráti k svojim povinnostiam, k pravej ľudskej poctivosti“. Pedagogika je súčasťou dejinného vývoja človeka, lebo ľudská prirodzenosť obsahuje jednak prírodné danosti a možnosti človeka i jeho spoločenské predpoklady a súvislosti. Znamená to fakt, že pokrok je viazaný na výchovu a vzdelávanie ako základné kategórie pedagogiky a súčasť kultúry. V tomto zmysle „ľudská osoba môže dosiahnuť plnosť pravej ľudskosti jedine pomocou kultúry, t.j. kultivovaním prirodzených bohatstiev a hodnôt (Sirotová-Michvocíková, 2016). Pod pojmom kultúra sa rozumie všetko to, čím človek cibrí a rozvíja soje mnohoraké duševné a telesné vlohy, čím sa usiluje poznávaním

a prácou podrobiť si sám svet, čím robí ľudskejším spoločenský život tak v rodine a ako aj v celom občianskom spoločenstve zdokonaľovaním mravov a ustanovizní. A napokon, čím v priebehu vekov svojimi dielami prejavuje, vyjadruje a uchováva veľké duchovné zážitky a snahy, aby mohli slúžiť mnohým, ba celému ľudskému pokoleniu“ (Balák, 2006). Pedagogika je veda so stáročným vývojom, od obdobia starovekých štátov po súčasnosť. Podstatná systemizácia pedagogiky, ako vedy, bola realizovaná v 17. storočí prácami učiteľa národov J. A. Komenského, pokračovala aktivitami J. F. Herbart a prácami ďalších učencov, ktorí dokázali, že sústredenie pozornosti na človeka je vkladom do budúcnosti jednotlivcov, národov i ľudstva vôbec. Ved' v súčasnosti je jednoznačné historické poznanie, že krajiny, ktoré investovali do výchovy a vzdelávania výnimočne vynikli a vynikajú v kultúrnom, ekonomickom a morálnom rozvoji s vplyvom na kvalitu života. V postupnom historickom vývoji bol rozpracovaný predmet, metódy, teória, i obsah pedagogiky, boli definované odborné pedagogické pojmy, boli objasnené úlohy národného, ale aj globálneho vzdelávania a výchovy. Vzdelávanie a výchova prispievajú ku kultúre života každého človeka, k zblížovaniu ľudí, objektívnemu vnímaniu sveta, spájaniu v rozdielnostiach a budúcnosti.

Poznanie je vhodné ako základ pre definovanie pedagogiky, ktorú M. Zelina (2004) uvádza slovami, že „pedagogika, možno povedať v celom svete, je skôr vedou a poslaním o ľudskosti, humanite a sociálnej spravodlivosti vo svete“. Dosiachnutie týchto noriem v medziľudských vzťahoch je viazané skutočne na poznanie človeka, jeho vzdelávanie i výchovu v zmysle najlepších všetkých hodnôt. Poskytovaním vzdelávania, poznáním faktov o prírode, spoločnosti i človeku, poskytovaním vzoru, príkladov i správnu komunikáciou, ktorými sú utvárané životné postoje a vzťahy viazané predovšetkým na myslenie. Myslenie a vlastné zážitky umožňujú vychovávaným chápať svet pri ich prirodzenej hravosti, zvedavosti, predstavivosti, dôverčivosti i kritickosti. Znaky, ktoré je potrebné odborne usmerňovať v procese výchovy a vzdelávania nielen v škole, ale aj v rodine, širšom alebo užšom spoločenskom prostredí, čo bez vedeckého poznania nie je možné (Pushkarev, Pushkareva, 2018). Z aspektu teoretického i praktického významu pedagogiky je nutné prijať názor, že je „v odbornom význame veda a výskum zaoberajúci sa vzdelávaním a výchovou v najrozličnejších sférach života spoločnosti. Nie je teda viazaná len na vzdelávanie v školských inštitúciách a na populáciu detí a mládeže. V zahraničí sa vo význame pedagogiky často používa termín pedagogická veda (educational science, Erziehungswissenschaft)“ (Prucha, Walterova, Mares 2003). Celospoločenský význam pedagogiky zdôrazňuje aj Terminologický a výkladový slovník Organizácia a manažment školstva (Obdržalek, Horvathova a kol. 2004) konštatovaním, že pedagogika je „veda o výchove a vzdelávaní nielen v škole, ale aj v najrôznejších oblastiach života spoločnosti. Skúma podstatu a zákonitosti výchovy a vzdelávania ako spoločenského javu a formovania procesu vytvárania osobnosti človeka, jeho schopností a vlastností. Objasňuje ciele, obsah, podmienky, metódy a prostriedky výchovy a na základe zovšeobecnených empirických skúseností a poznaných zákonitostí stanovuje pedagogické zásady a prístupy pre výchovnú a vzdelávaciu činnosť“.

Pedagogika zasahuje do rozvoja, vzťahov i správania všetkých ľudí. Je procesuálne i obsahovo orientovaná na najvýraznejšiu bytosť sveta i života vôbec, na človeka a jej úlohou, ako vedy o človeku, je riešiť a nachádzať vhodné a účinné formy, metódy a prostriedky utvárania osobnosti človeka. Využívať pritom musí aj poznanie dedičných predpokladov a poznanie vplyvu prostredia a orientáciu na rozvoj záujmu o školu, vzdelávanie i vzdelanie, slušné správanie, lebo „bez vyučovania je výchova prázdna, môže sa stať moralizovaním a často sklzáva do emotívnej rétoriky“ (Pelcova 2010), čo je v rozpore s prirodzenosťou človeka.

A čo je prirodzenosť človeka? Prirodzenosť človeka je prejav životných aktivít a každodennej činnosti. Znamená reálnu túžbu človeka po prijímaní života so všetkými jeho súvislosťami, túžbu po poznaní, šťastí, blízkosti iného, blízkeho alebo cudzieho človeka, snahu uspokojiť vlastné životné potreby i poznanie seba samého.

K prirodzenosti človeka patrí aj túžba po vlastnej dôstojnosti ako nezaameniteľnej životnej hodnoty, ktorá môže byť zabezpečená len v podmienkach humanity, demokracie a rešpektovania ľudských práv. K nim sa ako prirodzená túžba človeka priraduje aj mier, pravda a spravodlivosť ako predpoklady šťastného a obsažného života na základe zdravia, ale aj túžba po ovládaní iných ľudí, moc, ziskuchtivosť, či egoizmus. Žiadna z týchto prirodzených hodnôt nie je nemenná a je potrebné sa o ňu snažiť alebo ju eliminovať s primeraným pôsobením, ktoré môže aktivizovať práve vzdelávanie a výchova, lebo človek túži predovšetkým poznávať a byť uznávaný a poznaný. To je identita, ktorá „predpokladá vzájomné ľudské spolužitie a konfrontáciu s inými“ (Tomasovicova, 2006). A v záujme tejto túžby je ochotný aj riskovať, obetovať sa vo výskume, v práci, myslení i konaní. Bez tohto záujmu, zvedavosti i úcty voči ľudstvu by neboli objavy a činy Marie Curie - Sklodowskej, Nielsa Bohra, J. A. Komenského, Fridricha Herbarta, Davida Livingstona, Jurija Gagarina, Neil Amstronga a radu ďalších známych, menej známych alebo celkom neznámych ľudí, ktorí aspoň časťou vlastnej práce prispeli ku kvalite života a budúcnosti jedného celku nazývaného ľudstvo. Ľudstva, ktoré je vnímané ako ľudské bytie ako skupina, alebo kvalita, podmienka alebo fakt bytia ľudskosti (Webster's, 1984).

Aj v tomto zmysle platí, že „základnou axiómou každej pedagogiky by mala byť veľká zásada, že nepravosti sa nikdy nedajú odstrániť púhym negatívnym bojom proti nim, zákazmi, výčitkami, či rozhorčením, lebo tie skôr pomáhajú k ich prehĺbeniu, než by ich prekonávali, ale ich odstraňovať len nepriamo prebúdzaním novej lásky a odvahy ku cnosti a všetkým kladným hodnotám“ (Scheller 2003). V tomto zmysle je nutné nachádzať poučenie nielen v minulosti, ale aj v súčasnosti, aby bola zabezpečená budúcnosť človeka a ľudstva s prirodzeným právom života ako najväčšej hodnoty sveta a zachovávaním, či upevňovaním zdravia ako najvýznamnejšej hodnoty každého človeka. V záujme budúcnosti sa vyžaduje dynamické myslenie, spojenie poznania s pravdou, rovnosťou a právom, umením, etiketou, estetikou, spoločenským životom, či telesnou, náboženskou alebo pracovnou výchovou. Podstatná je aj potreba rozvoja zručností a komunikácie pri poznávaní jednoty a rozdielnosti ľudí v súlade s prírodnými i spoločenskými podmienkami. Všetky predstavy a ciele budú dosiahnuté vtedy, ak skutočným cieľom a subjektom spoločenského života bude človek s naplnením jeho prirodzeného záujmu a potreby – rešpektu a úcty voči nemu samotnému. Lebo „pre človeka ako druh je totiž charakteristická taká regulácia, ktorá je výsledkom trojakého tvarovania – biologického, spoločensko-kultúrneho a kognitívno-vôľového. Ľudskú reguláciu konania a maslenia preto treba skúmať vo vzťahu k danej kultúre, k všeobecnej neurobiológii, ako aj k psychologickým štruktúram samotného jedinca“ (Plichtová, 2004).

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Stylistic devices in English legal concepts and their interpretation into Russian: metaphor in the focus

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Abstract

The article explores the language representation of specialized legal knowledge in English and problems of its interpretation by means of the Russian language. The relevance of the problem under study is due to the modern tasks of society with respect to conceptualization and interpretation of knowledge in various areas within a multilingual context. At the present stage of information processing, various pragmastylistic means are actively used for verbalization and structuring of legal knowledge. In this regard, the article aims at studying the process and tools for interpreting legal concepts that are formed with the use of metaphorical components. The study integrates theoretical approaches (linguistic-cognitive, pragmatic, socio-cultural), methods of empirical analysis of linguistic-cognitive structures of knowledge production, and processing. The paper highlights the trends in the use of metaphors as an integral tool for representing legal English concepts. The article identifies the main types of metaphorical components that are used in the process of creating legal concepts, defines the tools and stages of their interpretation. Further, preliminary study is conducted with regard to challenges that translators and lawyers might face when providing interpretation of legal English concepts by means of the Russian Language. The materials of the article are of practical value for the training of lawyers who implement professional activities in bilingual environment and for translators who engage in legal translation.

Key words: language, linguistics, cognitive studies, frame modelling, specialized concepts, cross-language interpretation

Introduction

English operates as *lingua franca* in many fields of social activities. Law is no exception, being one of the fundamental forms of social consciousness and has a system of linguistic signs for the verbal presentation of cognitive activity outcomes in the corresponding specialized field. Therefore, Filmor's opinion seems to be logical with regard to statement that the legal language is of interest to specialists in the field of communication as an independent system (Filmor, 2006). Within the above context English legal concepts need adequate interpretation from the societal angle. This becomes even more important for cross-language communication in humanitarian contests, which require urgent and adequate interpretation (Atabekova, Belenkova, Shoustikova, 2018).

Academic studies traditionally note that the language functional and stylistic specifics in domain-specific scientific communication are revealed through lexical units (scientific concepts verbalized through terminological systems), semantic-syntactic organization of specialized texts, and their genre varieties. The terminology of the 21st century is known to have established a solid tradition of analyzing terminological systems related to a specific area of science, production, etc. However, the post-industrial information society needs constant improvement of the knowledge processing, refinement of the ways of its conceptualization, and verbalization in the process of multilingual communication (Wagner, Sin, Cheng, 2016).

Within the above context, the theory of specialized concept as the cognitive-linguistic phenomenon that regulates specialized knowledge structuring (Atabekova, 2008) seems to be productive as it integrates the vision of cognitive processing of the objective reality data and its linguistics materialization through terms.

Currently, Academia considers the terminological nomination not only as a process of specialized concept identification but also as a process of cognition and presentation of its results (Faber, Reimerink, 2019).

In the above, subjective and objective understanding of reality are combined. The term is considered as a sign of a specialized concept that acts as a tool of cognition in the cognitive process, and that of fixation and transfer of scientific knowledge. Linguists insistently emphasize that it is necessary to move from the traditional standardization and definition of concepts to the study of terminological units in the text (Ahmad, 1993; Collet, 2004), in the context of communication (Pearson, 1998), within the corpus of legal terms (Pérez, 2016).

Moreover, the interdisciplinary approaches are on the research methodology agenda. Scholars promote a sociocognitive approach (Cabrè, 2018; Temmerman, 2016), a linguocultural / sociocultural approach to the study of terminological systems (Corbeil, 1999; Diki-Kidiri, 2000; Humbley, 2018).

Specialists draw attention to the fact that a term is a unit of understanding and not just the linguistic equivalent of a concept. Many authors emphasize that the prototype theory by Helen Roche (Rosch, 1978) plays a significant role in interpreting units of specialized knowledge. Scholars underline that it is crucial to take into account the role of metaphorical categorization in the process of verbalization of knowledge, the objective fact of which contradicts the idea of a unique correspondence of sign and meaning in the process of formation and development of terms (Zawada, Swanepoel, 1994).

That is why researchers stress the need to study metaphor as a universal mechanism for verbalization of the cognitive practice of professional community members and draw attention to the fact that the ontology of human life is the most productive sphere of metaphorical understanding of special knowledge.

This aspect is even more important when the domain-specific academic communication takes place, and specific concepts of academic discourse or that of practitioners interaction are subject to actualization within cross-cultural and cross-language interaction.

Although, it should be stated that the study of metaphoric examples in various genres of legal discourse has been on the research agenda for a long time (Boldt, 2015; Castaño, Laso Martín, Verdager, 2017; Philippopoulos, Mihalopoulos, 2016). Nonetheless, the interpretation of conceptual legal knowledge through the use of metaphors has not become subject to study so far.

The above determines the present research timeliness and its scientific value.

The relevance of this study is determined by the general trends of the modern research paradigm, its interest in the problems of the interaction of language thought and culture in the course of interpreting specialized concepts of domain-specific knowledge.

The research novelty stems from the implementation of cognitive interpretative, linguistic, and cultural approaches to the analysis of metaphorization in the process of conceptualization, the verbal presentation of professionally oriented information, and its interpretation by means of another language in the field of communication on law issues.

The research hypothesis assumes that an adequate interpretation of the specialized legal concepts by means of another language requires an analysis of the pragmatic stylistic characteristics of the language units, ensuring their verbal presentation, and the interpretation procedure includes frame modeling of a special concept and verbalization of its constituent elements by means of another language.

The research subject is the metaphorization of English legal concepts and their interpretation by means of the Russian language.

The object of analysis is the cross-language interpretation procedure with regard to legal English concepts and their verbalization in Russian.

The goal of this study is to analyze the process and identify means for interpretation into Russian of legal English concepts, created on the basis of metaphors.

This goal is achieved by solving the following tasks:

– define theoretical approaches to the study of the process of interpreting legal knowledge in the context of intercultural professionally-oriented communication, mediated by a metaphorical perception and verbalization of reality;

– explore the trends in the use of metaphors as an integral tool for representing legal English concepts;

– identify the tools and stages of the process of frame modeling of a legal English concept with the correlations of another language in the conditions of an interlanguage interpretation of specialized concepts created through the use of metaphor;

– conduct a preliminary study of challenges that translators and lawyers might face when providing interpretation of legal English concepts by means of the Russian Language.

Literature Review

The modern paradigm of humanitarian knowledge is characterized by a pronounced ethno / sociocultural emphasis. Culture determines the mentality of society as a whole. According to anthropologists, its differential features are concepts, relations, values, rules (Ferraro, 1995; Samovar, Porter, 1995).

In the last two decades, subcultures that are formed on a professional or corporate basis have drawn an increasing interest of researchers.

A professional subculture is understood as a complex of concepts, traditions, stereotypes of behavior, genres of institutional discourse, symbolism, and attributes that have been developed in the respective professional environment (Hofstede, 1991). In this context, legal culture is seen as one of the subcultures of society that correlates with the corresponding form of public consciousness. Law is interpreted as a factor in the socio-normative sphere of national culture (Hibbitts, 1996). Accordingly, subcultures of a particular society form a layer of special knowledge, ideas about traditions typical for them, and norms of behavior.

That is why the process of working with legal texts in a foreign language often requires the interpretation of a foreign language concept, the search for a functional analog (which is not always equivalent), the use of such translation techniques as description and commentary (Garzone, 1999; Sarcevic, 1989).

Therefore, to study the procedures of legal concepts cross-language interpretation, a cognitive approach is important.

Throughout the 20th and beginning of the 21st centuries, linguists use various terms to refer to these structures: schemes (Bartlett, 1932), scenarios (Shank, Abelson, 1977), frames (Green, 1974; Minsky, 1975), models / structures (van Dijk, 1985).

Since the concept is multidimensional, the frame, script, script, having a clearer structure, can be used to model the concept for its further interpretation in another language (Atabekova, 2016).

A-frame structures diverse information. In this regard, it is critical to bear in mind that the mental vocabulary is represented by objective connotations, pragmatic components that form (in addition to the existing encyclopedic and linguistic) complex knowledge (Troschina, 1995).

In the context of the growing differentiation and stratification of the branches of specialized professional interaction between members of society, it is natural to consider issues related to the pragmatic features of language tools in the verbal presentation of special knowledge.

Moreover, studies of English legal discourse suggest that pragmastylistic figurative meanings are an integral component in the semantics of cognitive-information models that are verbally represented by legal terms (Tiersma, 1999). This situation seems logical.

The ability to produce figurative meanings is the oldest cognitive operation of human consciousness, an integral part of the ontology of cognitive processes.

Metaphor and metonymy are considered in linguistics as two basic models of human experience structuring (Lakoff, Johnson, 2008). The metaphor is studied from various angles. It is the subject of study of various sciences. For the purposes of this study, it is important that in semantic research a metaphor is considered as one of the means of secondary nomination by using the word in figurative meaning. This approach is the basis for studies of the essence and potential of metaphor from the standpoint of cognitive linguistics.

In addition, for an interlanguage interpretation, it is necessary to take into account that in the aspect of the theory and practice of translation, dead (perceived as a direct naming) metaphors, cliché metaphors, standard metaphors, only metaphors that appear in the language and original author's metaphors (dead, cliché, standard) are considered, adapted, original metaphors (Newmark, 2000).

The above-mentioned data confirms the importance of research on metaphor as a tool for specialized knowledge representation and its interpretation.

Methodology

The study was carried out within the framework of the qualitative paradigm. The analysis integrated theoretical analysis and empirical studies.

The investigation of the literature on the theme under study aimed at building the research theoretical background. The empirical analysis strived to explore the procedure of the legal concept frame modeling by means of another language.

The empirical study moved from the analysis of the linguistic form of the English legal concept to the analysis of its meaning. Further, the identification of the constituent semantic elements of the corresponding legal concept took place. Next, search for their equivalents in the Russian language was implemented, and finally, the verbal representation of the English legal concept by means of the Russian language was explored.

Materials for empirical analysis were taken from academic textbooks on various branches of law, designed for non-native English speakers.

The materials included more than 2,000 language units with stylistic devices that verbalized special concepts in various branches of Anglo-Saxon law.

These units were structured into legal concepts corpus. It was subject to empirical studies aimed to identify metaphorical tools for legal knowledge conceptualization. It should be noted that metaphors that have fixed equivalents across languages were outside the research material scope. Such language units have a set equivalent in the bilingual dictionary, though they might be rendered into the Russian language not only through the calque (for instance, the *laws says/закон гласит*), but also through the reformulation (*to be caught red-handed / быть пойманным с поличным, на месте преступления*), or semantic modulation (*the body of the court/состав суда*).

The research focused on the metaphoric conceptualization of legal realities that mostly (but not always) might be subject to the explanation in monolingual encyclopedias and reference books.

In the course of study, we did not limit the selection of language material to anyone's legal branch and aimed to trace some general trends in the interpretation of English legal concepts by means of the Russian language.

The study also used data from legal encyclopedias, monolingual and bilingual dictionaries of the British and American versions of the Legal English language, as well as phraseological dictionaries and reference books.

The research used a set of techniques. First, general scientific methods were used: a descriptive method, including observation techniques and generalizations of the analyzed material, induction, and deduction.

Next, a number of methods were applied in the search for interpretation tools, including methods of structural linguistics (component, opposite and distributive), cognitive and procedural linguistics (conceptual frame analysis), cultural and contextual analysis.

An experiment on the interpretation of English-language legal concepts by means of the Russian language also took place with the participation of two focus groups.

Based on empirical analysis, a list of 100 legal English concepts that are not included in standard bilingual English-Russian legal dictionaries was proposed for interpretation into Russian to members of two focus groups. The first one included 20 professional translators with more than 5 years of experience, but without specialization in legal translation. The second group included 20 lawyers who mastered English at B2 level.

Focus group members were invited to interpret the above concepts using the Russian language, with the possible use of dictionaries and encyclopedias, and then provide answers to the open-ended questionnaire with regard to challenges they faced in the course of cross-language interpretation.

The questions were the following:

- Did you face any challenges in the course of cross-language interpretation of Legal English concepts? Yes/No
- What challenges did you face?
- What were the possible reasons for the mentioned challenges?

Results and Discussion

The results of the analysis indicate that over 30% of linguistic resources in the design of legal concepts used stylistic devices. Within the indicated volume, the maximum value belongs to metaphor and metonymy, followed by evaluative epithets and anthroponymic concepts. See figure 1.

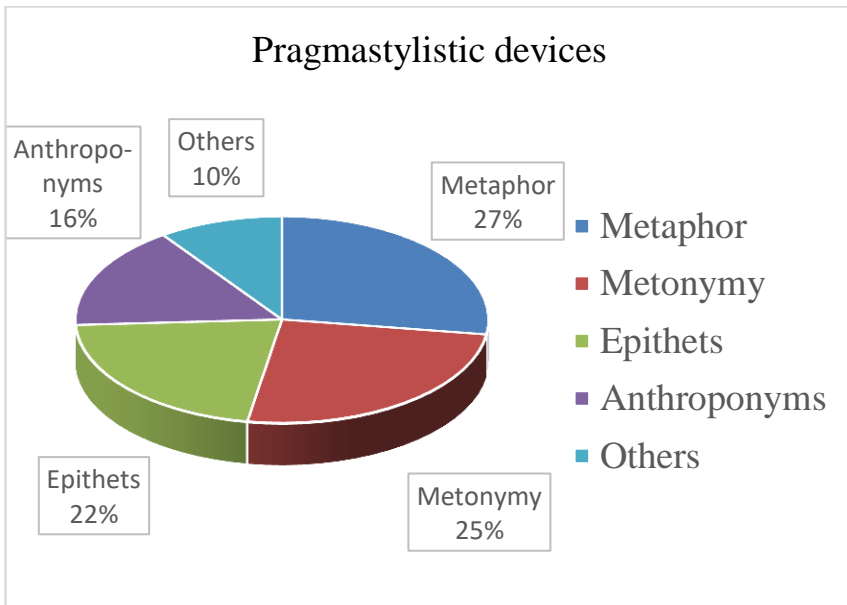


Figure 1. Pragmastylistic devices in Legal English concepts (Authors' data)

As the data shows, various types of metaphor perform the maximum load. Among the metaphor domain, there were identified anthropomorphisms, zoonyms (animalisms), color metaphors with a metonymic component inclusion. Let us consider examples and findings.

Anthropomorphisms in the verbal representation of legal concepts.

In the process of communication, inanimate subjects, living creatures, and fictional entities that are different from humans in nature have long been credited with the physical and mental qualities of humans. Such objects were endowed with the ability to experience various feelings and carry out meaningful human actions. This phenomenon is a metaphorical transfer qualified as anthropomorphism that includes the use of somatisms (words naming the human body), terms of family relations, etc.

The results of our study indicate that anthropomorphism as a way of language nomination is used in the verbalization of special concepts in the field of law.

The study of legal texts suggests that in this variety of professional discourse, the paradigm of designing special concepts is created by stable combinations with the somatic components (*head, back, body, , foot, etc.*) and family relations (*father of the bar, ship's husband*) which actualize their figurative meanings, for example: *back-to-back agreement, arm of court, etc.*

The experiment to assess the degree of adequacy of the interpretation of foreign concepts showed that non-native speakers understand the essence of a foreign language concept (82% of informants) due to their legal domain professional knowledge. However, may experience difficulties with the selection of semantically adequate linguistic units be regularly used in the context of a "native" professional culture (38%), which is explained by the lack of direct bilingual metaphors within foreign and domestic legal cultures, and legal languages, respectively.

In this situation, the frame modeling of the structure of a foreign language concept seems efficient. The process includes the frame constituent slots identification, their respective language units' analysis, search for semantic equivalents by means of

another language, selection of another language forms to adapt the legal concept interpretation to the system of the target language.

The slots identification can be seen below in the course of the cross-language interpretation into Russian of the English legal concept *head-note*.

Figure 2. Slots in the frame of concept "head-note" (Authors' data compiled from monolingual English sources)

Head-note

- summary of
- a particular point of law
- brief document
- added to the text of
- court decision
- to aid readers
- in interpreting the highlights of an opinion.
- appear at the beginning of the published opinion.

The identification of these slots allows interpreting the English concept using the Russian language: *краткое изложение основных вопросов по решенному делу перед полным изложением последнего в сборнике судебных решений*.

Anthropomorphism was the dominant principle of reality cognition in the early stages of civilization development. Experts attribute this fact to the fact that the anthropomorphic components represent the most accessible and studied object of observation from the first days of the individual's existence, to navigate in space, to evaluate phenomena of reality is "more convenient" for a person in relation to his/her body, terms of family relations, etc. (Johnson, 1998).

Somatisms are one of the oldest layers of the vocabulary of any language. Specialists note that they are able to form a complex system of figurative meanings and have increased productivity in the field of education of phraseological units (Zubillaga, Sanz, Uribarri, 2015).

As for the present research findings, it can be noted that in the verbal representation of legal concepts, the phenomenon of anthropomorphism operates regularly. In terms of parts of speech, names (nouns and adjectives) are widely used.

As a general trend, anthropomorphism in the process of legal concepts verbalization increases the emphasis on the peculiarities of the legal situation, on the belonging to a certain corporate community, or on exclusion from it.

The process of including anthropomorphic metaphors in the characterization of a person's socio-professional status cannot be clearly systematized, which can cause cognitive dissonance and an erroneous interpretation of the foreign concept.

Zoonyms in the verbal representation of legal concepts

Animalist components reflect the characteristics of a person's cognitive activity in relation to extralinguistic reality. Therefore, researchers consider the phenomenon of zoometaphor (Bukovčan, 2016).

The results of our analysis suggest that in the process of language nomination of legal concepts, the most common are language units that convey specific personality and social-role characteristics of the subject in an assessing way.

Moreover, our research materials dominate those terms, in which the features of animals more often acquire negative semes (67%) when transferred to humans, indicating negative personality characteristics in connection with professional activities, which are reinforced by the use of zoonyms as a metaphor. However, as in the case of somatisms and kinship metaphors, in the process of interpreting, the metaphor is neutralized by accepting the description of all significant slots in the frame structure of the English-language concept.

Figure 3. Slots in the frame of concept “loan shark” (Authors’ data compiled from monolingual English sources)

Loan shark

- a person
- financed and supported
- by
- an organized crime network
- lends money
- at exorbitant interest rates

The interpretation into Russian can be as follows:

Loan shark – человек, дающий в долг под очень высокие проценты.

Animalisms can also be used to characterize legal procedure specificity.

Let’s consider a combination *leapfrog procedure*.

Figure 4. Slots in the frame of concept “leapfrog procedure” (Authors’ data compiled from monolingual English sources)

Leapfrog Procedure

- UK Law
- Appeals
- taken from the High Court direct to the House of Lords
- (ss12-15 Administration of Justice Act 1969).
- conditions which must be satisfied before such a direct appeal can be taken are that:

(a) the trial judge has granted a certificate of satisfaction,
(b) the House of Lords has given leave to appeal.

(c) a trial judge can only grant a certificate if all the parties consent and the case involves a point of law of general public importance which is either concerned wholly or mainly with the construction of a statute or of a statutory instrument, or is one where the trial judge is bound by a previous decision of the Court of Appeal or the House of Lords. The granting of a certificate by the trial judge is discretionary. No appeal is possible against the granting or refusal of a certificate.

The following slots can be used for interpretation of this concept: slots denoting the national framework of the procedure (UK Law), actors of the situation (High Court, the House of Lords), operational variables (conditions a, b, c), scenario presentation of the procedure (taken from the High Court direct to the House of Lords).

The identification of the above slots and search for equivalents in Russian leads to the following interpretation of the legal English concept:

The Leapfrog Procedure – по английскому общему праву, процедура подачи апелляции непосредственно в палату Лордов, минуя Апелляционный Суд, при соблюдении ряда условий...

The present results confirm through the new empirical materials and a new domain – specific knowledge that zoonyms can perform various functions in communication, characterizing anthropocentric aspects (qualities of a person’s character, his actions, state, realizing an invective function (Hawhee, 2017).

In the legal communication zoonyms can evaluate professional qualification, belonging to some legal professional activities, legal procedure, legal situation from the angle of law and order.

Color names in legal concepts: integrating metaphor and metonymy

The results of our analysis indicate that in the course of knowledge processing in the legal sphere and the verbal presentation of its results, color names play a serious role.

It should be noted that the laws of verbalization of color perceptions have long been subject to studies within various fields of science. At the end of the 1960s, B. Berlin and P Kay (Berlin, Kay, 1969) considered basic universal color names that were used by representatives of different linguistic cultures and identified universal colors

used in the processes of perception and cognition by speakers different languages (red, yellow, green, blue, brown, pink, orange, black, white, gray and magenta).

The processes of cognitive processing of reality through colors remain in the focus of linguistic-cognitive analysis for a considerable period of time (Heider, 1972; Casson, Gardner, 1992; Hardin, Maffi, 1997; Thierry et al., 2009). The results of our analysis indicate that the conceptualization of the realities related to knowledge and communication in the legal sphere uses basic universal colors.

It should be noted that English-language professional communication in the field related to the discussion of legal and legislative aspects selectively refers to color. The most commonly used colors are blue, black, yellow, red, white, gray, green.

Blue and green colors realize mostly positive (permissive) components. Let's consider a number of examples, see Figures 5 and 6.

Figure 5. Slots in the frame of concept "Blue sky law" (Authors' data compiled from monolingual English sources)

Blue sky law (Am.E.)

- An American law term
- that refers to
- government controls,
- through statutes,
- of the sale of securities
- to the public.

The search for Russian equivalents of these slots results in a number of language units that will be arranged in the following utterance: *Закон, регулирующий выпуск и разрешающий продажу акций и ценных бумаг.*

Figure 6. Slots in the frame of concept "green card"

Green card (Br.E.)

- The Green Card
- or International Motor Insurance Certificate
- is equivalent
- to the national motor insurance certificates
- of all of the countries a motorist visits.

The search for Russian equivalents of these slots results in a number of language units that will be arranged in the following interpretation:

Страховой полис «Зеленая карта» является обязательным полисом страхования гражданской ответственности владельцев транспортных средств, на территории стран - участниц данной системы.

It is interesting to mention that the black color can bear both positive and negative assessments. Two examples show two opposing situations.

Black color is often a marker of negative phenomena, including the linguistic representation of legal concepts. A similar example and its interpretation by means of the Russian language follows, see Figure 7:

Figure 7. Slots in the frame of concept "black list" (Authors' data compiled from monolingual English sources)

Black list

- a list of people or things
- that are regarded as
- untrustworthy
- and should be excluded or avoided.

As a contextual option in administrative-legal communication, one can come across the following interpretation: *black list – (черный список) список несостоятельных должников.*

The following example shows the positive potential of the black color name in the legal concept verbal representation, see Figure 8.

Figure 8. Slots in the frame of concept “Black Letter Law” (Authors’ data compiled from monolingual English sources)

Black Letter Law (Am.E)

- the basic standard elements or principles of law,
- which are generally known
- and free from doubt or dispute.
- the basic principles of law
- that are accepted by a majority of judges in most states.
- well-established case law.

The search for Russian equivalents of these slots leads to the language units that will be organized in the following explanation:

Закон “черной буквы” (относится к основным стандартным элементам или принципам права, которые общеизвестны и не подлежат сомнениям или спорам). Он описывает основные принципы права, которые принимаются большинством судей в большинстве штатов. В американской правовой системе это также означает хорошо устоявшееся прецедентное право.

And the possible footnote might include the following commentary:

Название связано с традицией составления книг по праву и цитирование правовых прецедентов в виде «черного» шрифта, эта традиция сохранялась еще долго после перехода на римский и курсивный текст для других печатных работ.

The analysis allows for the following summary.

The metaphors of kinship, somatisms, animalisms, constructions, including color identification, function in legal discourse as professionally marked precedent texts, are keywords of national legal culture.

The findings allow us to say that concepts with metaphorical units reinforce the pragmatics of legal discourse, reveal a linguocultural component in domain-specific field of knowledge, and represent the cognitive-linguistics level of the person who performs cross-language interpretation. The present empirical research based on the new material confirms that it is critical to take it into account when dealing with figurative components in cross-language mediation in administrative-legal settings (Atabekova, Shousikova, 2018).

The use of metaphors in the legal English concepts is objectively possible due to a number of reasons, namely the following:

- in connection with the metonymic and metaphorical transference as ways of mastering extra-linguistic reality;
- in connection with the traditions of perception of extra-linguistic reality within the respective society;
- in connection with the actualization of the pragmatic component of the term meaning, which provides the axiological orientation of the respective professional community.

Verbalization of professional culture concepts with metaphorical elements reflects specific traditions of a particular corporate community, the social (professional) status of the subject, indicates a legal evaluation of actions from the legal point of view. Interpretation of legal concepts, including color names, animalisms, in some cases may include calques, followed by commentary or explanation. The noted trends in the use of metaphorical components in the verbal representation of legal English concepts should be taken into account in the process of their interpretation by means of another language.

The empirical analysis showed that the interpretation of the concepts neutralizes the metaphorical component in the frame structure. The most important meaningful slots

turn to be those that characterize the subject situation, its actors, the direction of their interaction, the operational variables indicating their national, professional, social characteristics are relevant. That is why, in the process of interpreting legal English concepts, which include metaphorical units, they are neutralized by a detailed description of the concept in accordance with the slots that organize its frame.

Survey of translators and lawyers

As it was mentioned earlier, a list of 100 legal English concepts that are not included in standard bilingual English-Russian legal dictionaries was proposed for interpretation into Russian to members of two focus groups that included professional translators and lawyers, respectively.

As far as the interpretation procedure was concerned, lawyers made 10 % of syntactical mistakes with no factual errors. Translators were less successful as, on average, 9% of interpretation samples contained factual errors.

The analysis of errors has revealed that the causes of errors in the understanding and use by foreigners of terminological combinations in which the metaphoric phenomenon is included are due to the perception of the corresponding units not as a holistic, stable formation, but as a free phrase.

Regarding the questionnaire, the following data were obtained.

All the translators mentioned challenges related to the sense of the legal English concept that was often unclear and vague, even when the explanation was found in the reference source.

The reason for this situation they viewed in the lack of procedural and material legal knowledge. They also mentioned the difficulties with the selection of the right language words in Russian. They explained this problem was due to the synonymy and polysemy as language universals. Meanwhile, legal interpretation strives to precise and context-specific definition.

As for lawyers, they did not mention challenges related to the sense of legal English concepts as their professional background helped them. However, the legal practitioners noted as challenging the lack of information on the specific national legal culture affiliation of the legal concepts under study. Moreover, lawyers also referred to the specifics of Russian language syntax as compared to the English syntax. The differences led to challenges in interpretation regarding the coordination of the sentences, phrases, parts of the complex syntactical structures.

A survey of informants confirms that specialists working in an intercultural legal environment should have the skills of conceptual, component (semantic) analysis, frame modeling of the content of special foreign language concepts (Atabekova, 2011) that might include metaphoric components.

The specified stages of identifying the slots of such a special concept frame, and the tools for their interpretation by means of another language, contribute to improving the quality of interlanguage legal interpretation, due to the detailed processing of information components (Atabekova, Gorbatenko, 2017).

Conclusion

The study confirmed the research hypothesis and revealed that assumes that an adequate interpretation of the specialized legal concepts by means of another language requires an analysis of the pragmatic stylistic characteristics of the language units. The analysis also proved the relevance of frame modeling of a legal concept for quality interpretation.

A-frame as a prototypical structure seems to be the optimal starting point for the interpretation of a legal concept represented in a foreign language. In this process, one can distinguish a number of stages of its modeling by means of another semiotic language system. At the stage of perceiving a foreign-language concept, its content is identified, frame slots are singled out, correspondences are found between the

knowledge components structured into the frame of the interpreted concept, and the conceptual apparatus of the interpreter.

At the interpretation stage, the frame of the interpreted concept is mentally created within the framework of a semiotic foreign system. Prototypical correspondences of knowledge are singled out, based on this, slots are determined that are correlated with each other in the frame structure of foreign and interpreted concepts. Based on the correspondence of the slots, a frame is structured, the framework of which limits the circle or set of verbal and non-verbal elements necessary for the subject to interpret knowledge by means of another (native) language. The allocation of frame slots is determined by the context. Therefore, it seems possible to talk about the dynamic nature of the resulting frame interpretation. At the final stage, the linguistic presentation of the results of the individual's cognitive and interpretative practice on the linguistic design of the created frame takes into account the semantic-syntactic features of the linguistic form, which forms the corresponding foreign concept in the "native" professional culture. Therefore, a comparative cross-language analysis of frame slots is effective for searching conceptual equivalents, since it allows the specialist to clearly structure the information contained in the text, determine the data verbalizing conceptual reality and the information gap zones.

The results of the analysis indicate that frame modeling of the concept structure allows specialists to identify pragmatic resources of its linguistic form in relation to its functioning in a special branch of knowledge. In our opinion, the results of the analysis are important for intercultural communication. It is necessary to systematize the knowledge of legal specialists about possible metaphorical ways of reflecting legal concept constituent units in the cross-language knowledge processing and conceptualization.

Skills of interpreting legal concepts across languages are components of not only the communicative foreign language competence itself. These skills contribute to the development of systemic and specific professional competencies.

The results of the analysis can be used to further study of the means and methods of verbal representation and processing specialized knowledge in the field of information theory and in interdisciplinary research of scientific communication. The data obtained can be included in courses of language for specific purposes, theory, and practice of legal translation, practical courses on the style of English.

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Implicit linguopragmatic strategies of speech behavior of English-speaking prosecutors

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Abstract

The article is devoted to investigating of linguopragmatic aspect of speech behavior of English-speaking prosecutors. A speech genre of the prosecution speech allocates different stylistic types of prosecutor's behavior. In the speeches by the English-speaking prosecutors before a trial by jury at the beginning of the XXI century the signs of the publicistic style are revealed. Speech signals of the addresser's speech behavior in English are distinguished. Different implicit linguopragmatic strategies are described. The frequency of the planes' actualization is counted. The study allows forming and interpreting the addressers' speech portraits, diagnosing features of speech behavior of English-speaking prosecutors. Stereotyped verbal behavior of the prosecutors is examined with the help of pragmalinguistic and comparative analysis, considering the period (the beginning of the XXI century), addressee (trial by the jury), and national and cultural specificity of the addresser (English-speaking public prosecutors).

Key words: pragmalinguistics, implicit linguopragmatic strategies, speech behavior, English-speaking prosecutors

Introduction

The peculiarity of the public prosecutors' speech behavior refers to two styles of a literary language, publicistic and official, and to other styles of a literary language: the scientific and colloquial. However, the features of these styles are unevenly distributed in the speeches of the public prosecutors: the signs of the publicistic style dominate in the prosecution speeches by the English-speaking prosecutors before a trial by jury at the beginning of the XXI century (Zyubina, 2011, p.13). Human speech can reveal many interesting things about a person. Data obtained through the pragmalinguistic experiment proves this position, coinciding with the characteristics of the public prosecutors, based on the memoirs of their contemporaries and on the results of psycho-diagnostic methods. Most of the representatives of the professional group of public prosecutors (Sutherland, 2002) have such individual personal qualities as initiative, self-confidence, concentration on the objective side of things, and the ability to cooperate and to communicate with people. A trend of prosecutors' speech behavior to express overconfidence and a pronounced pessimistic attitude towards life is considered. The actualization of all individual personal qualities is a consequence of the specific nature of public prosecutor's professional duties (Zheltukhina, Zyubina, 2018).

Many researchers (Adcock, 1964; Bagdassarian, 2004; Berman, 1963; Boeva-Omelechko et al., 2018; Brinker, 1997; Chunakhova, 2006; Enikeev, 1996; Foss, Hakes, 1978; Goffman, 1971; Gorlo, 2004; Gumperz, 1982; Hjelle, Ziegler, 1997; Ivakina, 1995; Leech, 1983; Leontiev, 1982; Leontiev, 1984; Levinson, 1983; Mackenzie, 1979; Matveeva, 1993; Mkrtchyan, 2004; Nuzhnova, 2003; Parker, 1999; Rowe, 1989; Thomas, 1995; Trope, Liberman, Waksłak, 2007; Van Dijk, 1981; Weigand, 2018; Zheltukhina et al., 2016; Zyubina, 2001; Zyubina, 2005; Zyubina, 2018; Zyubina, Tishchenko, 2018, etc.) created the theory and methodology of the pragmalinguistic and psycholinguistic analysis.

From the standpoint of pragmalinguistics we describe predicativity and modality as common features of any statement expressed by any sentence. A unit of pragmalinguistic study is minor syntactic groups – MSG, which in terms of linguopragmatics is a syntactical actualisation of a speech act in a text, according to the model of a speech act, which is represented in the following scheme: the addresser – the message – the addressee (Matveeva, Nuzhnova, Tonchenko, 2001, pp. 190-197). An MSG is a basic unit of study in the pragmalinguistic experiment.

The hypothesis of our research (Matveeva, 1993; Zheltukhina, Zyubina, 2018) is disclosed in the following: if in a text there are emotive- and conative-oriented speech signals of speech behavior of the addresser, it is possible to note them, to identify, to single out, to count and to present them in tables considered, to make a pragmalinguistic speech portrait of the addresser. A speech portrait has the power of making a diagnosis: an interpretation of speech portrait elements allows an opportunity to correlate them with some individual features of the addresser (Matveeva, 1993).

The aim of the article is to analyze the implicit linguopragmatic strategies of speech behavior of English-speaking prosecutors at the beginning of the XXI century.

The objectives of the article are to count the frequency of the planes' actualization, to form and interpret the addressers' speech portraits, to diagnose individual features of speech behavior of English-speaking prosecutors.

Our research material composes texts of speeches of English-speaking prosecutors.

Methodology

In the article, the following methods are used: descriptive, psycholinguistic, linguopragmatic, lexical and grammatical, functional and stylistic, interpretative, qualitative and quantitative analyses.

The main method is a pragmalinguistic analysis based on modified content analysis (method of analyzing various grammatical categories that actualize implicit grammatical meanings and are markers of speech behavior of a text addresser) (see the research about the Russian-speaking prosecutors: Zheltukhina, Zyubina, 2018).

We prepare the list of speech signals of addresser's speech behavior in English, select texts-speeches for the prosecution, collect texts for the analysis (divide them into MSG), prepare table matrices in order to fill them with marks denoting the presence of a definite speech signal and make the analysis: look for the speech signals in the text and mark them in the table, count the frequency of the planes' actualisation, interpret the addressers' speech portraits, diagnose their individual features.

The model of stereotyped verbal behavior of the prosecutors is examined with the help of pragmalinguistic and comparative analysis, considering the period (the beginning of the XXI century), addressee (trial by the jury), and national and cultural specificity of the addresser (English-speaking public prosecutors).

Results and Discussion

The requirements for the linguistic analysis of prosecutors' individual personal qualities in implicit pragmalinguistics and description of the English-speaking prosecutors' speech behavior at the beginning of the XXI century are considered.

1. Requirements for the linguistic analysis of prosecutors' individual personal qualities in Implicit Pragmalinguistics (Zyubina, 2005; Zyubina, 2011; Zyubina et al., 2017; Zheltukhina, Zyubina, 2018). Speech signals correspond to each implicit speech strategy. The following are examples of such speech signals.

1.1. The implicit speech strategy "Participation/Nonparticipation of members of communication in a speech event" is actualized in one of the three speech planes: of personal participation, of social participation, and of objective participation.

1.1.1. The plane of personal participation means the participation of only an addresser or its addressee in a speech event, and it is underlined that it must be only one person. This plane in English requires the following speech signals: exclusive personal pronouns (1), indirect forms of exclusive personal pronouns and respective possessive pronouns (2), nouns in a function of exclusive personal pronouns (3), and addressees (4):

(1) ... as **I** said before ... (Reid, 2002)

(2) If this has ever happened to **you** ... (Whyllie, 2002)

(3) ... that **the jury** are in the best position (Andrade, 2002)

(4) **Ladies and gentlemen!** (Kingston, 2017)

In the above examples (1-4), the authors actualize participation in a speech event as either an addresser or an addressee of communication.

The speech signals of the plane of personal participation are also forms of a verb in the passive voice with local and temporal determinations of the type "here" and "now". Moreover, in an MSG, a participant is not expressed, but one of the participants of a definite speech event is implied, so it is clear who this person is:

(5) **All the circumstances are shown** in this speech (Kingston, 2017).

Imperative exclusive forms of verbs are also the markers of the plane of personal participation.

(6) **Think of that with care** ... (Dennis, 2002)

Here a prosecutor directly addresses a trial by jury actualizing the plane of personal participation of the implicit speech strategy "Participation/nonparticipation of members of communication in a speech event".

Verbal lexemes of the type "seem", "look", and "appear" corresponding to one of the participants of a real speech event (7) and parenthetical words especially modal words and some adverbs denoting attitude (8) are markers of the plane of personal participation:

(7) He **appears** to be an honest person (Kingston, 2017)

(8) Experience has **undoubtedly** shown ... (Smith, 2002)

In all of these examples, there is a personal attitude of the author in the speech event.

Moreover, the meaning of higher degree of probability may be also expressed with the help of such combinations as "to be sure/to be certain + Infinitive", and the meaning of supposition with the help of the word combination "to be likely + Infinitive":

(9) And new trials **are certain to be ordered** (Kingston, 2017)

(10) Any difference **is likely to be of significance** ... (Templeman, 2002)

The addresser implicitly shows his participation in the process of uttering.

1.1.2. The plane of social participation. The markers are inclusive personal pronouns

(11), nouns in a function of inclusive personal pronouns (12):

(11) **We** must know... (Kingston, 2017)

(12) Even **honest witnesses** can give inaccurate evidence ... (Dennis, 2002)

Regarding a kind of participation in which both an addresser and an addressee take part, we can also judge according to the following markers: an infinitive (13), indefinite and negative pronouns (14), lexemes with a sense of anthroponym such as "nation", "mankind", "people" and others (15), impersonal sentences (16):

(13) This is a question **to be considered** in the round ... (Templeman, 2002)

(14) **No one** knows (Reid, 2002)

(15) **English people** have no doubt ... (Kingston, 2017)

(16) Now **it is clear** ... (Whyllie, 2002)

To the plane of social participation, we refer a passive form of a verb with a latent participant. In such a case, this latent participant can be both an addresser and an addressee, with the condition that this participant is not clear from the context, but we can guess the definite participant on the assumption of the situation (Matveeva, 1993, p. 155-156). More often, it is a passive form of a verb with a modal verb:

(17) *The material facts of this case can be shortly summarised as follows* (Reid, 2002)

Imperative inclusive forms of a verb (18) and adjectives with suffixes -able, -ible (19) are also signals of the plane of social participation:

(18) ... *see the report of the decision of the Court of Appeal in 1978* ... (Whyllie, 2002)

(19) *The visual identification is unreliable* (Smith, 2002)

1.1.3. The plane of objective participation. The list of the markers includes the rest of the markers, which are not used for the plane of personal participation and the plane of social participation. For example, here one can see speech signals referring to an actor that is not a participant of this speech event (neither an addresser nor an addressee) (20), a passive form which indicates a person or an object, or we can guess what they are, but which do not take part in a speech event (21):

(20) *Patricia Elvin heard an explosion* ... (Dennis, 2002)

(21) *On July 2, 1981 the appellant was arrested for murder* (Dennis, 2002)

Neither addresser's nor addressee's participations are actualized in these speech events. The authors draw our attention to the objective character of the processes in these speech events, and one should notice that it happens without any participation of addressers and addressees.

We have examined the speech signals actualizing in a speech act of English-speaking prosecutors on the planes of personal, social, and objective participations of the implicit speech strategy "Participation/Nonparticipation of members of communication in a speech event". Further we will consider the speech signals of the implicit speech strategy "Sure/Unsure speech behavior of an author".

1.2. The implicit speech strategy "Sure/Unsure speech behavior of an author" is realized with the help of two speech planes: certain and uncertain statements of an author.

In the English language, certain statement is actualised with the help of the present simple tense (22), the future simple tense (23), infinitive (+ present / future) (24-25), participle I (+ present / future) (26), participle II (+ present/future) (27-28), present passive (29), modal verbs "must" (30), "to have to" (31), "to be to" (32), "should/ought to" (33-34), imperative (35), parenthetical word denoting confidence (36-37), not using the sequence of tenses (38-39), emphatic "do" (40-41):

(22) *Their Lordships do not agree with this appreciation of the law* (Templeman, 2002)

(23) *Their Lordships will first give their reasons for their decision* ... (Smith, 2002)

(24) *This is a question [to be considered in the round]* ... (Templeman, 2002)

(25) *They will say [to keep your mouth]* (Kingston, 2017)

(26) *Signing it [he will confirm its accuracy]* (Kingston, 2017)

(27) *The situation [created by the delay] is such* ... (Templeman, 2002)

(28) *A conviction [based on uncorroborated identification evidence] will be sustained in the absence of such a warning* (Kingston, 2017)

(29) *Nothing is gained by the introduction of shifting burdens of proof* ... (Templeman, 2002)

(30) *The conviction must be quashed* (Dennis, 2002)

(31) *The jury have to consider* ... (Kingston, 2017)

(32) *They are to explain the reasons* ... (Kingston, 2017)

(33) *The proceeding should be dismissed on the grounds* ... (Templeman, 2002)

(34) *His appeal ought to be dismissed* (Smith, 2002)

(35) ... *see the report of the decision of the Court of Appeal in 1978* (Whyllie, 2002)

(36) *Undoubtedly* ... (Smith, 2002)

(37) ... *of course* ... (Andrade, 2002)

(38) *He was correct /in saying /that there is no material distinction between the ones on a defendant ... (Smith, 2002)*

(39) *He stressed on more than one occasion / that mistakes are made in the identification of witnesses (Smith, 2002)*

(40) *This observation does seem at variance with the judgment of the Court of Appeal (Andrade, 2002)*

(41) *... that a case does come to trial at a proper speed (Templeman, 2002)*

As for the English language, the uncertain statement is actualized in these speech markers: the forms of the past tense (42-43); present perfect (44); subjunctive mood (45); conditional mood (46); subordinate clause of condition (47); in an MSG with the meaning of probability, uncertainty expressed with the help of modal verbs such as "can" (48), "may" (49), the expression "to be likely + infinitive" (50); parenthetical words expressing uncertainty (51-52); constructions with "to seem/to appear" (53-54); interrogative sentences (55) and quotations (56). Look at some examples:

(42) *He had on green khaki and was holding an M-16 rifle (Smith, 2002)*

(43) *... who had fallen in the open gate-way (Dennis, 2002)*

(44) *You have heard the statement ... (Kingston, 2017)*

(45) *If the constitutional rights of the applicant had been infringed by failing to try him within a reasonable time, | he should not be obliged to prepare for a retrial (Templeman, 2002)*

(46) *Certain fundamental rights [which would otherwise exist in law] are not taken away (Templeman, 2002)*

(47) *If it is necessary ... (Templeman, 2002)*

(48) *That bullet could have come from either the left side or the right side (Reid, 2002)*

(49) *It may not have been a voluntary statement. It may have been the result of violence or threats of violence (Smith, 2002)*

(50) *They are likely to take away the applicant's right to the fair trial ... (Kingston, 2017)*

(51) *Apparently ... (Whyllie, 2002)*

(52) *I doubt /they were there (Kingston, 2017)*

(53) *That seems to be the irresistible inference ... (Reid, 2002)*

(54) *She appears not fully to have appreciated ... (Reid, 2002)*

(55) *Why wait for the trial? (Templeman, 2002)*

(56) *As the judgment emphasised /"this passage gives too little weight to the dangers of convicting on uncorroborated evidence of identity" (Andrade, 2002)*

The third implicit speech strategy is "The addresser's formation of addressee's attitude to a speech event by evaluation".

1.3. The implicit speech strategy "The addresser's formation of addressee's attitude to a speech event by evaluation" is actualized with the help of three speech planes: of positive, neutral and negative attitude. This strategy updates the concept "valuation of a speech event", closely connected to a definition "attitude". In linguistics, there are kinds of valuation (Fiodorova, 1991, p. 49-50): (a) reproach, censure (*Shame on you!*); (b) praise, approval (*Well done! Good!*); (c) accusation (*What have you done? You are wrong.*); (d) defence, justification (*You are not to blame. You did the right thing.*). They are mostly directed to addressee's feelings and are based on the grounds of the generally accepted human moral criteria. Reproach/censure and praise/approval apply to a moral-ethic sphere, and accusation and defence/justification imply a social-legal sphere of behavioral valuation. The speech for the prosecution belongs to a social-legal sphere of behavioral valuation – prosecution (Zheltukhina, Zyubina, 2018).

We compared texts that are relatively homogeneous, and took into account one speech genre, that is the speech for the prosecution (and moreover, speeches concerning only criminal cases were analyzed); synchronous periods (the public prosecutors' speeches of the beginning of the XXI century were studied); the nationality of the authors (English-speaking prosecutors); gender of the authors (all state prosecutors are male); addressees (the speeches for the jurors were studied).

As a result, we have selected texts of the speeches for the prosecution of seven English-speaking public prosecutors for the jury at the beginning of the XXI century.

Then there was the preparation of the texts for the analysis. The chosen texts were divided into minor syntactic groups – MSG. The main criterion for dividing a text into MSGs was the presence of predicativity and modality in the utterance.

The next phase was making the analysis. We looked for the speech signals in the text and fixed them in the above matrices, and a quantitative calculation of speech signals actualized by the authors was made, the frequency of which was counted according to the formula:

$$F \text{ of the plane} = \frac{\Sigma \text{MSG of the plane} \times 100 \text{ percent}}{\Sigma \text{MSG of the text}}, \text{ where}$$

F of the plane is the frequency of the plane in percent,

Σ is the sum of all the MSGs of a plane or a text (Matveeva, 1993, p. 58).

Finally, for each strategy, the average speech-genre index was calculated, deviations from which had a diagnosing nature. Based on deviations from the average speech-genre index we were able to make an interpretation of the addresser's speech portraits and to make a diagnosis of their personal qualities (Zheltukhina, Zyubina, 2018).

The consideration of the results of the pragmalinguistic experiment to identify individual features of implicit linguopragmatic strategies of the English-speaking public prosecutors and their stereotypical speech behavior is further proposed.

2. English-speaking prosecutors' speech behavior at the beginning of the twenty-first century in speaking before a trial by jury

The texts are divided into 3,196 MSGs, and the results are compiled in Table 1.

Table 1. Speech behavior of the group of English-speaking public prosecutors at the beginning of the twenty-first century before a trial by jury

strategy	Participation/ Nonparticipation of members of communication in a speech event						Sure/Unsure speech behavior of an author						The addresser's formation of addressee's attitude to a speech event by evaluation						MS G
	plane of personal participa- tion		plane of social participa- tion		plane of objective participa- tion		certain statement		uncertain statement		plane of positive attitude		plane of neutral attitude		plane of negative attitude				
	M	S	M	S	M	S	M	S	M	S	M	S	M	S	M	S			
addresser	G	%	G	%	G	%	G	%	G	%	G	%	G	%	G	%			
Templeman	66	14.9	48	10.8	330	74.3	312	70.3	132	29.7	86	19.4	252	56.7	106	23.9	444		
Andrade	87	22.3	18	4.6	285	73.1	105	26.9	285	73.1	69	17.7	207	53.1	114	29.2	390		
Dennis	64	15.8	12	3	328	81.2	76	18.8	328	81.2	36	8.9	232	57.4	136	33.7	404		
Reid	44	10.3	20	4.7	362	85	38	8.9	388	91.1	22	5.2	306	71.8	98	23	426		
Whylie	42	9.3	48	10.7	360	80	60	13.3	390	86.7	54	12	278	61.8	118	26.2	450		
Smith	60	9.5	17	2.7	555	87.8	70	11.1	562	88.9	76	12	424	67.1	132	20.9	632		
Kingston	59	13.1	27	6	364	80.9	90	20	360	80	57	12.7	276	61.3	117	26	450		
average speech genre index	422	13.2	190	5.9	2584	80.9	751	23.5	2,445	76.5	400	12.5	1,975	61.8	821	25.7	3,196		

Let us study these results.

2.1. The implicit speech strategy "Participation/Nonparticipation of members of communication in a speech event"

The average speech-genre index of the plane of personal participation is 13.2 percent. The highest index of this plane belongs to Andrade (22.3 percent). It shows his inclination for leadership, authoritativeness, independence, courage, and confidence. He can ignore social conventions, lives by his own laws and actively defends his independence.

The low values of the plane of personal participation in the speeches of Whylie (9.3 percent) and Smith (9.5 percent) indicate the caution of the authors, who are afraid of expressing their individuality and responsibility for what has been said.

As for the plane of social participation, one can see that the average speech-genre index (5.9 percent) is exceeded by the indices of Templeman's (10.8 percent) and Whylie's (10.7 percent) speeches. These prosecutors demonstrate their openness to their interlocutor, involving the latter in a dialogue. They are able to establish and maintain emotional contact with the participants of communication.

The low levels of the plane of social participation of Smith (2.7 percent) and Dennis (3 percent) may be a signal of some difficulties in the construction of interpersonal communication. They are not always ready to cooperate and are passive in contact and unsociable.

2.2. The implicit speech strategy "Sure/Unsure speech behavior of an author"

The average speech-genre index of the plane of a certain statement is 23.5 percent. Significant deviations from this value to the higher level are observed in the speeches for the prosecution of Templeman (70.3 percent). These figures tell us about determination, courage and even resistance to the threat.

The indicators, which are lower than the average speech-genre index of the plane of the certain statement (23.5 percent), are in the speeches of Reid (8.9 percent) and

Smith (11.1 percent). Such people are not confident in their abilities and are unreasonably tormented by feelings of worthlessness, and are restrained in manifesting their emotions (not without reason they have the highest rates of the plane of neutral attitude, see below). They do not like working in a team – do not forget that they also have low indices of the plane of social participation: Smith (2.7 percent), and Reid (4.7 percent). The average speech-genre index of the plane of social participation is 5.9 percent.

2.3. The implicit speech strategy "The addresser's formation of addressee's attitude to a speech event by evaluation."

The average speech-genre index of the plane of negative attitude to a speech event by evaluation in the speeches of the English-speaking public prosecutors before the trial jury is 25.7 percent, twice the average speech-genre index of the plane of positive attitude to a speech event by evaluation (12.5 percent).

Most often, Dennis (33.7 percent) and Andrade (29.2 percent) use the markers of negative evaluation. Therefore, diagnosing their personal qualities one can say that they have a pessimistic assessment of the events being spoken about. Dennis and Andrade are focused on problems and emotional experiences. They are anxious and have vulnerable self-esteem (which may be also indicated by the highest indices of the plane of personal participation).

The predominance of the plane of positive attitude in comparison with other state prosecutors is characteristic for such English-speaking prosecutors as Templeman (19.4 percent) and Andrade (17.7 percent). The average speech-genre index of the plane of a positive attitude, as we have already said, is 12.5 percent.

Templeman and Andrade, in comparison with other state prosecutors to some extent demonstrate peace of mind, some kind of serenity of mood, and certain vitality. These prosecutors are less pessimistic people; they are more satisfied with their lives, and therefore may have more faith in success and in their strength.

Conclusion

We have attempted to diagnose some of the individual personal traits of public prosecutors in the relatively homogeneous groups of different time periods, speaking in front of different addressees and belonging to different national and cultural groups. 3 implicit linguopragmatic speech strategies of speech behavior of the English-speaking prosecutors are revealed: "Participation/Nonparticipation of members of communication in a speech event", "Sure/Unsure speech behavior of an author", "The addresser's formation of addressee's attitude to a speech event by evaluation".

In our research it is established that the speech behaviour of the English-speaking public prosecutors of the XXI century before a trial by the jury differs from the similar group of the Russian-speaking public prosecutors (see the research: Zheltukhina, Zyubina, 2018) through less actualisation of the plane of social participation in a speech event, in significantly lower indices of categorical speech behaviour and in less formation of addressee's negative attitude to a speech event by evaluation.

As our research prospect we see the study of the stereotyped speech behavior of the same groups of public prosecutors in general and in comparison with other cultures.

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Media language under conditions of media convergence: linguistic and extra-linguistic periods of its development

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Abstract

The issue of systematization of the media language experience, accumulated by various media companies in the media development in terms of media convergence, is becoming ever more relevant nowadays. The authors show the research to the period of the history of 20 years of the development process of media language in terms of media convergence. The comprehensive changes in media language are considered. They occur at various levels of the media institutions: at the media language level as a sphere of creative activity, at the level of media language as a profession (journalism), at the level of media language as a media system, at the level of media language as a moral and ethical institution of the society, and at the level of media language as a sphere of business. 2 periods of transformation of media language under condition of media convergence are described: I Period (from the mid-second half of the 1990s to the 2010s); II Period (from the 2013 to this day). In the article the linguistic and extra-linguistic changes of media language that took place at the different stages of the development of media convergence are identified and analyzed.

Key words: media language, media discourse, media convergence, linguistic and extra-linguistic stages, online versions of mass media, mobile applications of mass media, UGC

Introduction

The media system has been systematically formed throughout the long period of history, since the appearance of the first printed publications in the 17th century. New types of media, such as news agencies, radio, and television has been developing as independent and self-sufficient units: including its own genre identity and unique features of the creation and distribution of content. A completely new stage of the development of the media language had begun at the end of the 20th and the beginning of the 21st century. This process was followed by the development of the digitalization process (digitalization is from English, means ‘integration of digital technologies’), as well as Internet and mobile technologies. The authors consider, that nowadays, after 20 years of development of the convergence process (in the second half of the 1990s, when media began to actively create Internet versions, which can be considered of the beginning of this process), the definition of the term “media convergence” (Quinn, Filak, 2005) should be approached through a detailed description of the sequential development of the process, considering and taking into account various external, extra-linguistic factors: national and cultural features of the country's development, legislation in the field of cross-media ownership, the level of development of the Internet and the number of Internet users, the development of the mobile industry and the ICT market, as well as the specifics of the media market (competition, target audience), and internal, linguistic factors: development of media language means and media content.

Literature Review

Despite the fact that the process of media convergence is well studied by various authors (Baranova, 2017; Dailey, Demo & Spillman, 2005; Domingo, Salaverria,

2007; Fisher, Grant, Wilkinson, 2008; Kachkaeva, 2010; Zhang, 2008) and many others, each researcher has the different rational and emotional content regarding this word. All definitions, to a varying degree, differ from each other. Here are some examples. Spanish experts D. Domingo and R. Salaverría (2007) consider that “convergence is a many-valued concept that is used to describe various trends in media language. These trends have something in common: blurring the boundaries between different mass media, professional skills, and roles” (Domingo & Salaverría, 2007). In the study guide “Media convergence and the “human situation”: new challenges, old questions” we could find the following interpretation: the desire to merge the newsrooms and the audience is the “convergence” (Shayhitdinova, 2012; Marconi & Siegman, 2017; Boeva-Omelechko et al., 2018). We can find a lot of such examples. All of them could be defined as faithful but very narrow and not capacious. Moreover, there are several approaches that describe the definition of “convergence”, that are based on the description of various processes occurring at the different organizational levels of a media company (Kawamoto, 2003); perception of convergence as a gradual increase in cooperation with the print media, television and Internet portals (Dailey, Demo & Spillman, 2005); the perception of convergence as a process leading to the technologies merging, the merging of previously different and disconnected media and markets (Vartanova, 1999, pp. 11-14) and others.

The authors of the article, who have been researching the field of media convergence for more than 10 years, offer the following definition: media convergence is a process in the modern media industry that had begun in the second half of the 1990s, at the period, when the media began to create their own Internet websites; it is associated with the technical achievements in the field of information transfer and its storage; while the process leads to the merging of previously different media (based on the Internet platform and / or convergent newsroom), departments and divisions of the media company in order to jointly produce content and replicate it on different media platforms; it has led to the appearance of the new types of media, new genres and forms of content, as well as to the global changes occurring at all stages – from creation to distribution of content, and the search for other models of media business development. However, our interpretation is also rather generalized. The abundance of different definitions and approaches to the description of media convergence attest the fact that it’s impossible to create a definition, that is described just by the few words, and the reason of that is that the process of media convergence is associated not only with the global linguistic and extra-linguistic changes (Brinker, 1997) that occur at all stages from creation to distribution of media content and have their own specifics in different countries and regions of the world, but also with the transformation of the institution of media language that occurs at various levels of the media institutions: at the media language level as a sphere of creative activity, at the level of media language as a profession (journalism), at the level of media language as a media system, at the level of media language as a moral and ethical institution of the society, and at the level of media language as a sphere of business.

Methodology

Starting in 2008, the authors have studied the media market surveys, researches of various scientists dedicated to the development of the media convergence process. Authors have conducted expert interviews with media addressers as journalists and media managers of the Russian mass media. From the period of 2009 to 2018, 83 respondents from 29 media companies have been interviewed. We used the method of semi-formalized interview that appeals to the natural course of the respondent’s thoughts, encouraging speaking freely on the proposed topic.

Expert surveys have been devoted to:

- Development of newspaper newsrooms and broadcast media newsrooms in the context of convergence. Duration: 2009, the period from 2012 to 2018; 46 people as

media addressers from 29 media companies took part in the survey (editors of Internet versions, journalists, and top managers of Russian editions). Respondents were asked questions related to the development of Internet editions and other new divisions, the interaction between the Internet department and other divisions of the media company, the creation of broadcast media based on newspaper editorial, the development of multimedia content on websites, the development of mobile versions and new media platforms, new requirements for media addressers, the development of users content on websites (Thomas, 1995).

– Development of new forms of content distribution. Duration: from 2013 to 2018; 20 people from 17 media companies took part in the survey (authors of radio programs and top managers of Russian and foreign colloquial radio stations and TV channels, TV presenters, production studio employees, editors of Internet versions of Russian editions, web designers, infographics specialists). Respondents were asked questions related to the impact of the convergence process on reducing the timing of radio and television programs, the development of mini-rubrics on radio and TV, the development of the Story genre on radio, the development of new genres and forms of providing content on Russian media websites, the development of infographics.

– Monetization of media business in terms of convergence. Duration: from 2012 to 2018, 17 people from 14 media companies took part in the survey (editors of Internet versions, employees of advertising departments, top managers of the Russian mass media). Respondents were asked questions related to the analysis of the possibilities of new media platforms as new sources of financial income for Media Company, the prospects of a business discourse strategy based on the use of user's resources (Gumperz, 1982); analysis of advantages and disadvantages in the process when transforming from a media company into a convergent media language / journalism.

When analyzing the data obtained as a result of surveys, information structuring has been used: open, axial, and selective coding.

The authors used the following theoretical methods: descriptive, comparative, sociological and statistical, comparative historical, historical and philological, structural, typological, hermeneutical, and linguocultural analyses.

Results

We concluded that today, we could distinguish two periods in transformation of media language under condition of media convergence.

I Period includes 3 linguistic and extra-linguistic stages:

1) Middle-second half of the 1990s. Internet versions of the media at this time – websites, business cards, or full copies of the print editions in terms of content (generally traditional genres and linguistic means).

2) First-second half of the 2000s. There is a gradual transformation of media websites into independent multimedia resources with an increasing share of original (non-print, non-broadcast) content. Traditional media addressers – print or broadcast began to prepare content for online resources. New divisions and new positions appear in media companies. Media language in most cases remains traditional however appears more media messages with bright headlines containing emotional and expressional lexicon, epithets, metaphors, parenthetical constructions with uncertain semantics, etc. (Lakoff & Johnsen, 2003)

3) From the second half of the 2000s to the 2010s, when the mass media are starting to develop new media platforms for distributing content (mobile, PDA, e-paper, kindle-versions, and from 2010 – versions for Tablets and Smartphones). Starting from the 2000s, there has been a merging of previously different types of media, and possibly other branches of the media business on the basis of one media (as a rule, on the basis of newspaper newsroom). The result of such process has become the newsroom that brought together media addressers from various media, working

together to produce content. Attempts to create convergent editions (which can be hindered by legislation on cross-media ownership) were primarily justified by the possibility of increasing labor productivity and increasing the number of “products” that are produced by the same number of employees; by distributing content through different media platforms, by the development of cross-media advertising.

The appearance of various mobile platforms, the growing popularity of social networks, and an overabundance of information led to the appearance and development of new verbal and nonverbal forms of providing and distributing a media language content based on the batch principle of presenting information, concise, capsule presentation of content (Zheltukhina et al., 2016a, 2016b). The appearance and development of new forms of content delivery has led to a trend related to surface information, reducing the possibility of creative implementation of authors, reducing the level of analytical research of information and to a general decline of the quality of media stories (content), the increasing prevalence of entertainment part of content, the pursuit of likes and more views of stories by users; as well as to the growth of brand journalism. Media language shows the violation of logic of statement of information, the lack of consecutive and reasoned analysis, and the existence of a large number of spelling and punctuation errors.

II Period (from 2013 to this day) is associated with the rapid implementation of smart-technologies in the media industry. The media began to try to use chatbots, wearable devices (Google Glass, smartwatches and bracelets) as new channels and platforms for content delivery, media started to think about using biometric technologies to highlight events. The media started to implement automated systems inside the newsrooms to search and distribute information faster. The question of what are the sequences of the rapid development of new technologies in mass media is still remaining open. Anxious predictions are causing concern, for example, that after 2020 the profession of a journalist may disappear.

Let analyze the features of the development of each of the period of the media language transformation under conditions of media convergence, taking into account the specifics of its occurrence in different countries.

I Period:

1. The 1990s.

The appearance of the first online media

The beginning of the process of media convergence: the media are starting to develop their online versions. In 1994 – 1997, the Guardian, Telegraph, New-York Times, Izvestia, Nezavisimaya Gazeta, Kommersant websites appeared, the webpages of some radio stations appeared.

After a while, the online media that don't have any printed or broadcasted analog, are appearing. In 1999, the first Internet channel Broadcast.com was launched. The online media like newspapers Gazeta.ru, Polit.ru – one of the oldest political projects of the Russian Internet, Lenta.ru – a 24-hour news service providing a continuous stream of information about all significant events in Russia and abroad has appeared in Russia.

The Internet versions of the newspapers at this time are a complete analog of the stories of the print version; the broadcasting media websites, as a rule, are looking like business cards or trying to broadcast programs on the Internet. In 1994, the American channel ABC was the first in the world to start broadcasting on the Internet by organizing an online broadcast of the ‘World News program.’ In the same year, the website of the radio station Deutsche Welle appeared, it became a platform for text content and radio programs.

The economic crisis has become the impetus to the development and growth of the popularity of online media in the Russian Federation. On August 17, 1998, there has been a sharp drop in the ruble exchange rate. In the autumn, the ruble rates changed several times per day. Newspapers and even television and radio were not always able to produce and distribute the information quickly and accurately, but the actual

information has been necessary to get to make quick decision-making in a crisis situation. But at the same time, the necessary and actual information could be found on the Internet. It was the right moment when online media proved its worth, and since that time the boom of creating various Internet websites and online media began in Russia. The elections of 1999 and 2000 have become one more impetus that led to the development of online media. Russian politicians have analyzed the experience of their American colleagues, who in 1996 realized the important role of the Internet in attracting the current audience.

In the counties with authoritarian regimes and a high level of poverty of the population, the media lagged behind in the development of Internet versions by an average of 15-20 years. For example, in Bangladesh, one of the poorest countries in Asia, the first experiments with television broadcasting on the Internet are related to 2009. At that time there has been the “live broadcast” rubric on the website of the Desh TV channel (Khan, 2015). Thus, broadcasting on the Internet began 15 years later than in the United States (ABC began broadcasting on the Internet in 1994). The first full-fledged Internet TV channel (ATN Music) in Bangladesh appeared only in 2014 (the same) (in the United States, the first professional Internet TV channel Broadcast.com was launched in 1999).

Development of websites of print media

In the first and second half of the 2000s, there was happening a gradual transformation of media websites into independent mass media. Video and audio content appears in Internet versions of newspaper publications. Audio content on the websites of many European and American newspapers was often presented in the form of podcasts – short one (8-10 min.) audio broadcasts on various topics. The Internet versions of Russian newspapers were not popular among Russian users; there were particularly none of them.

As for video content, it could be presented in the form of a short video illustrating the content of textual content, video columns of media addressers, video broadcasts from various events, etc.

Such development of newspaper websites was inevitable: after all, it was only with the help of interesting, diverse content that new users could be attracted, and, consequently, advertisers could be attracted. For example, the website Kp.ru, launched in 1997, had become financially reliable and then started to make a profit, only in 2006, when it began to turn into an independent multimedia resource (Baranova, 2017).

It was newspapers that were among the first major investors in online video – the appearance of video stories on print media websites increased the attendance of users. American publications began experimenting with audiovisual content on the websites as early as late 1990. Audiovisual content appeared on the websites of Russian newspapers later in 2006. For the period from 2009 to 2012 Russian newspaper websites have experimented with different forms of video content. However, in 2013–2014, the number of videos on websites began to grow down. For example, in 2009, media addressers of the newspaper and specialists from the Kommersant-Video group participated in the creation of video content on the Kommersant website. The website experimented with various formats of video content, but already in 2012 the editors have declined the idea that the media addressers created videos by themselves. The website declined to distribute different formats of video content, including video columns. As E. B. Golikova (the editor-in-chief of Kommersant-Online 2011 – 2013) explains, “Kommersant does not want to spend much time learning. It is necessary to simplify the approach to the digestibility of information. A video column needs to be watched, listened and understood at the same time – this is very costly from the point of view of learning the information” (Baranova, 2017).

In addition, “the Internet does not make it possible to live according to a schedule, so

if you develop a video content on the website, then you need to focus on the forms of video content” said P. Gusev, – editor-in-chief and the owner of the Moskovsky Komsomolets newspaper, – as practice shows, not all of the videos are in demand. Business videos are not gaining views, and even a well-known person cannot attract the user, and scandalous videos are also rarely becoming very popular. Users today do not stay long on the website; they are visiting the website to get the primary information, to write a comment. Most often they comment the videos on an erotic topic or videos based on some curiosity that can be well shared in social networks” (Baranova, 2017).

Media (in the hope of attracting a new audience to the website) at the end of 2010 begin to develop their pages in social networks. The development of social networks has led to the fact that nowadays, in the editorial offices (both mass and high-quality prints) they are more and more concerned with the “sharing” of content. This applies both to entertainment content and publications dedicated to serious topics.

Media addressers, as journalists and top managers of media companies, have gradually come to the understanding that a different format of presenting information is needed for an audience of social networks. Nowadays, the media addressers from the RT newsroom are making different content for every social network, they are making various visual stories according to requirements of current social network, for example, and media addressers are creating special news content for Facebook. They also are making montage of the video content especially for YouTube, inserting inside the video without comments and pieces of video that did not go on air.

With the development of social networks, the ever-increasing speed of life, the existence of the media in conditions of an overabundance of content has led to the development of infographics on media websites. World prints began to seriously develop this new direction in 2013 and 2014. In a situation of overabundance of information, one of the functions of media language has become the structuring of the data flow and the simplest and most visual reporting of information to the audience.

With the development of social networks, the media began to actively use the content produced by users. For the first time, the understanding that ordinary Internet users are able to inform faster than professionals came after the tragic events in the USA on September 11, 2001. At that time, popular bloggers began to collect and distribute all the information they could find on the Internet.

Nowadays, in the US and Europe, B2B companies (such as Newsflare, Jukin Media, Storyful, and others) are gaining more and more popularity, specializing in verification, licensing of user’s video content, and subsequent resale to the world’s leading mass media.

However, the majority of Russian mass media are still skeptical about the idea of using the user’s content. The main issue is that the share of low-quality content is too high. It is about both the low quality of video and text content (unprofessionally written or filmed; banal, uninteresting), and about plagiarism.

A little later, the newspapers, the glossy magazines have been in the crisis associated with the advent of the Internet: in 2009 the sales of glossy magazines have fallen down by 20-25%, the reason for that has become the appearance and widespread development of electronic magazines and newspapers. Many glossy magazines have launched online versions today, but, as a rule, it generally coincides with the print version.

Development of Internet versions of broadcast media

Internet versions of broadcast mass media also did not develop as actively as newspaper websites. The reason for that is that newspapers were the first to take over the crisis associated with the advent of the Internet, which provided an opportunity to read the news for free and without a subscription. If the possibility to read the text content on the Internet has been there at the start, then the opportunity to watch the video content did not appear immediately. Therefore, the crisis struck broadcasting

corporations later in 2007 – 2010. It was at the time when they began to think about the serious development of websites. For example, when RT TV channel appeared in 2005, they simply uploaded a video to the website, wrote a headline and a snippet of news. In 2007 – 2008 the website began to gradually to turn into an independent multimedia resource. Broadcasting content had become complemented by more comprehensive textual information, by various reference to content, twitter-reports of the TV channel correspondents. Today, every live video is complemented by stories that are provided only on the website. The news that is shown in life air as one plot could be represented in the form of dozens of stories related to each other.

Only some Russian radio stations (for example, Ekho Moskvy), only by 2010, began to turn into independent multimedia resources with a large share of original non-radio content.

Like radio stations, many television channels still have not solved the issue of filling their Internet resources with the content. For Internet versions of TV channels, there are two ways of development: a website as a platform for placing podcasts of programs, with the ability to watch live broadcasts (in Russia, for example, The 1 channel took this route), and as the website as a platform for hosting podcasts of programs with the ability to watch live plus as an independent news resource, where news is the main generator of website traffic. For example, the Internet version of the Russian television channel NTV followed the second path of development.

Development of online media versions and changes in the organization of newsrooms

All media has faced such issues as preserving the existing audience and attracting new Internet users, reorienting journalists to work on the Internet when started to develop its own websites. With the development of media websites, changes have also occurred in the organization of newsrooms. New divisions appeared in the newsrooms – Internet departments or Internet newsrooms (web-departments), developing simultaneously with the development of online media versions. Internet newsrooms can be both: or include just a few people or can be a huge division.

Internet departments began their work as technology departments when 1-2 employees posted a copy of a newspaper or podcasts on the website. Over time, the newsroom offices began to identify individual media addressers who prepared various contents for the website, edited the content of the main newsroom staff, and supplemented it with photo and video content. In the newspaper editions appeared units, who were involved in the preparation and creation of audio-visual content.

In some newsrooms, the Internet departments turned into release services, bringing together programmers, designers, layout designers, and a huge staff of publishing editors, who gave tasks to media addressers of the main newsroom board. Issuing editors formed the look of the main and internal pages of the website, but in that case only the mainstream media addressers are engaged in the production and creation of content directly.

The development of Internet newsrooms has led to their close cooperation with the main newsroom, but the transition to work in the conditions of multimedia newsrooms is not necessary at all. Employees of the online newsrooms of many mass media nowadays are attending newsrooms' meetings. Media addressers, when planning the new issue of print media or the broadcasting schedule, ask the employee from the Internet department what is interesting on the website and on the Internet, what users are discussing in social networks.

Starting in 2010, social media editors began to appear in the mass media. Their main task is to properly “pack” content for a specific audience. Online, they track news, attach tags. In many newsroom offices, media addressers are motivated to independently advertise the content they produce in social networks.

With the development of the own Internet divisions, many mass media have encountered resistance to innovations from the media addressers' side. The issue was

that media addressers were used to produce the news in a way they made it for a long period of time, but the requirements for the preparation and creation the content for the Internet versions were different.

Newspapers had financial difficulties related to the development of their own team of media addressers, creating multimedia content for the website. The implementation of new content management systems (CMS) also required high financial costs. Software for newsrooms and advertising departments of media companies around the world has become absolutely necessary and widespread – without it; it is no longer possible to optimize the workflow and achieve professionalism.

2) *From the second half of the 2000s to the 2010s.* The further adaptive development of the media was facilitated by the appearance of new media platforms for the distribution of content, as well as changes in the way information has been used. The media began to appear for mobile, PDA, E-paper, Kindle versions, and since 2010 versions for Tablets and Smartphones have appeared.

The pioneers in the development of the mobile platform were Asian prints; this is due to the fact that in Asia countries (Singapore, Malaysia, Thailand, and Japan), the growth of the mobile industry market was originally observed. The Japanese newspaper 'AsahiShimbun' offered a mobile phone news delivery service as early as 1999. Asian mass media not only provided users with the ability to receive various content on their mobile phones but also actively offered to participate in news creation using a mobile phone. At the end of 2005, when many world prints were just beginning to get acknowledged with the mobile platforms, a new mobile interactive service of the Singapore-based issue 'The Straits Times' has been launched. It allows owners of Handphones to better interact with the newspaper to be its "ears" and "eyes." Via SMS, MMS users could send photos and information of any kind that could be considered as news. The versions for European mass media for mobile phones appeared only in the middle and the second half of the 2000s. The mobile versions provided access to all kind of the content regarding the latest updates (or access to selected sections); a service to receive many genres of media language: the latest news, local news, sports scores, politics and business news, stock quotes after the close of the day on world markets, weather reports, and advertising information.

In contrast to the broadcast media, print media, in parallel with the mobile applications started to develop versions of the newspaper for PDA, E-paper, and Kindle devices. The versions, as a rule, usually coincide with the printed ones.

With the development of iPads, iPhones, and portable devices based on Android, the mass media, starting from 2010, began to make special applications for them. Applications usually are providing access to the latest news and archival content, as well as to the multimedia content.

Applications developed for these devices, as a rule, have the possibility to download the content for offline reading / viewing / listening, support the content sorting function; it means it allows arranging media content in accordance with the interests of the user. Users of these applications can also share content using email, Facebook, Twitter.

At this phase, the mass media faced financial difficulties due to the development of mobile applications, as well as with the issue of finding good developers for such versions. Some media companies (for example, the MIA "Russia Today") created their own structural divisions and raised their own specialists. Many media decided not to develop an application for the mobile operating system (OS) but chose to create an adaptive layout of the website.

During the development of mobile applications, changes in the organization of the work of the editorial staff, as a rule, did not occur. Although there are a few examples of creating an own information service for preparing the latest news, which is broadcasting on the screen of mobile phones, or forming a team of media addressers who are preparing content for the iPad versions. For example, 'The Times,' when they

created an advent of the tablet version, a team of 11 people began to work, creating its special content (Baranova, 2017).

However, many practitioners are sure that making a separate content for applications does not make much sense: there are many different stories and content, and usually, users read it mostly on the websites or in the social networks. Therefore it is more efficient to make diverse content for different social networks.

Since 2000 there is a merging of previously different types of media in different countries (and possibly other branches of the media business) on the basis of one media (as a rule, on the basis of newspaper editorial). The result of such a merger is often the appearance of a convergent (multimedia) editorial, bringing together media addressers from various mass media, and working together to produce content. This stage is most often associated with the union of the newspaper's editorial office (and applications), the website with the broadcasting resource (s) – the TV channel, and / or the radio station (possibly with the sales and cross-media advertising departments). At this stage of the convergence process nowadays there are some American, European and Russian mass media.

The development of the broadcasting resource itself (or resources) on the basis of a newspaper editorial, as a rule, is accompanied by a fairly strong resistance to innovations on the side of media addressers, as well as financial costs: the purchase of frequencies, new equipment, salaries for new employees, increase in the fund of reporters of newspapers, working to produce a content for various platforms, retraining costs. Media addressers at this stage are urged (if not obligated) to prepare content for other media. A combination of multi-functional media addressers and journalists preparing content for various platforms is also possible. An obstacle to the creation of a broadcasting resource on the basis of a newspaper editorial may be a restriction on the cross-ownership of the media.

In 2007 – 2010 all the attempts of creation of convergent newsrooms, first of all, were justified by the possibility of increasing labor productivity, increasing the number of “products” produced by the same number of employees, and potential reduction in the number of paid jobs, by combining the duties of several employees into the duties of one employee. However, in practice, it turned out that financial expenses are greatly increased, and the costs are not immediately paid off. In many ways, therefore, in 2014, the Komsomolskaya Pravda publishing house ‘froze’ stopped the development of digital TV, launched in 2011 by KP-TV. Planned as a new source of income, it brought only losses (Baranova, 2017).

Nevertheless, the convergence helped media companies to offer new opportunities for advertisers such as cross-media advertising, guaranteed contact with users on the website, the accurate segmentation of the audience, native advertising, and the share of what was increased significantly. The border between media language and branded content is increasingly lost nowadays.

Development of new forms of content distribution

The development of new platforms for the distribution of content, an overabundance of content, has led to the appearance of new forms of providing a media language (journalistic) content. Such forms of material presentation as “Some facts about ... (tips for ...)” stories in the form of “Question-answer,” online tests became popular. With the development of media convergence, it has become quite difficult to fix the appearance or disappearance of new forms of content distribution. For example, the first Longreads that have been perceived as stories capable of satisfying lovers of “long” reading and “reader-scanners,” as well as keeping the audience on the website appeared in 2012, but in 2016 its popularity began to fall down. Longreads remained in demand only as a genre of native advertising. In media language, mini-formats triumphed. With the increase of the flow of information, the popularity of the Twitter platform, many have changed the perception of the mass media language. For the

most part of consumers of information today, 140 characters are enough; people no longer want to know the details.

In the radio industry and in the television sphere, there are similar trends associated with the new principles of media language content delivery. There is a reduction in the timing of transmissions, mini-headings are appearing. This is due to the trend (which can be traced in different countries of the world) to a decrease in the average daily coverage of the general radio and television audience. The likely reason for this trend is the expansion of the number of new media channels for receiving information, which leads to a reduction in the consumption of traditional types of mass media.

We can say that nowadays, many mass media all over the world have come throughout the analyzed stages of the first stage. At the same time, there are not so many examples of when the media (as, for example, regional Russian printed media) still remains at the first stage of development of the media convergence process. The reason for that is often a lack of funding, as well as the unwillingness of management to bring changes.

II Period.

The second stage of the development of the convergence process is associated with the rapid implementation of smart technologies in the media industry in 2013. At that period of time, some media started to use chatbots; wearable devices (Google Glass, smartwatches and bracelets) as a new channels and platforms for content delivery; started to think about the use of biometric technology for covering the events; as well as on the widespread implementation of automated systems into the work of newsrooms, allowing them to search, proceed and distribute information. The examples of the use of virtual reality technology for covering the events have appeared.

This development of the mass media is closely related to changes in the way information is consumed. Nowadays, everyone communicates with everyone (on Facebook, chat rooms, and chat applications) – this is one principle of perception of information. Another way of consuming information is one-on-one communication (the platforms have changed, but the principle has remained). Finally, there is a third way – getting filtered information.

The person, having appeared in a situation of information explosion, began to consume such amount of information which cannot be comprehended. Therefore, there is a need to filter it. Information users began to choose certain channels of information delivery for themselves and put restrictions on the content they receive. Chatbots in messengers offer exactly the same – news regarding the request.

With the appearance of wearable technologies, such as Google Glass, smartwatches and bracelets, foreign media began to try these devices as another platform for content delivery. For example, as soon as 'Google glass' appeared, CNN made a special application. This and other similar experiments have so far been unsuccessful. It is impossible to watch the news with one eye on a tiny screen and simultaneously perceive the sound with one ear. In addition, the quality of sound and video, for now, is poor.

It is not yet clear how to present the content on wearable technologies – these are very diverse devices. A person is binocular and must look with two eyes at the same time in order to perceive the whole environment, for example, not to get into an accident, while looking at the glasses. Human biology does not change as fast as technology. Wearable electronics is still a utilitarian thing. Maybe you need "smart" headphones that will report the arrival of the news and ask whether you want to listen to it or not. But constantly a person will not wear the headphones; he will not be able to listen to the big amount of news. Moreover, the news that was automatically read is not accepted as news. It is also pointless to attract a special announcer for this.

As for watches and bracelets, there also comes a snippet (a heading with a maximum

length of 100 characters), but you need to read or watch the news, again, using some device – a phone, a tablet.

Till now, there is no understanding of the way of delivering the news to such devices, so that it could be really useful and profitable to the news organization and to the consumer.

Here, the words of the futurologist Toffler can be pronounced that no one can say with the absolute certainty “where will all these discoveries lead and that in real life they will turn into a profitable product or service that people will want” (Toffler, 2008).

Nowadays, the media business is faced with two trends: the constant growth of news and the lack of human resources to cover them. The response of the world's major mass media to this challenge of modernity was the implementation of automated systems into the work of editors who independently produce content (news, infographics, and video).

The pioneer in the use of smart technologies in media language has become the Associated Press agency. In the summer of 2013, the heads of the news department of this media company offered to use the technology of artificial intelligence to automate the process of creating news content.

The experience of the leading news agencies in the implementation of automated systems into the content production systems shows that media addressers-robots are not helping to reduce costs by dismissing a number of employees, real people. Automated systems only help to reallocate editorial resources for content production.

Representatives of the foreign mass media also note that the implementation of robots entails high operational costs for automated products. Access to data for its subsequent automation often depends on third-party suppliers and official sources, and some foreign information agencies have to pay for these data (Fanta, 2017).

The use of smart technologies in the media industry is closely related to the development of data journalism. This is a type of media language, that bases its investigations on data (opened and collected by media addressers) and on their investigation by computerized methods.

Nowadays, everything consists of the generated data; any actions of the state, political or public organization are recorded. Data becomes open. There is a need for them to be correctly understood and presented. On the basis of these data, patterns and trends should be identified.

The editorial staff of the ‘Los Angeles Times,’ ‘The Guardian,’ ‘Wyborcza,’ and other world mass media have introduced special programs that analyze the reports of numerous departments and services, and examine archives.

In Russia, the date of media language is just beginning to develop. If we compare the world mass media and Russian, we can say that the data departments appeared in first mass media has already appeared a few years ago, and in Russia it appears only nowadays. In June of 2018, such a department appeared in ‘Novaya Gazeta.’

In the spring of 2018, the staff of the data department of ‘Novaya Gazeta’ analyzed 60,000 verdicts of Russian courts related to extremist crimes. It was possible to reveal an interesting tendency: the courts deliberately eliminate the qualifying extremism signs, because, as a rule, they are contrived. Society does not understand what extremism is and what is not. Without a data department, such stories cannot be created.

At the same time, the dependence of data journalism on whether data is available or not makes its development impossible in some countries where there is no open data there.

Artificial intelligence can allow media addressers not only to analyze data, establish patterns but also to notice what is impossible to see with the ‘naked’ eye: to understand and recognize feelings. For example, a media address obtains an interview

with an official, and a voice analysis device tells you that he is unsure or nervous. Media addressers of the 'Quartz' news website, when telling about Donald Trump's speech, used the technology of biometrics, at the end of January 2017. The implementation of the technology of artificial intelligence allowed to analyze the facial expression and emotions of the president. The machine recognized micro-expressions (for example, raising the eyebrows as an indicator of surprise) and then equated these micro-expressions with pre-determined emotions (Toffler, Toffler, 2008).

If the use of biometric technologies in media language is still of a single character, then examples of the use of virtual reality technology are increasingly being used to cover different events. The journalist Nonni de la Peña, who made a cycle of documentaries using the Oculus Rift glasses, among her colleagues, is named "the godmother of virtual reality." One of her famous projects, – 'Use of Force,' is dedicated to the issue of immigration. A native of Mexico, he lived with his family in the United States for almost 30 years but was ordered to be deported by American authorities. He tried to return and was beaten to death by border guards. The incident was recorded on several video cameras. Virtual reality gives viewers the opportunity to witness this tragic event.

Discussion

There is no definitive answer to the question of what the process of media convergence and further development of technologies will lead to and how it will affect the media language, media discourse, and journalism.

However, it can be stated: our cognitive mechanisms do not keep pace with the development of technology. Therefore, cognitive distortion appears. The human brain does not change as fast as technology changes. The Greek philosopher Socrates once even protested against the development of any technology that would allow people to easily express their thoughts in writing, stating: "The written word is the enemy of memory" (Baranova, 2017). Centuries later, Johannes Tritemius, a German cryptographer, said that the printing press would harm the monks responsible for the correspondence of religious texts (Baranova, 2017). The typewriter and even the modern word processor also had skeptics. Now concerns are also caused by the widespread implementation of media addressers-robots into editorial work (Toffler & Toffler, 2008). Nevertheless, there are opinions that the use of smart technologies saves media addressers from solving boring, routine tasks, and increases the reporters' ability to understand and precede the ever-increasing amount of data.

And yet, when implementing the automated systems into the work of editorial offices, which allow not only to independently produce content, but also to analyze information, it is necessary to understand that "not a single machine can, for example, look at the connection between the two organizations, think: "This is strange" or to make appropriate calls, talk to the right people, or do the research necessary to come to an objective result" (Toffler, Toffler, 2008).

Artificial intelligence can help empower opportunities of the media addresser, save them from routine work, but this technology is not yet able to take the creative part of his work.

So there are many types of media addresser in the media language. In Moscow and other large cities, a huge number of people call themselves journalists, although they are not: they simply rewrite the texts of news agencies. This work can be done by a robot. Perhaps journalists as media addressers today need to come to the essence – they should get information and not rewrite the information that has been already published by someone. To do this, they must walk with their feet, fly planes, and be able to communicate with people, analyze documents.

Conclusion

The process of media convergence led to the transformation of the institute of media language at different levels: at the level of media language as a sphere of creative activity, media language (means journalism) as a profession, media language as a media system, media language as a moral and ethical institution of society, media language as a business sphere.

The concept "media language / journalism" is often replaced by a large number of words with the prefix "media," it becomes less and less a creative activity. Stories that require creativity are less and less in demand by the audience. Media addressers are increasingly engaged in rewriting, compiling content available on the Internet regarding the specific format – stories (often entertaining or commercial), based on the package principle of presenting information and concise, capsular content delivery. The news about an event is increasingly gaining much more views, likes, comments than even a short (no more than 5000 characters) interview on the same topic. It is unlikely that rewriting (which today is the basis of many media stories) can be called creativity. Competition in the media market, associated with the increasing influence of the Internet and social networks, leads to deterioration in the content of the mass media. Media products are worse processed, edited; they are often factual errors and errors associated with the violation of the language norms.

Media convergence is reducing the creative activity of a media addresser. This is evidenced by dozens of interviews conducted by the authors in the period from 2009 to 2018, with experts from major Russian mass media.

According to the ASI forecast, the "media addresser (journalist)" as the profession should disappear after 2020, since artificial intelligence can solve 95% of the tasks associated with creating a media product.

The concept of "journalist" also became quite ambiguous. Numerous bloggers, often without professional education and media experience, have reached a mass audience. Today, a blogger as media addresser is equal in everything to a journalist, with the only difference that there are no editors above the first one.

However, regular media addressers of registered mass media nowadays are posting lot of news on the websites that often don't pass either editorial checking or proofreading: today's publishers simply do not have time to manipulate with the text. In this regard, the cost of mass media responsibility under the reader, viewer and listener increases.

The overall level of falling of the quality of media stories is also explained by the economic difficulties that the mass media faced as a result of the development of the convergence process.

Initially, media convergence was concerned as a new model for the development of the media business, offering new advertising and PR opportunities that would allow finding new sources of profit. The development of convergent media language or convergent journalism, that involves combining various verbal or nonverbal forms of content delivery and distributing it among different media platforms, of course, provides new opportunities for advertisers. This, in particular, leads to the fact that native advertising and branded content in the media is becoming more and more popular. In this regard, the functions of media language are transformed: the advertising and reference function comes to the fore along with the informational one.

Nowadays, the commercial projects dedicated to the delivery of quality content are better than free content, and this is understandable: much more time, labor, and financial resources are spent on its creation. But we must not forget that the media advertiser is often embedded in the process of creating content, depriving media addressers of creative activity.

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Peculiarities of using creative neologisms in publicistic texts

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Abstract

Creative neologisms are a strategic unit of communication, increasing the importance of modern publicistic texts. The paper aims to consider the phenomenon of creative neologisms by the example of text fragments of English-language newspapers and to implement an adequate classification of creative neologisms. The relevance of studying creative neologisms in modern publicistic texts is due to the fact that they can be considered as the linguistic and discursive potential of a publicistic text. The methodological basis for the research comprises method of linguistic-stylistic analysis based on Sánchez's typology (2016) of the creative neologisms according to their construction devices. The findings suggest that the potential of using creative neologisms in the publicistic texts is high though the percentage of literary creative devices is rather unstable as compared with the formal ones. Although the corpus study is not very big, this trend is quite visible. The experiment has also shown that the level of students' awareness of literary creative devices that are less frequently used in the publicistic texts is high and can be explained by the differences in perception of creative neologisms by the writers and readers, though this assumption requires further research.

Key words: creative neologism, occasional word, neologism, word-formation process, Sánchez's typology

Introduction

The modern world is characterized by an increase in the number of discoveries in various fields of human activity, which serves as a strong incentive for the enrichment and expansion of the vocabulary of most languages. Most scientists share the opinion that the number of words increases during the development of new technology. Technological advances have had a huge impact on society since the second half of the 20th century. However, enrichment of the English vocabulary is facilitated by the appearance of not only new electronic gadgets but also new phenomena, a change in lifestyle, political situations, and technical equipment of living conditions. The coinage of new words and concepts that reflect the realities of life is the result of a direct reflection of technological progress in the language.

The rapid development of new information and communication technology along with significant changes in science, economy, and communications, as well as the expansion of intercultural interaction, are the main factors influencing the changes in the English dictionary.

Language is constantly changing, evolving, and adapting to the needs of its users. Every year, new words are being coined, and new meanings added to already existing words. Such words are usually referred to as neologisms, which are characterized by different time span and frequency of usage (Raitskaya, 2007: 95). According to the explanatory dictionary of the Russian language edited by Ushakov (1935-1940), "neologism is a word that has reappeared in the language, an old word with a completely new meaning. While Shchukin's linguodidactic encyclopedic dictionary (2007: 175) gives the meaning of the word "neologism" as "a word or a turn of speech created to indicate a new subject or expression of a new concept."

Neologisms constantly appear in the language as a natural part of language evolution.

Working with language evolution is part of learning a foreign language. And working with unknown vocabulary is the number one step that will help to cope with words that have not been found yet in the dictionary.

Modern language experts pay great attention to the creative potential of the language. The study of creative linguistic capabilities allows us to expand our understanding of the linguistic system, existing laws, and non-systemic phenomena. Today, undoubtedly, the most productive sources of research in this direction include publicistic writing. Strengthening the person's principle, focusing on attracting a readership leads to an expansion of the set of expressive means used in publicistic writing. Publicists include the word-formation of the language in their methods, actively creating new words, creative neologisms. Placed in the text of newspaper articles, they become one of the most striking expressive techniques of modern publicists.

The relevance of the topic is determined by the insufficient knowledge of the specifics of word-formation processes in creative neologisms. Moreover, in a publicistic text, creative neologisms are becoming more and more frequent. Today the research into this type of neologisms is done in various directions: lexicographical, word-formation, stylistic, and sociolinguistic. Language experts are more focused on the word-formation processes in creative neologisms. However, most researchers pay attention only to the formal side of the formation of creative neologisms and the description of their structure in isolation from the substantive aspect of word production. A comprehensive approach to the description of creative neologisms functioning in the media texts is required, which will reveal the deep-seated potentials of the word-formation process of the English language.

The subject matter of the present study is the creative neologisms used by publicists in the publicistic texts of English newspapers.

The scope of the study is the specifics of word-formation and functional features of creative neologisms used in publicistic texts of English newspapers.

The purpose of the research is to identify the features of word formation and specifics of creative neologisms functioning in publicistic texts and to raise awareness of the existence of creative neologisms in the given texts.

The present study was designed to:

- review the typology of methods for the formation of creative neologisms proposed by Sánchez (2016)
- study the issue of word-formation processes in creative neologisms in the articles of English newspapers
- identify the functions that perform creative neologisms used in publicistic texts
- identify the specifics of the functioning and perception of creative neologisms contained in publicistic texts through an experiment.

Literature Review

The cultural situation of the 21st century implies free circulation of linguistic reality, encourages linguistic experiments, and manifests an expansion of interests in the field of creative possibilities of the language. The noted linguistic tendencies of the time are realized in creative neologism – word creation. The focus of neoplasms in our time is publicistic writing, in which the author's lexical findings are perceived, especially vividly as expressive means that enhance the expression of the speech. The abundance of individually-copyrighted neoplasms in the press is due to the specifics of modern journalism, namely, the process of its democratization, liberalization (Kostomarov, 1994).

The variety of approaches and lack of terminological and conceptual consensus among theorists make it difficult to provide a comprehensive definition of "creative

neologism" that suits every possible taste. This confusion has led scientists to propose their definition, suitable for their studies.

Creative neologisms were the subject of study by linguistic scholars in the middle of the 20th century. For the first time, the term "occasional word" was used in the article by Feldman (1957), "Occasional Words and Lexicography." Feldman (1957), by creative neologism means "... a word formed by a linguistic inefficient or unproductive model, as well as by an occasional (speech) model and created for a specific case, either for everyday communication or for artistic purposes. Like a potential word, an occasional word is a fact of speech, not language."

According to Vinogradov's definition (2004), a creative neologism is "expressive, created by a specific author, generated by the goals of the utterance and the context with which they are connected and which are usually not reproduced devoid of context."

All complex occasional lexical items serve for a succinct communication of additional information about the subject of the speech, preventing writers from the need to use complex descriptive constructions and thereby making the utterance complex. The tendency of the modern language system to compression is confirmed by the prevalence of multicomponent syntactic occasional complex words (Gavrikova & Dement'eva, 2017).

In the "Dictionary of linguistic terms" Akhmanova (2004) gives the following definition: "Occasional (word, meaning, phrase, sound combination, syntactic constitution) is "not normal"; it does not correspond to generally accepted use; characterized by individual taste, due to the specific context of use."

Popova (2005) clarifies this term by pointing out that "A creative neologism is a "one-time-use" lexical unit, devoid of reproducibility, and hence the historical duration of its existence, this word is not able to become obsolete, while the concept of neologism is opposed to the concept of archaism. It is due to entry into the language, and therefore due to its inclusion in historical life, the word that has arisen becomes neologism. "

Radbil (2006) defining creative neologism as "anomalies of word-formation," believes that "the study of various kinds of violations and deviations from the known patterns of the language functioning allows us to better understand both the nature of the object itself and the level of knowledge about it."

Krysin (2008) narrows the definition of "a kind of neologism: a word formed to a given case, to this context."

Selivanova (2010) explains the term "creative neologism" this way: "Language units, which belong to the composition of stylistic neologisms, are composed in the idiosyncrasy of certain authors' writing and are not widespread. Creative neologism emphasizes the individual author's language, give expressiveness, emotive coloring, ... is often created by non-traditional models of word formation and with violation of linguistic norms."

Creative neologism in Samylicheva's study (2011) is understood as new expressive words with inherent and becoming obvious in the context of adherent expressiveness, created in the process of speech, existing only in a specific context that generated them and not recorded in lexicographic sources.

In Komleva's study (2013), creative neologisms are defined as lexical units that are not fixed in defining dictionaries, existing within a specific context, and created by the authors both in productive and in unproductive and occasional word-formation models.

Thus the above definitions identified various characteristics of creative neologisms that allow them to be defined as independent word classes:

- "timeless" novelty inherent in creative neologism (Feldman, 1957)
- belonging to a specific context, the impossibility of functioning devoid of it (Feldman, 1957; Zemskaya, 1972; Vinogradov, 2004; Yurchenko, 2005)

- the probabilistic nature of the lexical meaning, which is specified by context (Komleva, 2013)
- non-normativity (Zemskaya, 1992).

Many national and foreign linguists are engaged in the study of creative neologism, in particular, their word-formation construction, which is important translating into other languages. Understanding connotative meanings and preserving them in the text of the translation allows us to reveal the creative possibilities of various languages and explore the successful discoveries of translators.

Belkova (2018) presents the following reasons encouraging authors to create individual authors' formations: the need for a more accurate expression of thought; expression of thought in a concise way; the need of the author to emphasize the attitude to the subject of speech, to give his/her characteristics, assessment; the desire to draw attention to its semantics; to avoid tautology; the need to maintain the rhythm of the verse, to provide rhyme.

The difficulty of translating creative neologism to another language, from the point of view of interlinguistic communication, lies in the absence of its equivalent in the target language, and the main problem in translating creative neologism to another language will be the need to convey its "cultural background."

It is advised to translate creative neologism employing language constructions existing in target-language or to invent one's new creative neologism and describe it in the footnotes. This process is highly creative, and there is no information about cases of its automatization (Shapochkin & Butenko, 2011). Dzhabrailova and Kalashnikova (2018) concluded that the most effective ways of translating creative neologisms into the Russian language are replication, grammatical replacements, and modulation.

According to Klamer and Leonard (1994:27), "figurative speech, especially metaphor, allows us to comprehend in ways that literal rendering cannot." Furthermore, from a pragmatic point of view, when considering the significance of the sociological component in economic discourse, linguistic creativity can be seen as a tool that favors euphemistic language and linguistic courtesy as well as "re-enforcing intimacy between group members" (Zawada, 2005:42). Eventually, the publicistic style of writing especially in economic articles has a susceptibility to creative linguistic devices, such as wordplays, in order to capture the reader's attention.

Verdegal (2003) uses the concept of "creative neologism" (in Spanish, *neologismo creativo*) to refer precisely to this sort of phenomenon (even if he only considers tropes to be neological devices) in literary and advertising texts.

In this study, we use the term "creative neologism" to refer to the lexical phenomenon as the word-formation process in the given term includes a creative device.

Methodology

In accordance with our research objectives, the following research methods were used: the method of solid sample material, the method of analysis and synthesis, comparative method, method of linguistic-stylistic analysis based on Sánchez's typology (2016) of the creative neologisms according to their construction devices.

This study has undergone three stages:

- Identification and extraction of creative neologisms from publicistic texts
- Review and analysis of word-formation processes in creative neologisms through the typology proposed by Sánchez (2016)
- The experiment carried out to find out which devices from Sánchez's typology of creative neologisms helped identify creative neologisms in publicistic texts by the students.

Sánchez classified creative neologisms according to the types of two creative devices: literary and formal.

Creative neologisms formed through literary devices are as follows:

- *personified neologisms* (attribution of human qualities to inanimate or abstract objects): **silly season, smart bomb**. **Silly season** is a period such as late summer when the mass media often focus on trivial or frivolous matters for lack of major news stories (Merriam-Webster, 2019). Example: As we enter «**silly season**» the summer months can provide much amusement for local newspaper readers. As part of a new Guardian Witness assignment looking at the local news in your area, we want to see the best **silly season** stories (The Guardian, Jul 18th, 2013). **Smart bomb** (Kadoch, 2013) is a bomb that is directed to the object it is intended to hit by a television signal or a laser (Cambridge Dictionary, 2019). Example: The US and Britain have said they will use more **smart bombs** if they attack again, and the Tornado has more advanced electronics and a greater ability to peer through the fog of war (The Guardian, Feb 27th, 2003).
- *paronomasic neologisms* (phonetic wordplay between words with same sounds and different meanings): **Dream Team** is a group of people who have been specially chosen to work together, and are considered to be the best at what they do (Cambridge Dictionary, 2019). Example: Ms Hewland, who makes **Dream Team** through her independent production company, Hewland International, added that she had probably made a mistake by killing off a lot of characters at the beginning of the current series, which had led to a collapse in ratings (The Guardian, Apr 26th, 2006).
- *metonymic neologisms* (replacement of a given object denomination by means of one of its qualities): **Stockholm syndrome, Arab spring**. **Stockholm syndrome** is the situation when a person who has been taken prisoner starts to like or trust the person or people who have taken them (Cambridge Dictionary, 2019). Example: Sarah & Duck has kidnapped my heart – call it **Stockholm syndrome** if you will (The Guardian, Oct 18th, 2019). **Arab spring** is a series of anti-government uprisings affecting Arab countries of North Africa and the Middle East beginning in 2010 (Merriam-Webster, 2010). Example: Will corruption, cuts, and protest produce a new **Arab spring**? (The Guardian, Jan 26th, 2019).
- *metaphoric neologisms* (description of an element in terms of another, due to a relation of similarity between both of them): **green shoots** are any sign of growth and improvement (Macmillan Dictionary, 2019). Example: Baroness Vadera, the business minister, was widely ridiculed in January for suggesting that there were signs of "green shoots" of economic recovery (The Independent, March 25th, 2009).
- *oxymoron neologisms* (the juxtaposition of elements that appear to be contradictory): **creative destruction, open secret**. **Creative destruction** is described as the dismantling of long-standing practices in order to make way for innovation (Investopedia, 2019). Example: It was certainly easier to subscribe to **creative destruction** when its impacts were gradual and manageable; when its effects were conceptual and procedural (The Guardian, Oct 16th, 2015). **Open secret** is something that should be secret but is not because a lot of people know about it (Macmillan Dictionary, 2019). Example: Carlos Gamerro tackles this difficult subject in his novel, **An Open Secret**, by focusing on the disappearance in 1977 of one young man in a small town (The Independent, Nov 4th, 2011).
- *physical-synesthetic neologisms* (attribution of physical or material qualities to an abstract or ethereal reality): **corrosive inequality** is the destructive, unfair situation in society when some people have more opportunities, money, etc. than other people (Macmillan Dictionary, 2019). Example: Pakistan's **corrosive inequality** (The Guardian, Aug 4th, 2010).
- *image neologisms* (evocative representation of reality by means of another, due to a relation of similarity between both of them (in this case, both the imaginary and the real object are present within the term)): **sandwich generation, balloon payment**. **Sandwich generation** is the generation of people who care for their parents as well as

support their own children (Macmillan Dictionary, 2010). Example: Caught between an aging population and becoming a parent later in life, the “**sandwich generation**” has been overlooked for years (The Independent, Jan 18th 2019). The **balloon payment** is the final large sum of money paid at the end of a loan period (Cambridge Dictionary, 2019). Example: At the end of the PCP contract, customers have the option to make a pre-agreed **balloon payment** or hand the keys back to the dealer and walk away (The Guardian, Sep 19th, 2017).

- *peregrinism neologisms* (based on linguistic elements borrowed from another language): **teenage angst**, **ersatz religion**. **Teenage angst** - teenagers who either make up their own drama inside of their heads or actually go through tough times (Urban dictionary, 2018). Twice as many girls are suffering “**teenage angst**” as boys, according to research that suggests growing up in Britain is toughest on young women (The Guardian, Apr 17th, 2011). **Ersatz religion** - substitute religion. Example: Capitalism may look like a cheap **ersatz religion**, but its consequences are far worse than the spectacle of fake fetishes (The Guardian, Jan 26th, 2012).

Creative neologisms formed through formal devices are as follows:

- *hyphenated neologisms* (chains of smaller lexical units connected with hyphens): **too-big-to-fail** – colloquialism centers around the idea that some businesses, such as the biggest banks, would cause widespread damage to the economy if they went bankrupt. To avoid a crisis, the government will intervene in the situation by providing bailout funds that support failing businesses, protecting companies from their creditors, and also protecting creditors against losses. Example: So banks are **too big to fail**. Are they also too big to regulate? (The Guardian, Nov 28th, 2014).

- *clipping neologisms* (removal of a prefix or suffix (or both) from an existing word and leaving an infix: **self-cert mortgage** is a type of mortgage that enabled individuals to borrow without having to prove their income. Example: **Self-cert mortgages** – dubbed “liar loans” – were aimed at self-employed workers who had trouble proving their income to lenders. They were hugely popular before the credit crisis and hugely controversial, amid evidence that many firms let borrowers inflate their salaries to obtain bigger home loans (The Guardian, Jan 20th, 2016).

- *acronym neologisms* (the combination of two or more initial components (individual letters or parts) of words that are pronounced as a single word): **An IOU**, otherwise known as an “I Owe You,” is a document that acknowledges a debt owed. Example: From its politics to its economy to its environment and way of life, California is like a patient on life support. At the start of summer, the state government was so deeply in debt that it began to issue **IOUs** instead of wages (The Guardian, Oct 4th, 2009).

- *blending neologisms* (the combination of two or more lexemes from existing words): **europhoria** (blend of Europe + euphoria) - positive feelings about European integration (https://en.wiktionary.org/wiki/Wiktionary:Main_Page). Example: Italian **europhoria** may well undergo its sternest test when the changeover hassles of decimal points, mental arithmetic, and queues at vending machines start in just over two weeks (The Guardian, Dec 16th, 2001).

- *morphological imitative neologisms* (addition of morphemes like prefixes or suffixes to a given lexeme): **crisiologist** is a specialist on the crisis. Example: But this requires the crisiologist to locate crises in a precise theoretical framework in order to develop a general theory of crisis and corresponding praxis of crisis management (Jessop & Knio, 2018).

Results and Discussion

The sources of the study were informational and analytical articles of the following newspapers: The Guardian (2000 - 2019) and The Independent (2000 - 2019). The

choice of print media data as sources is due to the diversity of thematic focus. These newspapers cover current global events in the political, economic, and cultural spheres. The materials placed in them are diverse in genre and language structure. Journalists or publicists use all possible means of expression, actively forming creative neologisms through different devices.

A total of 69 creative neologisms were analyzed. For a detailed description and inclusion in the text of the study, creative neologisms were selected that correspond to the definition of a given linguistic phenomenon chosen by the authors, that is, possessing a certain “unusual” form (which can appear at different levels), not fixed in explanatory dictionaries and existing within a specific context.

Seventy-five Russian speaking full-time students studying Social Sciences took part in the study. The participants were given English language newspapers such as The Guardian and The Independent to find out which devices from Sánchez’s typology of creative neologisms helped them identify creative neologisms in the publicistic texts.

Table 1: Proportion of creative devices in the publicistic texts involved in the experiment

Type of creative device	Total number	%
<i>Literary devices</i>		
personification	2	3.85
paronomasia	4	7.69
metaphor	13	25.00
metonymy	6	11.54
oxymoron	4	7.69
physical-synesthesia	5	9.62
image	13	25.00
peregrinism	5	9.62
<i>Formal devices</i>		
hyphenated compounds	5	29.41
clipping	4	23.53
acronym	2	11.76
blending	3	17.65
morphological imitation	3	17.65

Table 2: Level of students’ awareness of creative devices in the publicistic texts (%)

Type of creative device	Number of creative neologisms identified by the students	%
<i>Literary devices</i>		
personification	1	50.00
paronomasia	3	75.00
metaphor	4	30.77
metonymy	4	66.67
oxymoron	3	75.00
physical-synesthesia	3	60.00
image	4	30.77
peregrinism	2	40.00
<i>Formal devices</i>		
hyphenated compounds	4	80.00
clipping	2	50.00

acronym	2	100.00
blending	3	100.00
morphological imitation	1	33.33

The investigation of creative devices in the publicistic texts involved in the experiment has shown that metaphor and image have taken the leading positions among the literary devices with a proportion of 25% while personification, paronomasia and oxymoron are considered to be less frequent creative devices in publicistic texts accounting for 3.85%, 7.69%, 7.69% correspondingly. As for the formal devices, hyphenated compounds have the greatest predominance, with a rate of 29.41% followed by clipping (23.53%). The least frequent device is an acronym (11.76%), though the difference in the percentage of the most and the least frequently used devices is not significant. It corresponds to 17.65%. It can be observed that the proportion of literary creative devices in the publicistic texts involved in the experiment is rather unstable in comparison to the use of formal devices. Although the corpus study is not very big, this trend is quite visible.

The experiment has also revealed that the level of students' awareness of literary creative devices that are less frequently used in the publicistic texts is high: personification - 50%, paronomasia – 75%, and oxymoron – 75%. The maximum percentage of formal creative devices has shown acronym and blending. It can be explained by the differences in perception of creative neologisms by the writers and readers, though this assumption requires further investigation.

Conclusion

In this study, we have reviewed a definition of the creative neologism through the concepts of neology and creativity, identified and extracted creative neologisms from the publicistic texts, analyzed a typology of creative neologisms proposed by Sánchez (2016), and carried out an experiment revealing the level of students' awareness of creative neologisms in the publicistic texts. Our findings suggest that the percentage of literary creative devices in the newspaper articles involved in the experiment is rather unstable as compared with the formal ones. Though the corpus study is limited, this trend is quite obvious. The experiment has also shown that the students better recognized literary creative devices, which are less frequently used in the publicistic texts, which can be seen in the differences in perception of creative neologisms by the publicists and readership, though this assumption needs further research. This study aimed to shed some light on the creative neologisms used in the publicistic texts, with the final objective of serving as a reference for future investigation and professional purposes.

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Laterality and its influence on the written expression of intellectually disabled pupils

[Laterality a jej vplyv na písomný prejav žiakov s mentálnym postihnutím]

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Abstract

The paper presents the results of research into the formal aspect of writing skills and writing in pupils with mild intellectual disability to laterality. This exploratory study aims to conclude the results from qualitative analysis of the lettering (shape, size, proportionality, unity, and gradient of letters) and assessment of adherence to the technical requirements of writing (holding writing instruments and body position by writing). The sample consisted of twenty pupils with mild intellectual disabilities aged 12-14 years (ten pupils with dominant left hand and ten pupils with dominant right hand) attending special primary schools in Bratislava region and Košice region. We analyzed 60 font samples in the form of depreciation, transcription, and dictation. The research results point to the difference in the quality of the written expression of pupils with intellectual disabilities, where the pupils with the dominant left hand have achieved better results in most qualitative fonts. In both groups, pupils achieved the best results in the form of a transcript, with the least difficulty in maintaining unanimity, and the greatest problems for the pupils were keeping the correct shape and proportionality of the letters. In the framework of technical requirements of writing, 17 pupils detected incorrect posture while writing, while six pupils detected incorrect grasp of writing tools.

The results of research in pupils with a dominant left hand showed that the recommended method of writing left-handers was not followed. We appeal to the importance of the methodology of writing for pupils with intellectual disabilities, where a properly guided methodological approach of the teacher plays an important role.

Key words: laterality, left-handed, handwriting, the pupil with intellectual disability, written expression, quality of writing

Anotácia

V článku prezentujeme výsledky výskumu formálnej stránky písomného prejavu a písania žiakov s ľahkým stupňom mentálneho postihnutia z aspektu laterality. Predmetom výskumu bola analýza kvalitatívnych znakov písma (tvar, veľkosť, úmernosť, jednota a sklon písmen) a posudzovanie dodržiavania technických požiadaviek písania (úchop písacieho náčinia a poloha tela pri písaní). Výberový súbor tvorilo dvadsať žiakov s ľahkým stupňom mentálneho postihnutia vo veku 12. – 14. rokov (10 žiakov s dominantnou ľavou rukou a desať s dominantnou pravou rukou) navštevujúcich špeciálne základné školy v Bratislavskom a Košickom kraji. Analyzovaných bolo 60 vzoriek písma vo forme odpisu, prepisu a diktátu.

Výsledky výskumu poukazujú na rozdiel v kvalite písomného prejavu žiakov s mentálnym postihnutím, kde žiaci s dominantnou ľavou rukou dosiahli vo väčšine kvalitatívnych ukazovateľov písma lepšie výsledky. V oboch skupinách dosiahli žiaci najlepšie výsledky vo forme prepisu, najmenšie problémy mali s dodržaním jednotňaznosti a najväčšie problémy pre žiakov predstavovalo doržiadanie správneho tvaru a úmernosti písmen. V rámci technických požiadaviek písania bolo u 17 žiakov detegované nesprávne držanie tela pri písaní, u šiestich žiakov nesprávny úchop písacieho náčinia.

Výsledky výskumu u žiakov s dominantnou ľavou rukou poukázali na nejednotnosť a nedodržiadanie odporúčaného spôsobu písania ľavákov. Apelujeme na význam metodiky písania u žiakov s mentálnym postihnutím, kde dôležitú úlohu zohráva správne vedený metodický postup učiteľa.

Kľúčové slová: lateralita, ľaváctvo, rukopis, žiak s mentálnym postihnutím, písomný prejav, kvalita písma

Úvod

Vedieť samostatne písomne komunikovať je podľa Vzdelávacieho programu pre žiakov s mentálnym postihnutím pre primárne vzdelávanie (ŠPÚ, 2016) jednou z kľúčových kompetencií, od zvládnutia ktorej sa odvíja úspešnosť žiakov v procese ďalšieho učenia sa. V našom výskumnom pracovisku sme sa výskumnej analýze písomného prejavu žiakov s mentálnym postihnutím venovali vo viacerých prácach, spomenieme preto len niektoré. Vo výskume Ordódyho (2008) pod vedením PhDr. Petra Pavliša, CSc. boli analyzované vzorky písma z diktátu, prepisu a opisu 66 žiakov (22 žiakov špeciálnej základnej školy a 44 žiakov bežnej základnej školy). Autori zistili, že žiaci špeciálnej základnej školy v 3. ročníku zaostávali za intaktnými žiakmi 1. ročníka základnej školy. V nadväznosti na spomínaný výskum Avante (2009) takisto pod rovnakým vedením realizovala výskum u týchto žiakov s časovým odstupom jedného roka (4. ročník špeciálnej základnej školy). Výsledky výskumu hovoria o zlepšení všetkých ukazovateľov písma, avšak nie v rovnakej miere ako u žiakov intaktných. Cieľom výskumu Šulovskej, Miláčkovej (2016) bolo analyzovať písomný prejav žiakov s ľahkým stupňom mentálneho postihnutia z grafickej, gramatickej i technickej stránky. Analyzovaných bolo 54 vzoriek písma (odpis, prepis, diktát) od 9 participantov vo veku 11–12 rokov, ktorí boli v tom čase vzdelávaní v podmienkach špeciálnej základnej školy. Predmetom výskumu bola analýza kvalitatívnych znakov písma, posudzovanie dodržiadania technických požiadaviek písania a chybovosť písaného textu. Výsledky výskumu ukázali, že bez ohľadu na príslušnosť k forme písomného prejavu, bola detegovaná vyššia početnosť chýb v diakritike a v interpunkcii. Majoritne sa vyskytujúcim javom v rámci technických požiadaviek písania bola u participantov zmenšená vzdialenosť hlavy od písacej plochy. Písmo participantov bolo oproti normou odporúčaným hodnotám zväčšené, bola nedodržaná jednotňaznosť a nedostatočne zvládnutá úmernosť písmen. Sú rozdiely v písomnom prejave u žiakov s mentálnym postihnutím v súvislosti s ich laterálnou preferenciou? Analýzou dostupných výskumných prác v rámci Slovenskej republiky takéto výskumné riešenia absentujú.

Teoretické východiská

Lateralita je prejavom dominance jednej z mozgových hemisfér. Špeciálno-pedagogický slovník od Zikla a Bendovej (2014) ju definuje ako prednostné užívanie jedného z párových orgánov a podobne Sillamy (2001) ako funkčnú prevahu jednej strany ľudského tela nad druhou, ktorá sa prejavuje zvlášť v prednostnom využívaní jedného oka alebo končatiny k vykonávaniu úloh vyžadujúcich určitú presnosť. Viacerí autori (Matějček, Žlab, 1972; Sovák, 1979; Drnková, Syllabová, 1983; Healey, 2002; Vodička, 2008 a iní) vo svojich publikáciách uvádzajú päť stupňov laterality, napr. podľa Drnkovej, Syllabovej (1983): L (vyhranené, výrazné ľaváctvo), L- (menej vyhranené, mierne ľaváctvo), A (nevyhranená lateralita), P- (menej vyhranené, mierne praváctvo), P (vyhranené, výrazné praváctvo). Podľa Přinosilovej (1997) a Fasnerovej (2018) sa u väčšiny intaktnej populácie vyhraňuje lateralita medzi 3. a 4. rokom života jednotlivca. V prípade onekoreného vyhranenia laterality považujú autorky za akceptovateľné oneskorenie do veku 10. rokov. Aj z tohto dôvodu a rešpektujúc oneskorený vývin jednotlivcov s mentálnym postihnutím, zaradili do nášho výskumného súboru žiakov starších ako 12. rokov. Vodička (2008) uvádza v súvislosti s lateralitou najčastejšie problémy pri písaní práve u žiakov s dominantnou ľavou rukou. Proces výučby písania však nezáleží podľa Spáčilovej a Šubovej (2004) len od dispozícií a spôsobilostí samotného žiaka, ale aj od správne metodicky vedeného prístupu učiteľa.

I keď množstvo žiakov s dominanciou ľavej ruky je približne 10% z celkovej populácie, uplatnenie jednotnej metodiky nie je natoľko jednoznačné ako u jednotlivcov, u ktorých je dominantná ruka pravá. Preto v súčasnosti dochádza k rozporuplným teóriám, ktoré zaujímajú iné stanoviská a názory na metodiku písania ľavákov (Fasnerová, 2018; Valenta, Michalík, Lečbych a kol., 2018). Synek (1991) označuje metodiky písania žiakov s dominanciou ľavej ruky ako nedokonale, pretože sú tvorené len z poznatkov písania žiakov dominantne pravorukých.

Po podrobnej analýze písania jednotlivých grafém malej abecedy výsledky poukazujú na výrazné rozdiely v možnostiach písania žiakov s rôznou dominanciou horných končatín. Pravák pri písaní využíva pohyb ťahom, v percentuálnom zastúpení 91,9%, u písmen veľkej abecedy je výsledok o niečo nižší a síce 90,45%. Písaný tvar grafém je z dôvodu napájania písmen konštruovaný pre pohyb ťahom, čo je pre ľavákov písucích dolným spôsobom neprijateľné. V uvedenom prípade žiaci s dominantnou ľavou rukou využívajú viac tlakových pohybov a menej ťažných, písanie sa tak pre ľaváka stáva fyzicky namáhavou činnosťou. Z uvedených dôvodov si žiaci napomáhajú hákovitým držaním písacieho nástroja, tzv. horným spôsobom, pomocou ktorého sa dokážu priblížiť k spôsobu písania pravákov (Vodička, 2008; Fasnerová, 2018; Mlčáková, 2009). Vodička (2008) rozdeľuje žiakov s dominantnou ľavou končatinou podľa polohy ruky pri písaní na písucích dolným spôsobom písania a písucích horným spôsobom písania tzv. hákovitým držaním.

Písuci ľavák by mal zaujať pozíciu, ktorá súhlasí s protilahlým obrazom praváka. Žiak by mal mať pri písaní lakte súmerne opreté o lavicu. Hlava a ani zvyšok tela by nemal byť vychýlený do strán. Dôležité je, aby bola ruka

v zápästí uvoľnená, tak aby dľaň bola položená na lavici a váha tela sa z časti presúvala na predlaktie. Prsty ruky by mali počas písania zotrvať pod líniou, aby si žiak nezakrýval písaný text. Pero by malo byť držané tak, aby sa dostávalo do polohy zároveň s linkou, ako aj do kolmej polohy smerom zhora. Úchop písacieho náčinia by mal byť zo strany alebo proti sebe (Sovák, 1971; Matějček, Žlab, 1972; Křišťanová, 1998).

Vodička (2008), Healey (2002), Holle (2011) vyvracajú názor staršej generácie autorov, že hákovitý spôsob písania je pomalší a zápästie nie je pri písaní správne používané. Zastávajú názor, že uvedený spôsob písania je pre ľavákov najviac zhodnou podobou, kedy má žiak presný náhľad na práve písaný text.

Písacie náčinie žiak drží v ľavej ruke, rovnakým spôsobom ako pravák, hrot mieri k ľavému ramenu, predlaktia sú kolmo k riadku (Sovák, 1979).

Za vhodnú polohu zošita, u žiakov píšucich ľavou rukou, považujú Křišťanová (1998) a Sovák (1979) umiestnenie zošita na lavici mierne vľavo od osi tela. Ľavý horný roh zošita smeruje mierne nahor, u ľavákov však akceptujeme individuálny sklon písma.

U žiakov s preferenciou ľavej ruky, nachádzame viacnásobne väčšiu variabilitu polohy zošita, z dôvodu hľadania cesty ako si písmo vytvorené pre pravákov, čo najlepšie prispôbiť. Papier by mal byť pridržovaný pravou rukou položenou bližšie k pravému okraju zošita, nie priamo pod riadkom (Healey, 2002; Vodička, 2008).

Po dôkladnom preštudovaní problematiky metodiky písania žiakov s dominanciou ľavej ruky, si dovoľíme tvrdiť, že odporúčaná metodika je nepostačujúca. Stotožňujeme sa s názorom Healey (2002), Mlčákovéj (2009), Vodičku (2008) a Fasnerovej (2018), že vhodnú metodiku písania žiakov s dominanciou ľavej hornej končatiny je potrebné aktualizovať o poznatky pedagogickej praxe.

Cieľ výskumu a výskumné otázky

Cieľom výskumu bolo analyzovať písmo a písanie žiakov s ľahkým stupňom mentálneho postihnutia s rôznou laterálnou preferenciou. Zistiť, či existujú rozdiely v písomnom prejave žiakov s rôznou laterálnou dominanciou a zároveň pozorovaním technických požiadaviek písania overiť dodržiavanie stanovenej metodika písania u oboch skupín.

Vychádzajúc zo získaných teoretických poznatkov sme si pred začatím výskumnej činnosti stanovili nasledovné výskumné otázky:

Výskumná otázka č.1: V čom sa odlišujú vzorky písma jednotlivých laterálne diferentných participantov?

Výskumná otázka č.2: Aký spôsob písania je preferovaný u ľavákov?

Výskumná otázka č.3: Do akej miery dodržiavajú žiaci pri písaní technické požiadavky?

Výskumné metódy

Pri výskumnej činnosti zisťovania vplyvu laterality na písomný prejav žiakov s ľahkým mentálnym postihnutím sme vzhľadom na získanie potrebných dát a dosiahnutie stanovených cieľov uplatnili nasledovné výskumné metódy:

Metóda participatívneho pozorovania

Zvolená metóda bola uplatnená v dôsledku zvýšenej objektívnosti, konkrétne pri prepise, odpise a diktáte, ktorý sme žiakom pripravili formou pracovného listu. Počas práce žiakov sme pristúpili k fotografickému zaznamenávaniu pre lepšiu záznam o dodržiavaní technických požiadaviek, rovnako aj písomnému zaznačeniu v prípade špecifických prejavov písania. Všetky získané informácie sme uplatnili pri osobitnom kvalitatívnom hodnotení písomného prejavu participantov v ďalších častiach výskumu.

Metóda analýzy výsledkov činnosti

Pre objektívnosť hodnotenia vzoriek písma sme zostavili jednotné pracovné listy s textom a línkami. Texty použité v pracovných listoch boli vybrané z učebníc pre špeciálne základné školy. Po vyzbieraní sme vzorky písma analyzovali a v programe Microsoft Excel sme vytvorili prehľadnú databázu žiakov s nami nameranými hodnotami. Pomocou usporiadaných dát sme následne mohli prejsť k ich komparácii.

Vo výskume sme sa zamerali na kvalitatívne ukazovatele písma žiakov s mentálnym postihnutím, konkrétne na veľkosť a úmernosť písmen, jednoťažnosť, tvar, sklon, celkovú úpravu grafického prejavu, čitateľnosť písma a dodržiavanie liniatúry. Pri stanovení kritérií hodnotenia sme vzhľadali k uvedeným kvalitatívnym znakom písma publikovanými autormi Šupšáková (1998), Pavlis (1989), Fasnerová (2018), Mlčáková (2009).

Okrem spomenutých kvalitatívnych ukazovateľov bolo predmetom nášho záujmu aj dodržiavanie technických požiadaviek písania. Pre možnosť posudzovania vzoriek písma sme si stanovili nasledovné kritéria posudzovania písomného prejavu:

- Numerické kritériálne vyjadrenie sme použili pri ukazovateľoch veľkosti a sklonu písma použitím pravítka a uhlomeru. Namerali sme samostatne veľkosť písmen strednej výšky, hornej dĺžky, dolnej dĺžky a hornej a dolnej dĺžky, následne sme hodnoty spriemerovali a zaznamenali do databázy.
- Škála s piatimi stupňami hodnotenia bola uplatnená pri zaznamenávaní jednoťažnosti, tvaru, úpravy grafického prejavu, čitateľnosti písma a dodržiavaní liniatúry. V rozmedzí piatich stupňov, bolo číslom 1 hodnotenie javu, ktoré spĺňalo všetky požadované kvalitatívne nároky a číslom 5 bol označený jav, ktorý nedostatočne až absolútne nezodpovedal požadovaným kvalitatívnym nárokom. Pre hodnotenie úmernosti sme zvolili tiež škálu s piatimi stupňami, avšak stupňom 1 sme označili odchýlku 0,10 cm, stupeň 2 tvorila odchýlka 0,20 cm od normy. Rovnako sme postupovali až do stupňa č. 5, kde sme zahrnuli aj odchýlky rovné a väčšie ako 0,5 cm.

Výberový súbor

Vzhľadom na nižší počet žiakov s dominanciou ľavej hornej končatiny sme zber dát vykonávali vo viacerých etapách v špeciálnych základných školách Bratislavského a Košického samosprávneho kraja. Výberovú vzorku (Tabuľka č.1) tvorilo 10 žiakov s dominantnou pravou rukou a 10 žiakov s dominantnou rukou ľavou vo veku 12. – 14. rokov. Súbor pravákov tvorilo 5 chlapcov a 5 dievčat, rovnako ako súbor zložený z dominantne ľavorukých, členený na 5 chlapcov a 5 dievčat.

Tabuľka 1 Výberový súbor

Participant	Dominancia hornej končatiny	Pohlavie	Vek	Kraj
1.	pravá	CH	14	KE
2.	pravá	CH	13	KE
3.	pravá	CH	13	KE
4.	pravá	CH	13	KE
5.	pravá	CH	13	KE
6.	pravá	D	14	KE
7.	pravá	D	14	KE
8.	pravá	D	14	KE
9.	pravá	D	13	KE
10.	pravá	D	12	KE
11.	ľavá	CH	13	BA
12.	ľavá	CH	13	BA
13.	ľavá	CH	14	KE
14.	ľavá	CH	14	KE
15.	ľavá	CH	12	KE
16.	ľavá	D	13	KE
17.	ľavá	D	13	KE
18.	ľavá	D	13	KE
19.	ľavá	D	14	BA
20.	ľavá	D	14	KE

Organizácia a priebeh výskumu

Výskum prebiehal v rozmedzí mesiacov február – marec 2019 v špeciálnych základných školách v Bratislavskom a Košickom kraji. Po telefonickom dohovore s riaditeľom školy, sme si dohodli termín pre zber výskumných dát. V uvedenom čase nám vedenie škôl poskytlo samostatnú miestnosť pre individuálnu prácu s vybranými žiakmi. Aj keď už žiaci boli zo strany pedagógov vopred informovaní o zapojení sa do výskumu, žiakom sme sa predstavili a oboznámili sme ich s dôvodom nášho stretnutia. Po úvodnom oboznámení sme podišli k vysvetleniu ďalšieho postupu. Žiakom sme pripravili rovnaké hárky s textami a riadkami zameranými na prepis, odpis a diktát. Text, s ktorým sme pracovali, si žiaci mali možnosť najskôr prečítať. Na záver sme sa uistili, či žiaci zadaniu rozumejú. Pre objektivnosť testovania sme do písania žiakov nijakým spôsobom nezasahovali ani ich nenapomínali, počas písania sme si vyhotovovali písomné a fotografické záznamy. Ako prvý sme zadávali diktát, ktorý sme najskôr prečítali celý a následne po jednotlivých vetách. V prípade, že žiak nejakému slovu nerozumel, slovo sme zopakovali. Na záver sme žiakom diktát prečítali celý. Následne žiaci pokračovali prepisom a opisom textu. Po získaní dát vybraného súboru žiakov sme pristúpili ku kvalitatívnemu individuálnemu zhodnoteniu písomného prejavu každého žiaka, ktoré sme zapisovali do prehľadných tabuliek. V záverečnej fáze sme získané dáta komparovali na základe stanovených výskumných otázok.

Etické aspekty výskumu

Vzhľadom na prijatie nových nariadení Európskeho parlamentu a rady EÚ 2016/679 o ochrane fyzických osôb pri spracúvaní osobných údajov a prijatím nového zákona o ochrane osobných údajov č. 18/2018 Z.z., sme pri oslovovaní škôl zaradených do sústavy škôl školských zariadení postupovali

podľa vyššie uvedeného zákona a dôsledne sme dodržiavali uvedené právne predpisy.

Pred začatím výskumu sme sa na školy obrátili s požiadavkou o písomné stanovisko o vykonaní výskumnej činnosti, ktorá bude prebiehať v rámci výchovno-vzdelávacieho procesu. Vedenie školy sme oboznámili o všetkých aspektoch výskumu, taktiež aj o našich cieľoch. Následne sme s pomocou vedenia školy oslovili zákonných zástupcov maloletých žiakov o informovaný súhlas, ktorým umožnili participáciu ich dieťaťa na výskume a spracovanie osobných údajov žiaka.

Vzhľadom na uvedené, v našom výskume pri označovaní žiakov používame čísla, podľa ktorých nie je možná identifikácia žiaka, takisto neuvádzame ani názvy škôl či mestá, v ktorých sa školy nachádzajú.

Výsledky výskumu

Interpretáciu výsledkov výskumu prezentujeme v súvislosti so stanovenými výskumnými otázkami.

Výskumná otázka č. 1: *V čom sa odlišujú vzorky písma jednotlivých laterálne diferentných participantov?*

Veľkosť písmen určujú podľa Penca (1961) dva javy a to výška a šírka písmena, chápeme ju ako kolmú vzdialenosť krajných bodov písmen od základnej linky alebo od základu mysleného riadku, v prípade nelinajkovaného zošita. Šírku písmen je veľmi náročné určiť, vzhľadom na diferentnosť jednotlivých tvarov písmen. Existuje však istý „normatívny“ pomer šírky k výške 2 : 3. V našom výskume sme sa zamerali len na výšku písmen.

Tabuľka 2 Komparácia priemerných hodnôt veľkosti písmen u oboch skupín

Priemerné namerané hodnoty veľkosti písmen				
lateralita pravá				
	písmená so strednou výškou <i>norma (0,3 – 0,4)</i>	písmená s dolnou dĺžkou <i>norma (0,6 – 0,8)</i>	písmená s hornou dĺžkou <i>norma (0,6 – 0,8)</i>	písmená s hornou aj dolnou dĺžkou <i>norma (0,9 – 1,2)</i>
prepis	0,39	0,60	0,67	0,82
odpis	0,37	0,65	0,81	/
diktát	0,37	0,57	0,74	/
lateralita ľavá				
	písmená so strednou výškou <i>norma (0,3 – 0,4)</i>	písmená s dolnou dĺžkou <i>norma (0,6 – 0,8)</i>	písmená s hornou dĺžkou <i>norma (0,6 – 0,8)</i>	písmená s hornou aj dolnou dĺžkou <i>norma (0,9 – 1,2)</i>
prepis	0,38	0,72	0,78	1,16
odpis	0,40	0,72	0,78	/
diktát	0,35	0,64	0,76	/

V tabuľke č. 2 sú obsiahnuté dáta získané aritmetickým priemerom. Podľa získaných dát žiaci píšuci pravou rukou dodržiavajú veľkosť písmen so strednou výškou (vo všetkých vzorkách sa hodnota pohybuje v stanovenom intervale). U písmen s dolnou dĺžkou hodnotíme zhodnú situáciu, až pri vzorke diktátu, kde väčšina žiakov svoje písmo zmenšila a výsledná hodnota nedosahovala stanovené kritérium. Prijateľný výsledok žiaci dosiahli aj v písaní písmen s hornou dĺžkou, kde sa tiež pohybujú v stanovenom

rozmedzí. Negatívny výsledok dosiahli praváci vo veľkosti písmen s hornou a dolnou dĺžkou, kde je výsledná hodnota nižšia ako požadované kritérium. U žiakov s dominantnou ľavou rukou je interval veľkostí písmen dodržiavaný vo všetkých vzorkách. V nami hodnotených vzorkách neevidujeme medzi ľavákmi a pravákmi exaktné rozdiely vo veľkostiach písmen jednotlivých skupín.

Sklon písmen chápeme ako uhol zvierajúci os písmen s linkou alebo myslenou základnou čiarou na nelinkovanom papieri. Uhol overujeme po pravej strane osi písmena. Podľa Šupšákovej (1998), Fasnerovej (2018) je správny uhol pri písaní 70 až 75°. V našom výberovom súbore sme v oboch skupinách zaznamenali nedodržiavanie správneho sklonu - priemerná hodnota žiakov s dominantnou pravou rukou dosiahla 58°. Dominantne ľavorukí žiaci majú sklon písma v priemere 65°, čo je zároveň bližšie norme.

Čitateľnosť a úhladnosť grafického prejavu ovplyvňuje aj samotná úprava, správne rozvrhnutie plochy papiera, ako aj usporiadanie textu na ňom. Zásluhu na grafickej úprave má najmä psychický stav jednotlivca, rovnako tak spoločnosť, v ktorej sa žiak pohybuje (Šupšáková, 1998).

Fasnerová (2018) dopĺňa pravidlá, ktoré by mali byť v úhladnom texte aplikované. Žiaci by mali mať v zošitoch rovnaké okraje, nadpisy a texty prvého riadku by mali písať v dvojnásobnej vzdialenosti. Učiteľ má žiakov podporovať v udržiavaní čistoty a úhladnosti v zošitoch, nie len pri písaní, ale aj pri prepisovaní a gumovaní (Penc, 1968; Šupšáková, 1998; Fabianková, Havel, Novotná, 1999; Mlčáková, 2009; Fasnerová, 2018).

Ďalšie kvalitatívne ukazovatele písma poukazujú na to, že úprava vo všetkých troch vzorkách písma dosahuje u pravákov stupeň vyšší ako 2,50. U dominantne ľavorukých je najnižšia hodnota nameraná v troch vzorkách písma 1,90 a zároveň nepresahuje hodnotu 2,20. V rámci čitateľnosti dosiahli praváci najpozitívnejšiu priemernú hodnotu vo vzorke prepisu 1,75 a najnegatívnejšiu 2,75 v diktáte. Ak nazrieme na výkon ľavákov, nachádzame najlepšie čitateľnú vzorku taktiež medzi prepismi, so stupňom 1,50, ostatné dve hodnoty sú na úrovni 2. stupňa.

O *jednoťažnosti písania* hovoríme vtedy, keď sú grafémy písané jedným ťahom, bez prerušenia. Spomínanú zásadu uplatňujeme vo všetkých písmenách malej abecedy, okrem grafém x a u, a tých ktoré si vyžadujú písanie diakritických znamienok. V rámci písania písmen veľkej abecedy rozlišujeme písmená jednoťažné, dvojtážné a trojtážné (Penc, 1968; Šupšáková, 1998; Fabianková, Havel, Novotná, 1999; Mlčáková, 2009; Fasnerová, 2018). Jednoťažnosť najlepšie rešpektovali žiaci s dominantnou ľavou rukou, ktorí v diktáte získali priemer 1,10, čo je o 0,30 menej ako u pravákov, ktorých najlepší výkon tvorí vzorka prepisu.

Dodržiavanie liniatúry je medzi pravákmi a ľavákmi odlišné. U dominantne pravorukých nachádzame priemerne namerané hodnoty v intervale 2,40 – 2,75, avšak u dominantne pravorukých to je 1,60 – 1,75. Zaujímavým zistením bolo, že obe skupiny mali najväčší problém s dodržiavaním liniatúry v rámci vzorky odpisu.

Ďalším sledovaným kvalitatívnym aspektom bolo dodržanie *správneho tvaru* písmen. V dnešnej dobe ako popisuje Křivánek a Wildová (1998) sa

nevyžaduje úzkostlivé napodobňovanie predpísaných tvarov písmen, akceptujú sa aj mierne rozdiely v tvaroch písmen. Závisí to na každom posudzujúcom čitateľovi, avšak mala by byť dodržaná čitateľnosť všetkých grafém. Rovnako náročné dodržanie správneho tvaru bolo v oboch skupinách, keďže najhoršie hodnotenie získali obe skupiny v diktáte. U ľavákov sa opätovne preukázal lepší výsledok s hodnotením 2,10 stupňa. Žiaci s dominantnou pravou rukou obstáli s hodnotením 2,50.

Vzhľadom na odlišnosť hodnotenia *úmernosti*, môžeme povedať, že pre žiakov s mentálnym postihnutím, ktorí tvorili našu výskumnú vzorku bolo najnáročnejšie dodržiavanie úmernosti u písmen s hornou dĺžkou. Žiaci, dominantne pravorukí dosiahli najväčšiu odchýlku v priemere 2,00 vo vzorke prepisu a diktátu. Naopak, dominantne ľavorukí dosiahli najväčšiu odchýlku vo vzorke odpisu. Najnižšia priemerná odchýlka bola zaznamenaná v odpise pravákov v hodnote 1,00. Opačná situácia nastala pri dodržiavaní úmernosti písmen s dolnou dĺžkou, kde ľaváci, oproti pravákovi dosiahli nižšiu odchýlku, konkrétne 1,10 a praváci 1,70.

Nami zvolená výskumná vzorka vykazuje rozdiely v kvalite písomného prejavu medzi žiakmi s mentálnym postihnutím, píšucimi ľavou a pravou rukou. Výsledky poukazujú na fakt, že ľaváci vo svojom písomnom prejave viac uplatňovali zásadu jednotňaznosti, vo väčšej miere dodržiavali liniatúru, tvar písmen a mali lepšiu úpravu písomného prejavu. Písmo tejto skupiny bolo častokrát viac čitateľné, musíme však upozorniť na fakt, že v prípade úmernosti písmen s hornou dĺžkou dosiahli lepší výsledok žiaci píšuci pravou rukou. Oblasť úmernosti písmen bola však pre obe skupiny žiakov s mentálnym postihnutím výrazne problematická.

Výskumná otázka č.2: Aký spôsob písania je preferovaný u ľavákov?

Pomocou pozorovania a fotodokumentácie uvedenej pri každom jednotlivcovi v predchádzajúcej časti kapitoly, sme zistili, že z celkového počtu 10 participantov píšucich ľavou rukou je päť žiakov píšucich dolným spôsobom a ďalších päť píše horným spôsobom.

Na obrázku č.1 prezentujeme ako príklad žiačku s dominantnou ľavou rukou preferujúcou horný spôsob písania. Úchop písacieho náčinia je správny, avšak žiačka svoju ruku ohýba v zápästí a píše tzv. hákovitým spôsobom – horným spôsobom písania, tzn. nedodržiava odporúčanú metodiku písania ľavákov.

Vodička (2008) spozoroval, že ľaváci sa prikláňajú k hornému spôsobu písania, ktoré je im prirodzenejšie. Z nášho pozorovania však vyplýva, že polovica participantov používala horný a druhá polovica dolný spôsob písania. Výsledky nášho zistenia sa približujú k hodnotám nameraných vo výskume vykonanom u intaktných žiakov (Peachey, 2004).



jav ma pišta, jav ma pišta aka slastie ma ju!

Obladim si znova misli, podukim ju k porokveku

Obrázok 1 Žiačka píšúca horným spôsobom písania a jej grafický prejav (prepis)

Výskumná otázka č. 3: Do akej miery dodržiavajú žiaci pri písaní technické požiadavky?

K najčastejším chybám v rámci dodržiavania technických požiadaviek patrí zlá poloha trupu. Až u sedemnástich žiakov nachádzame nedostatky v správnom postavení opornej sústavy, čo sa následne prenáša do písomného prejavu žiaka. Len u troch žiakov, z ktorých je jeden s dominantnou pravou rukou a dvaja s dominantnou ľavou rukou, sa preukázalo správne držanie tela.

Spolu s predchádzajúcou požiadavkou úzko súvisí aj poloha dolných končatín. Zistili sme, že žiaci majú často pri písaní nohy podsunuté pod stoličkou a v členkoch prekrížené alebo chodidlá inak umiestnené na častiach stoličky. Ďalším frekventovaným prípadom je náklon trupu vpred, podsadenie panvy s kolenami do strán. Z našej výskumnej vzorky len päť žiakov dodržalo správnu polohu dolných končatín pri písaní. Z piatich boli štyria praváci a jeden ľavák. Výrazným nedostatkom pri písaní bolo postavenie hlavy. Desať žiakov z ktorých bolo šesť ľavákov a štyria praváci, dodržalo správnu vzdialenosť hlavy od podložky. Častým javom bol aj nesprávny, či nedostatočný náklon hlavy nad podložkou, vyskytujúci sa spoločne s nesprávnym držaním tela. Správnu súčinnosť horných končatín preukázalo pri písaní 16 participantov, polovica z nich boli ľaváci. Ďalšou pozitívne hodnotenou technickou požiadavkou bolo stabilné sedenie, pri ktorom žiaci sedeli na väčšej časti sedacej plochy stoličky. O niečo lepšie žiaci dodržali správny úchop písacieho nástroja. Z celkovej výskumnej vzorky preukázalo 14 participantov správny štipkový úchop, medzi ktorými bolo rovnaké zastúpenie žiakov pravorukých aj ľavorukých. K nesprávnemu držaniu radíme silný úchop, kedy je ukazovák prehnutý, čím sa vytvára príliš silné a pre žiaka vyčerpávajúce písanie. Okrem spomenutého sa vo výskume

vyskytlo držanie, kedy ukazovák pri písaní aktívne nespolupracoval, písadlo bolo oň len opreté. Vyskytlo sa držanie písomného náčinia, v ktorom bol palec vo vrchnej pozícii a prekryval pero z hornej časti.

Záver

Empirickým výskumom sa preukázalo, že v našej výskumnej vzorke existuje rozdiel v kvalite písomného prejavu žiakov s mentálnym postihnutím rôznej dominancie horných končatín.

U žiakov oboch skupín sme zaznamenali najväčšiu úspešnosť vo vzorkách prepisu. Medzi kategórie, ktoré žiakom robili najmenšie ťažkosti radíme jednotnosť. Naopak najnižšiu úspešnosť sme pri vyhodnotení spozorovali v dodržiavaní správneho tvaru písmen. Tvary jednotlivých samohlások, ale aj spoluhlások strácali na kvalite, čo sa v konečnom dôsledku preukázalo na sťažení schopnosti prečítať jednotlivé vzorky písma. K zaujímavým výsledkom sme dospeli v kategórii úmernosti písmen. U dominantne ľavorukých žiakov bola vyššia úspešnosť v písaní písmen s dolnou dĺžkou, praváci dosiahli lepší výsledok v písmenách s hornou dĺžkou. Z hľadiska vyrovnanosti hodnôt môžeme povedať, že ľavorukí účastníci výskumu dosiahli v rámci úmernosti písmen konzistentnejšie výsledky.

Vo veľkosti písmen nezaznamenávame koreláciu medzi oboma skupinami účastníkov. V kategórii sklonu sa preukázalo, že priemerný sklon účastníkov píšucich ľavou rukou je bližšie k odporúčaným hodnotám intervalu. Často opakovaným a znepokojujúcim javom pri vyhodnocovaní technických požiadaviek písania bola nesprávna poloha tela pri písaní. Celá váha tela spočívala na laktóch pisateľa, hlava v týchto prípadoch bola nadmerne sklonená, čím sa narušila vzdialenosť hlavy od podložky. Správne postavenie trupu pri písaní mali len traja účastníci, z ktorých dvaja boli dominantne ľavorukí, a jeden pravoruký. Vo väčšine prípadov tento trend sprevádzalo aj zlé umiestnenie dolných končatín. Medzi pozitívne zistenia môžeme zaradiť väčšinový výskyt správneho umiestnenia horných končatín na podložke.

Výsledky hodnotenia správneho úchopu u celkovej vzorky účastníkov hovoria, že štrnásť žiakov dodržalo správny úchop. Prekvapivo sa preukázalo, že polovicu z nich tvorí skupina pravákov a rovnaká časť je zastúpená ľavákmi.

Vzhľadom na roztrieštenosť odborných názorov, nás zaujímala frekvencia výskytu horného spôsobu písania. Pri podrobnom zameraní sa na skupinu žiakov s dominantnou ľavou rukou, sme zistili, že až 5 žiakov preferuje dolný (odporúčaný) spôsob písania a zvyšná polovica píše horným (nad linkou) spôsobom. Podľa výsledkov výskumu môžeme povedať, že u žiakov píšucich ľavou rukou je potrebné zaviesť istú jednotnosť, v ponímaní dodržiavania pravidiel stanovených metodikou písania. Je však otázne, či existujúca metodika písania bude uplatniteľná u všetkých ľavorukých žiakov.

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Implementation of English subject curriculum in Islamic secondary schools in Indonesia using Delphi method

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Abstract

This study was aimed to investigate the implementation of English subject Curriculum used in Islamic secondary schools in Makassar city, South Sulawesi, Indonesia. Currently, English subject curriculum includes elements of English and characters as a new approach to replace the previous curriculum. The elements of English subject should be developed together with regional and national characters (values of cultures and beliefs). This study employed survey method and Delphi technique to collect the data. The survey method was used to analyze the elements of English and characters which were collected through eighty two curriculum developers and English teachers. Delphi technique was used to verify the results of the inclusion of elements of English and characters. It used meaningful communication with selected experts of English teachers and curriculum developers working in Islamic secondary schools. The experts answered a list of Delphi for two rounds and one another round was interviewed for final clarification. The findings confirmed that most respondents still had shortage experience to develop and implement this current English subject curriculum. The experts claimed that the practitioners in schools need to be trained to develop precise themes and topics and the ways to integrate the characters in the lesson plan and to evaluate the student's characters. Also, the practitioners in schools should make together the strategies to include characters for teaching English as recommended by the national education regulation. The conclusion concerned with this study, practitioners should know many cultures and characteristics of people in pluralism country as recommended by the curriculum.

Key words: characters, English subject curriculum, Islamic secondary school, Delphi method

Introduction

The English language was first decided to be a foreign language subject in each secondary school up to university since Indonesia derived its independence in 1945 (Hasbullah, Sidin, 2014; Musriadi, 2016; Suwarno, 2011). To improve the quality of education, government endeavors to reform the curriculum for schoolings. The educational department of Indonesia revises the English subject curriculum from time to time due to its inadequacies (Hasbullah, Sidin, 2014; Suwarno, 2011). Yaumi (2013a) argues that the revision of currently English subject curriculum in Indonesia can also be seen as a reaction to the development of the language at the international level.

The latest development is empowering the English teachers, curriculum developers, and principals of schools to develop the curriculum autonomously (Hlebowitsh, 2005; Kemendikbud, 2012; Musriadi, 2016; Myles, Trautman, Schelvan, 2004). Although they have been empowered to develop the English subject curriculum, that conceptualized curriculum, however, must comply with the regulations of national education of Indonesia and its standards (Departemen Pendidikan Nasional, 2007; Kemendikbud, 2012). This regulation of national education is used as foundations to guide the development of courses in Indonesia. Official regulations of education determine the development of curriculum must be based on the official philosophy of Indonesia. The newest issue in education for schooling in Indonesia now is the

implementation of curriculum 2013 – character, then, its other name is National Curriculum. In which, the “curriculum 2013 – character” is defined as a set of plans for all subjects which include aspects of characters in setting the objectives, content and learning materials, methods, and evaluation of students’ (Kemendikbud, 2012; Yaumi, 2013a, 2013b). This study aims to explore the implementation of the current national curriculum of English subject, which include characters based on local and national cultures in Islamic secondary schools in South Sulawesi province, Indonesia. The curriculum developers and English teachers conceptualized the proposed investigation. Dede (2005), Sukmadinata (1997), and Sanjaya (2012) asserted that the government should optimize the role of teachers and curriculum developers to practice subject curriculum in schools.

Literature review

English subject curriculum in Indonesia

Since 1945, which is the year of independence for Indonesia, the English subject curriculum had undergone several changes. The latest change of English subject curriculum is best understood as School-Based Curriculum or KTSP 2006 (Suwarno, 2011), and the newest one is the “curriculum 2013 – character named National Curriculum which emphasizes to include character’s values (Kemendikbud, 2012; Yaumi, 2013b). The character values which can be included in English subject teaching program are national and local cultures, beliefs, tradition, attitude and behavior, social life, science, and technology, etc. which should be in line with school’s vision and mission and regulation of national education goal (Kemendikbud, 2012). Normally, those amendments were logical consequences of a political issue, government system, social cultures, economic, science and technology changes in the living of state community (Sudin, 2014). The main components of the English subject curriculum are vocabulary, grammar, pronunciation, phrases, and four skills of communication namely listening, speaking, reading, and writing skills (Lee Odell, 2001). For this purpose, Richards (2005) asserts that curriculum plays a fundamental part in the teaching and learning of English subject as a foreign language, especially in the four skills of English language. More importantly, the curriculum must be relevant to the students’ lives. As such the “curriculum – 2013 character” should be developed dynamically by the demands and changes that occur in society.

The English subject curriculum is a formal curriculum developed and implemented in each educational unit of Graduates Competency Standards (Tim Peneliti Depdiknas, 2007). The Graduates Competency Standards in English subject curriculum which is emphasized in each subject curriculum aims to improve intelligence, knowledge, personality, noble character, and the skills to live independently and continuing or further ongoing education. This Graduates Competency Standards pressures on the development of teaching materials which must be developed and implemented by practitioners in schools (Glatthorn, 2004; Klein, McLeod, 1990; Sudin, 2014; Susanto, 2007). The terms intelligence, knowledge, personality, noble character, and skills have particular meaning in English subject curriculum (Lee Odell, 2001). Practitioners and composers of the curriculum at schools must look at those terms to be used in English subject curriculum implementation. They should also adjust the objectives of terms with the level of learners (Sanjaya, 2012; Sudin, 2014; Sukmadinata, 1997; Tim Peneliti Depdiknas, 2007)

The curriculum of English subject claims that intelligence refers to students’ ability to learn about, learn from, understand, and interact with one’s environment (Richards, 2005). Knowledge is defined as a fluid mix of framed experience, contextual information, values, and expert insight that provides a framework for evaluating and incorporating new experiences and information. Hence, knowledge means the students are able to know the facts, information, and skills acquired through experience or education; theoretical or practical understanding of a subject (Glatthorn,

2004; Susanto, 2007; Suwarno, 2011). In implementing English subject curriculum, the curriculum developers and English teachers have authority to decide educational goals based on their own schools perspective (Glatthorn, 2004). In other words, those practitioners have a responsibility in constructing and formulating proper goals, choosing and constructing right lesson materials according to needs, interest, and student's development phases. In addition, English teacher may use various methods and teaching media, and constructing learning programs and use different methods of evaluation (Sanjaya, 2012). The curriculum of English subject should be made and developed systematically and detail, which will help the teachers in its implementation (Lonigan, Farver, Phillips, Clancy-Menchetti, 2011; O'Bannon & Judge, 2004; Silva, Brice, 2004). However, the quality of the curricula depends on people who are involved in its implementation.

There is a significant change in the current National Curriculum in including characters than the previous curriculum for teaching English subject at school. In this decade, the government offers a framework to practitioners in schools to develop the curriculum based on values of national and local character (Kemendikbud, 2012); and (Yaumi, 2013b). The government also introduces the concept of values and character in education in that curriculum (Kemendikbud, 2012). By 2012, the government made mandatory to teachers, and it is compulsory for schools to implement values and character in education. The values and characters in education focus on morality, social cultures, and nationality (Kemendikbud, 2012; Sanjaya, 2012). These changes influence the implementation of the curriculum of English language subject in schools now. Sudin (2014) encourages and emphasizes that this curriculum provide a large opportunity to all teachers to develop autonomously their teaching materials, methods, and evaluation, which are appropriate with the school environment and students' needs.

Regarding with the revise of curriculum, practitioners should conceptualize and use materials for teaching English subject based on the richness of surrounding cultures. Intansari (2013), Richards (2001), Sugirin, et al. (2011, Suwarno (2011) assert that English teacher can propose appropriate regional and national cultural materials for teaching English subject to the curriculum developers and principals of schools. In relation to it, Sugirin et al. (2011) affirms that the steps of planning of methods for teaching strategy are: forming a learning strategy with multicultural materials, analyzing students' characters, making job sheets for students, creating and preparing required learning resources, and doing evaluation and or creating tools or something for evaluation.

McNeil (2010) and Marsh (2014) argue that English teacher can frame and choose some selected cultural materials for teaching English subject based on students' level of competence. Chang (2004), Amy et al. (2007), Cheung and Wong (2002) assert that teachers can establish and develop materials of teaching relating to applicable public stances such as people life, famous local tradition, ethnic group customs, the ceremonial activity of certain people, and thinking ways. Since that, English teachers around the world utilize different methods and various styles of skills to increase students' ability. Richards (2001) and Chang (2004) stated that school's principal and other curriculum developers cannot interfere with the English teacher in choosing the teaching methods, strategies, and approaches. They should instead support the teacher's efforts (Musriadi, 2016); (Badan Standar Nasional Pendidikan, 2006).

In addition, practitioners as such curriculum developers, principals of schools, and English teachers have also not been able to formulate an appropriate curriculum for English subject. They are not able to translate it in accordance with educational objectives to be achieved, such as how to develop teaching materials based on student needs, school environment, local culture of English language teachers and students (Marliah, 2007; Rohmah, 2009). Based on the evidence in the field, the concerns are

coming from the differences of practitioners' educational background, English teachers' experience, and school environment (Cheung, Wong, 2002; Salahuddin, Khan., Rahman, 2013; Sugirin et al., 2011; Vallance, 1986).

Thus, department of education and culture of Indonesia determines some implementation principles of English subject curriculum. Practitioners at schools must firstly look at the needs and interests of learners and the environment to be potential for development. Second, they see the learners' diverse and integrated knowledge. Third, they are responsive to developments in science / technology and arts and culture. Fourth, they pay attention its relevance of material development to the students' needs of lives. Fifth, practitioners at schools must think the comprehensive and continuous of English subject curriculum development. Sixth, they promote the importance of lifelong learning, and seventh, the practitioners ought to see the balance between national and regional interests (Badan Standar Nasional Pendidikan, 2006).

Delphi method

Delphi method is a specifically technique to explore the expected future of novel and evolutionary phenomena of most reliable opinion from experts. According to (Cuhls, 2003), Delphi method is used mainly to assess long-term issues. Custer et al. (1999); Hsu and Sandford (2007), and Linstone and Turoff (2007) argue that Delphi method is available to be used to situations of limited historical data of the hot issue. Adler and Ziglio (1996), Bietau (2011), Keeney et al. (2006), Magnuson (2012); Skulmoski (2007) stated that it is a formalized and traceable method to keep credibility with policy-makers about foresight programs.

This Delphi method selects experts to be participants in the study (Cuhls, 2003). As the procedure, it is aimed at identifying relevant statements or topics for future better amelioration (Keeney et al., 2006; Magnuson, 2012). Common procedure used in Delphi study is using a Delphi list to be assessed by experts for two or three or more rounds, and the final round is used as clarification of their answers (Hsu, Sandford, 2007; Magnuson, 2012) This technique usually uses mean scores and percentage to judge or to sort the unqualified elements. Most researchers using Delphi technique decide to choose the results, which are above thirty percent as a recommendation. Linstone and Turoff (2007) argue that using Delphi technique in conjunction with other methodologies might prove interesting thing because the researcher acquires satisfaction with the accurate data.

Purpose of the study

The main issues of English subject curriculum are the implementation which is autonomously given to practitioners in schools. The problem of implementing it, however, arises from a various different understanding of practitioners, English teachers, and curriculum developers about the interpretation of the goals, cultural knowledge, values of cultures, and characters to be determined in the curriculum. Therefore, the purpose of this study is an attempt to explore and discuss the implementation of English subject curriculum based on values of cultures and characters in Islamic secondary schools in South Sulawesi province, Indonesia.

Methodology

This study used survey and interview methods to collect the data. Survey method used 160 items of questionnaire, 80 items of Delphi lists, and both instruments were Likert scale. The questionnaire was distributed to 82 respondents, which consisted of 41 curriculum developers and 41 English teachers taken from Islamic secondary schools in South Sulawesi province, Indonesia. Ten selected experts of curriculum developers and ten selected English teachers were ranked and sorted out from the 82 respondents were used to collect the data through Delphi method. Delphi lists were distributed twice to the twenty selected experts. The first distribution of Delphi lists was to find

out original response from experts, and the second one was to know the experts' consistency and was used to identify the aspects and elements of "curriculum 2013 – character" which should be included in English subject curriculum. Meanwhile, interview was done to 4 selected experts for final clarification.

Findings

Findings were acquired from data collection using 160 items of a questionnaire about English subject curriculum which were distributed to 82 respondents working in Islamic secondary schools in South Sulawesi province Indonesia. Collected data were analyzed using descriptive statistics to found sum, mean, and standard deviation. 80 items of Delphi lists were used to collect the data from twenty experts for two rounds. Delphi method was used to know experts' views about the implementation of English subject curriculum, which based on curriculum 2013 – character. Data of interview emphasized the findings from Delphi lists.

Curriculum developer's analysis

The analysis of character's aspects and curriculum components which should be implemented in English subject curriculum. Character's aspects are values, belief, attitudes, and cultures; and curriculum components are goals, contents, methods, and assessments. The result of data analysis estimates widespread of item scoring order. Respondents responded it based on how well it represents their views about characters and curriculum components for teaching English as a foreign language in Islamic secondary schools in South Sulawesi Indonesia. Descriptive statistics of ascending means and descending means were used to make mean, standard deviation, and sum in sequence. Detail results about characters and curriculum components were taken from curriculum developers shown in a table as follows.

Table 1: Sum, mean, and standard deviation of curriculum developers

Characters				
N = 41	Values	Beliefs	Attitudes	Cultures
Sum	84	87	87	90
Mean	2.048	2.121	2.121	2.195
Std.Dev.	0.84	0.87	0.87	0.90
Curriculum Components				
N = 41	Goals	Contents	Methods	Assessment
Sum	87	88	93	85
Mean	2.121	2.146	2.268	2.073
Std.Dev.	0.87	0.88	0.93	0.85

English teacher's analysis

English teachers used the same questionnaire of Likert scale as curriculum developers to find out the characters, which included values, beliefs, attitudes, and cultures, and curriculum components were decided goals, contents, methods, and assessments. The result of data analysis estimates widespread of item scoring order. English teachers responded it based on how well it represents their views about characters and curriculum components for teaching English as a foreign language in Islamic secondary schools in South Sulawesi Indonesia. Descriptive statistics were used to make mean, standard deviation, and sum in sequence. Detail results taken from the English teachers were shown in a table as follows.

Table 2: Sum, mean, and standard deviation of English teachers

Characters				
N = 41	Values	Beliefs	Attitudes	Cultures
Sum	88	89	90	90
Mean	2.146	2.170	2.195	2.195
Std.Dev.	0.88	0.89	0.90	0.90
Curriculum Components				
N = 41	Goals	Contents	Methods	Assessment
Sum	88	94	93	93
Mean	2.146	2.292	2.268	2.268
Std.Dev.	0.88	0.94	0.93	0.93

Top ten listed scoring of curriculum developers as well as top ten scoring of English teachers were used to be respondents of Delphi technique. The twenty selected respondents taken from these two groups were given Delphi lists to know the implementation of curriculum 2013 – character. The results of Delphi method were presented as follow.

Results of Delphi method

Ten items of Delphi lists were used to procure data analysis from the top ten selected curriculum developers and top ten English teachers. Two rounds of Delphi lists were treated to the curriculum developers as well as English teachers. The treatments were done to know the respondents’ consistence in responding the integration of character aspects into the themes and topics of English subject.

Curriculum developers. The data analysis shows that the curriculum developers wished to integrate character’s aspects into elements of English subject. The highest sum, mean, and standard deviation were expected to cultural aspects. The data in round one showed that all respondents made high responses to values, beliefs, attitudes, and cultures as shown in a table below.

Table 3: Sum, mean, and standard deviation of curriculum developers (round one)

Integration of characters into elements of English subject				
N = 10	Values	Beliefs	Attitudes	Cultures
Sum	38	39	42	45
Mean	7.60	7.80	8.40	9.00
Std. Deviation	0.76	0.78	0.84	0.90

There were different improvement of curriculum developers’ scores in responding the integration of characters into English subject elements in round two. This positive response to the aspects of characters gained positive pretention to implement English subject curriculum 2013 – character.

Table 4: Sum, mean, and standard deviation of curriculum developers (round two)

Integration of Characters into Elements of English Subject				
N = 10	Values	Beliefs	Attitudes	Cultures
Sum	42	46	47	49
Mean	2.122	2.219	2.243	2.365

Std. Deviation	0.84	0.92	0.94	0.98
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English teachers. The data analysis shows that respondents of English teachers had the same pretentions as curriculum developers to integrate the character's aspects into elements of English subject. The highest sum, mean, and standard deviation were expected to cultural aspects. The data in round one showed that all respondents gave high responses to values, beliefs, attitudes, and cultures as shown in a table below.

Table 5: Sum, mean, and standard deviation of English teachers (round one)

Integration of characters into elements of English subject				
N = 10	Values	Beliefs	Attitudes	Cultures
Sum	41	42	43	45
Mean	8.20	8.40	8.60	9.00
Std. Deviation	0.82	0.84	0.86	0.90

The top ten English teachers made improved scores in responding the integration of characters into English subject elements in round two. This positive response to the aspects of characters gave beyond expectations to implement English subject curriculum 2013 – character.

Table 6: Sum, mean, and standard deviation of English teachers (round two)

Integration of characters into elements of English subject				
N = 10	Values	Beliefs	Attitudes	Cultures
Sum	45	46	45	48
Mean	9.00	9.20	9.00	9.60
Std. Deviation	0.90	0.92	0.90	0.96

Interview

Results of interview were adopted from four experts of curriculum developers and four others from experts of English teachers. These eight interviewees were selected from the whole of 82 respondents used in this study. Main topics of interviewing question were focused on contents character aspects to be integrated in teaching elements of English language.

Interview Question – Do you think the integration of character aspects into the elements of English subject can be implemented? If Yes, why? Or No, why?

Four experts of curriculum developers and four English teachers resulted comments which reflect the understandings of most.

Curriculum developers. One out of the four experts of curriculum developers expressed about the integration of character aspects. Findings show the character aspects which may be integrated namely values, beliefs, attitude, and cultures. Interviewee 1 did not suggest it clearly about the strategy to implement the character aspects in English subject curriculum as follow.

The first interviewee (11, F, 23) stated that: "... the values, beliefs, attitudes, and cultures must be integrated in teaching and learning process to improve students' knowledge ... and ... cross-cultures through English subject. Students need to know other cultures ... to increase their understanding to the differences. ... Learning English by character aspects will be more interesting at school..."

While, interviewee 2 strongly endorsed to integrate selected aspects of characters. This curriculum developer expected professional teachers take action in selecting appropriate characters to be included in curriculum for teaching English subject as presented as follow.

The second interviewee (No.05, F, 37) said: "... certain aspects of characters can be integrated into English knowledge and English skills. However,... professional teacher needs ... to select appropriate contents of values, beliefs, attitudes, and ... cultures to be implemented in teaching English as a foreign language. Teachers should be able to ... understand the school environment..."

The response of interviewee 3 strongly agrees with the integration of character aspects and must be employed by knowledgeable and experienced teachers.

The third interviewee (No.17, M, 22) said: "... all aspects of characters can be integrated ... into elements of English subject ... but the teacher needs to be trained ... how to integrate...how to make and use the teaching programs, what teaching methods should be used, etc...."

The interviewee 4 of expert of curriculum developers suggested to English teachers to select and screen relevant aspects of characters to be implemented which based on environmental condition.

The fourth interviewee (No. 20, F, 06) argued: "... English teachers may implement some suitable and relevant aspects of character based on student's need, school environment, teacher's ability, and supporting facility..."

Overall findings from the 4 experts of curriculum developers have similar views about the area of knowledge coming from them. They strongly agree with the implementation of integration the characters in elements of English subject. Selected and relevant national and local cultural materials were recommended to English teachers to include them in teaching program for TEFL. It was believed that all teaching materials regarding with characters (cultures, beliefs, and values) were very necessary for students.

English teachers

In this section of English teacher's interview, researcher used one the same question as for experts of curriculum developers concerning with the integration of character aspects into the elements of English subject. The responses of the first interviewee of expert of English teachers expressed as follow.

The first interviewee (02, F, 61) argued:"... we can integrate and implement the values, beliefs, attitudes, and cultures in teaching and learning process. ... We also need guidance from government and advisors. Most English teachers enjoyed using curriculum which integrates the characters... students feel interesting to study English skills when cultures and other aspects of characters be used..."

The second interviewee (No.12, F, 49) said "... groups of teachers learnt how to integrate certain aspects of characters into English knowledge and ... English skills. As teacher, we need to select appropriate contents of values, beliefs, attitudes, and cultures to be implemented in teaching English subject at school. We shared about the school environment and character of students..."

The third interviewee (No.29, M, 78) said that "... teachers tried to integrate all aspects of characters into elements of English subject ... but some teachers still need to be trained and guided by supervisors how to integrate ... how to make and use the teaching programs, what teaching methods which should be used, etc.,..."

The fourth interviewee (No. 14, M, 60) argued that "... English teachers can implement certain appropriate aspects of character based on the student's need, school environment, teacher's ability, and supporting facility..."

Discussion and conclusion

The use of current English subject curriculum which include characters in each elements of English language becomes a hot issue in Indonesia. The results of this study describe that the respondents strongly agree with the implementation of "curriculum 2013 – character", however, the curriculum developers and English teachers need to learn the strategy to integrate aspects of character into elements of English through the understanding of curriculum goals, contents, teaching methods, and assessments.

It was found that selection of curriculum content and teaching activities for every elements of English subject should be based on the learning objectives, cultural life, and orientation which have positive values for student's beliefs". This section was included in technology aspect of curriculum orientation inventory together with the data of self-actualization aspect of curriculum orientation inventory, which discussed about "increasing students' sense of personal meaning and sense of direction in life is major purpose of schooling". The results, in general, showed that the standard deviation of integration characters and the use of curriculum components were smaller than the value of alpha 0.05 (see table 1 and table 2).

Delphi method findings showed that all experts agreed very much to integrate the aspects of characters (values, beliefs, attitudes, and cultures) into elements of English subject such as knowledge aspects: vocabulary, grammar, spelling, and English skills such as writing, reading, speaking, and listening skills. The sum, mean scores, and standards deviation gained from both experts of curriculum developers and English teachers indicated positive responses and showed the increase of sum from round one to round two at each aspects of characters and elements of English (see table 3, 4, 5, and 6). However, the experts suggested to school, government, and advisor to guide them how to integrate the whole aspects of characters into elements of English subject, which should be suited with the school environment, and level of students.

Most experts said that teachers got difficult to do assessment of characters in detail because they do not have enough time and facility to form the model of individual assessment as recommended by curriculum 2013 – character. Teachers could assess students' characters individually if its number is not too large.

Findings through interview strongly supported the data obtained through questionnaire and two rounds of Delphi lists use. All interviewees had the same opinion about the implementation of English subject curriculum in Islamic secondary schools in Indonesia, particularly in South Sulawesi province. The interviewees thought that they strongly supported to implement curriculum 2013 – character.

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Russian language as a factor of soft power in cross-cultural communication: overcoming the crisis

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Abstract

The relevance of the work is determined by the need for a theoretical understanding of the problem of cultural interaction in the modern world. The process of globalization, which is underway, leads to the expansion of interrelationships and interdependencies of different peoples, including the problem of learning the specifics of cultures in the context of building an efficient local and global dialog based on the soft power policy. The purpose of the article is to analyze the crisis of the soft power policy in the spread of the Russian language as the most important tool of ethnic self-preservation. The methodological basis of the study consists of theoretical methods: the synthesis method is applied to study the problematic area of interaction between language and culture, in particular when considering the soft power policy. The combination of descriptive, comparative, and historical methods, as well as methods of classification and analytical reading, contributed to the formation of the author's understanding of the problem. The article presents the author's study of the soft power policy in the Russian education system. It discusses the signs of a crisis in the implementation of the soft power policy that has manifested themselves, on the one hand, through the changes of the main state documents regulating the education process, and on the other hand, the real results of the Russian language study are revealed. Upon analysis, the authors have identified and formulated a number of contradictions in the practice of the Russian language teaching in terms of the soft power policy application and also have come to the conclusion that, to overcome the crisis in the Russian language teaching, some viable options should be taken into account such as strong intellectual potential, experience and traditions of the national school.

Key words: Russian language, intellectual culture, cross-cultural communication, globalization, soft power policy

Introduction

A pivotal challenge of our time is the conflict between the growing globalization and the so-called glocalization. A number of serious challenges facing humanity today — social, political, economic, environmental and many others — can be overcome only by joint efforts of different peoples (Nikiforova, Ignatiev, 2016; Geng, 2017; Sum, Kwon, 2018; Simsek, Elciyar, Kizilhan, 2019). However, the trend towards globalization simultaneously entails the desire of each individual nation for cultural self-determination, the national identity affirmation, and the preservation of its cultural values (Kolodeznikov, Kolodeznikova, 2016; Kamalova, Zakirova, 2017; Kuzina, 2018; Gonulal, 2019). Numerous ethnic and religious conflicts, as well as nationalistic sentiments in the modern world, are often dictated by the emphatic reluctance to change cultural codes and traditional value paradigms (Pöhler et al., 2017; Korkmaz, Güneyli, 2017).

Over the past twenty years, no major language on Earth has lost its position as rapidly as the Russian language. At the beginning of the XX century, there were about 150 million Russian speakers. They were mostly the Russian Empire citizens. Geographically, the spread of the language almost fully matched the Russian borders. Until the collapse of the Soviet Union, the number of Russian speakers increased to

350 million people, of which 286 million lived in the USSR (Bovt, 2019). Nevertheless, the main negative trend — the decreasing number of native speakers and users of the Russian language — has not yet been overcome. If the current negative trend of the Russian language territory "shrinkage" will continue in the next decade and a half, then presumably by 2025 the number of Russian speakers in different countries of the world will decrease to about 150–152 million people, i.e., the language will "retreat" to the position of the early twentieth century. In the Russian Federation, the number of Russian speakers may drop to no more than 110 million people only due to the degradation of the level of its knowledge (Uzun, 2018; Bovt, 2019). One of the reasons for the above is that the level of proficiency in Russian as the state language of the Russian Federation among the younger generation is already decreasing along with the narrowing of the sphere of its functioning as a means of interethnic communication. We should not forget about such deplorable facts as the distortion — often as a result of illiteracy — of the Russian literary language norms in the speech of politicians, civil servants, as well as cultural, television and radio workers' community. As a result, in 10–15 years, the Russian language will face the risk of falling behind such languages as French, Urdu, Arabic, Portuguese and Bengali in terms of popularity in the world.

Methodological Framework

The methodological basis of the study consists of such theoretical methods as the synthesis method applied to study the problematic area of interaction between language and culture, in particular when considering the theories of linguistic relativity and cultural determinism.

The combination of descriptive, comparative, and historical methods, as well as methods of classification and analytical reading, contributed to the formation of the author's understanding of the problems under study.

Analytical and system methods were applied in the process of studying culture and revealing its specific features as a communication system.

The analysis of different approaches to understanding the mentality was carried out using the generalization and concretization methods.

The formalization method helped define the key concepts of this study and interpret various concepts and theories.

The ideas and concepts about language and culture were analyzed using the dialectical method. The study of the culture's symbolic nature and semiotic concepts by Yu.M. Lotman (1998) actualized the semiotic approach and hermeneutical method.

Cultural and hermeneutical approaches are no less important in the study of the cultural identity formation process in the context of cross-cultural communications.

The use of the system method enabled a holistic and comprehensive study of language as a form of cultural existence. The method of cultural analysis and synthesis is applied to study the dialogic nature of culture.

The historical method was applied to trace the development of approaches to understanding language, culture, and communication.

The theoretical material on the research topic was analyzed using the system-based analytical method.

2.1. Operationalization of Concepts

The term "cross-cultural communication" first appeared in the 1950s in the works of E.T. Hall (1989), who treats culture as communication. However, the fundamental works of M.M. Bakhtin (1986), Yu.M. Lotman (1998), B.C. Bibler (1986) laid the foundations for the modern understanding of cross-cultural communication.

Cross-cultural communication can be both an important factor contributing to the development of cooperation and an intractable challenge in the implementation of

certain projects, major social, economic, political, environmental, and other international initiatives and efforts.

The relevance of cross-cultural communication issues is manifested also through the fact that in the context of globalization, almost all countries seeking to take their special and rightful place in the global community are involved in the process of cross-cultural communication. This problem received particular attention in the twentieth century, once it became clear that many urgent challenges could not be overcome without the involvement of a wide range of stakeholders, representatives of different countries, cultures, and traditions. Cross-cultural communications are directly related to the processes taking place also in the field of cultural exchange. The dialog of cultures is a prerequisite for the development of communication, as well as a vivid example of its implementation.

Cross-cultural communication is a complex and multifaceted phenomenon, which includes a variety of areas and forms of communication between individuals, groups, and states belonging to different cultures.

Experience shows that culture has a particular role in the implementation of geopolitical strategies in many countries. The place and authority of states on the world arena are determined not only by their political, economic weight, and military power but also by the cultural, spiritual, and intellectual potential characterizing the country in the world community. It is a culture that possesses the unique resources associated with the formation of a positive image of the people and the country, which ultimately helps overcome political problems.

Nowadays, along with the traditional mechanisms of influence on other countries, the concept of soft power is widely used in foreign affairs policy, introduced into the political theory and practice by J. Nye (2004) at the end of the XX century.

Russia, which has a colossal cultural heritage, also uses this potential to strengthen its own positions in the world and in the post-Soviet space. For Russia, the soft power policy is a fairly new instrument for the harmonious promotion of national interests, therefore, the tools for the implementation of the soft power policy have not yet been sufficiently developed in many respects, although this concept was included in the 2013 Foreign Policy Concept of the Russian Federation and in the subsequent strategic documents (Lebedeva, 2017). However, even before the concept of soft power was introduced, the USSR accumulated vast experience of using the attractiveness of its values, lifestyle and cultural achievements, where the soft power capabilities enjoyed a broad economic and military support of fraternal countries, political parties and national liberation movements (Rusakova, Nosova, 2015).

One of the conditions for strengthening modern Russia's authority is the promotion of the Russian cultural heritage abroad, as well as the preservation and strengthening of the Russian-speaking space along Russian borders (Filimonov, 2012). The key element of soft power is the Russian language as a means of cross-ethnic communication across the vast territory of the former Soviet Union and the countries of the Eastern Bloc. By the end of the XX century (in 1990, the year before the collapse of the USSR), the number of Russian speakers in the world was 312 million people, which was the all-time peak (Arefyev, 2017). However, in the 25 years since the collapse of the USSR and the formation of new sovereign states in the post-Soviet space, the number of Russian speakers has decreased significantly.

The world's major powers have a different vision of priorities in conceptual approaches to soft power. Great Britain focuses on the promotion of Anglo-Saxon political values; Germany — on the promotion of the German language and culture, inter alia, through Goethe Institutes; Italy — on the promotion of cultural and historical values; China — on the development of non-violent influence instruments and the protection of national cultural safety from other international soft power actors competing with China, inter alia, through Confucius Institutes; the United

States — on the promotion of American political and economic values; and the European Union — on the promotion of European social and cultural values (Gorlova, Bychkova, 2019). The global ranking of soft power takes into account such indicators as the integrity or degree of integration of the nation and its culture, global integration and image, which includes migration flows, tourism, the country's attractiveness, culture, the number of Olympic medals, and legitimate political values having unconditional moral authority. According to the soft power ranking, Russia ranks 10th, falling behind the USA, France, Germany, Great Britain, Canada, Italy, Japan, China, and India (Gorlova, Bychkova, 2019).

According to the Country Brand Index published by Future Brand, an international consulting firm, Brazil ranks 28th, India — 42d, South Africa — 43rd, China — 66th, and Russia — 83rd among 118 countries (Yashkova, 2015). It is commonly known that Brazil implements the soft power concept through charm offensive, putting a premium on the attractiveness and friendliness of modern Brazilian culture and the harmonious development of all racial and ethnic groups. Implementing the concept of soft power, India relies on its rich national culture and unique Bollywood, South Africa – on sports achievements and "breathtaking" landscapes, China – on its great cultural heritage, which is promoted through more than 850 Confucius Institutes in various countries, designed to help residents of foreign countries "better understand China".

However, on the back of the aggravating international geo-economic, geopolitical and geocultural competition attempts to impose hegemony by the Western world and Western civilization led by the United States, and the natural difficulties of modernization transformations, the soft power policy pursued by the BRICS countries face inevitable problems and difficulties. This is true also for various kinds of ratings that affect both the minds of the general public and the political, scientific, and cultural elites.

2.2. Analyzing crisis signs in the implementation of the soft power policy in the teaching of national languages

The first step in the application of the soft power policy for the preservation and promotion of the Russian language should certainly be the development of domestic language policy. Russian education of the last decade pursues the task, inter alia, to develop cross-cultural communication skills.

The Federal Law On Education in the Russian Federation No. 273-FL of 29 December 2012 as amended in 2018 contains the following language: "The educational content should promote mutual understanding and cooperation between people and peoples regardless of race, national, ethnic, religious and social affiliation, and take into account the diversity of worldviews" (Federal law "on education in the Russian Federation", 2012).

The same idea is expressed in all the latest Federal State Educational Standards (FSES). For example, the FSES of secondary general education (grades 10-11) (Order of the Ministry of Education of Russia of May 17, 2012 No. 413) states, "The standard is developed taking into account regional, national and ethnocultural needs of the peoples of the Russian Federation and is aimed at ensuring the preservation and development of cultural diversity and the linguistic heritage of the multinational people of the Russian Federation, exercising of their right to study their native languages, and adoption of spiritual values and culture of the multinational people of Russia" (Federal state educational standard of secondary general education, 2019).

FSES of higher education at the level of bachelor's degree (Social Studies) (Order of the Ministry of Education of Russia of February 05, 2018 No. 75) under the General Skills (GS-5) section (Cross-Cultural Interaction) provides for "Ability to perceive the cross-cultural diversity of the society in the social, historical, ethical and philosophical aspects" (Federal state educational standard of higher education, 2019). This means

that a student, and then a graduate, understands the peculiar features of Russian society as a multi-ethnic and multicultural community and is able to communicate with representatives of different cultures.

What is happening nowadays with the Russian language in reality? What do we hear on the radio, on TV, and what happens to the Russian language on the Internet? The picture is very sad. The speech we hear is illiterate, helpless, littered with vulgarisms and anglicisms, and notably, such language is often heard from people for whom language is the main working tool, such as politicians, TV and radio presenters, and teachers. Not even to mention the Internet. It's no secret that our language is becoming simplified, inexpressive, and clogged with some elements of foreign languages. Sometimes one can feel like a foreigner in the home country. These are well-known facts.

What does education offer us in this respect? There is no single program for learning the Russian language, neither do we have a unified textbook. In some schools, the number of English classes per week is twice or three times the number of Russian classes. At the same time, the school is not responsible for the quality of knowledge the graduates come to life with, because it's main concern is only to report on the results of the unified exam and the number of students who received a hundred points, because it is rewarded financially. The quality of education is constantly declining, the finals have nothing to do with the development of proficiency under the general education curriculum, which treats the language as a system, and, worst of all, the exam does not check the knowledge of the Russian language. After all, it is not only a tool of communication, but also a culture receptacle.

The unified exam itself is a very strange format. For example, the test part of the exam in the Russian language contains only twelve tasks in spelling and punctuation (and this is what is really necessary for life) of the twenty-six in total. The rest of the tasks test general knowledge and skills, such as the ability to summarize the core idea, identify the key and secondary information, answer questions on the text, classify the error type (not correct!), etc. Therefore, the language proficiency level of our graduates is falling dramatically; they are ignorant about the basic rules of spelling and punctuation, unable to speak and formulate their ideas, cannot identify linguistic and speech errors, because all exams, including those at our University, are held in written format.

Basic State Exam in the Russian language (in the 9th grade) looks no more perplexing, since it in principle does not encompass knowledge about the language system and language proficiency, but rather checks random, unrelated topics concerning the sentence structure and only 2(!) topics related to spelling. This year the speaking test was added, which completely follows the pattern of the speaking test of the foreign language exam, such as text reading, retelling, describing a photo, and answering a few questions on the topic. That is, the standards have dropped significantly because all these skills are demonstrated not by a primary school student, which would be quite appropriate, but by a graduate of grade 9. As a result, students graduate from school, unable to read, write, and speak. This is how they go into adult life and enter colleges and universities.

Results

The analysis carried out has enabled the authors to identify and formulate the following contradictions in the practice of the Russian language teaching from the soft power policy application standpoint:

First, there are obvious contradictions between the state order requirements, reflected in the regulations, the existing Russian language teaching methodology and the new linguistic existence conditions;

Second, between the development pace of teaching methodology and modern information and communication technologies;

Third, between the teachers' and students' level of proficiency in modern technologies;

Fourth, between the skills that must be developed in students in accordance with the regulatory documents and the lack of a real basis for their application;

Fifth, between the state educational standard focusing on the development of functional literacy in students by means of the Russian language and the lack of standard program documents and textbooks.

The revealed contradictions of modern Russian language teaching help formulate a new topical problem in the context of domestic education modernization, namely, the problem of development of students' general cultural competence in the context of the soft power policy implementation. The aspects of the problem under study are underlain by three levels of knowledge: methodological level, i.e. clarification of the essence of social and cultural factors in the current situation and modernization of Russian education; theoretical level — interpretation of the concepts of "modern linguistic situation" and "soft power" in the context of the theory of Russian language teaching to schoolchildren and students, the identification of linguistic and methodological patterns and principles of teaching Russian language in modern times; methodological level — development and testing of guidelines for the development of general soft skills by means of the Russian language course, the introduction of organizational and methodological system to improve teachers' professional skills.

3.1. Discussing Various Approaches to the Soft Power Policy Implementation in the Teaching of National Languages

When it comes to language as a tool of cross-cultural communication, everyone remembers about learning foreign languages. Of course, it is important. In our multi-ethnic and multicultural country, however, the key role is played by the Russian language as a language of international and cross-cultural communication, the state language, which is used in all communication processes in all spheres of life.

The state policy of soft power aimed to support the Russian language as a language of cross-cultural communication is of particular importance. The Fundamental Principles of State Cultural Policy declare "the improvement of the level of Russian citizens' proficiency in the Russian language", and one of the cultural policy objectives is proclaimed to be "the promotion of the Russian language in the world, support and promotion of Russian-speaking communities' expansion in foreign countries, raising the interest towards the Russian language and Russian culture in all countries of the world" (Basics of the state cultural policy, 2019).

The education law, as last amended in 2018 singled out the priority of studying the Russian language and literature, which manifests itself through such large-scale events as, for example, Total Dictation (Russian Spell Well) covering all regions of Russia.

Many states are making efforts to develop comprehensive measures to preserve the national language (Zeiter, 2019). The most striking and illustrative example of this can be the policy of France, a country making considerable efforts to preserve its language domestically and expand its influence beyond its borders. Today, France has developed a well-elaborated, comprehensive action plan aimed to address the problems of language presence in the country and abroad, along with countering the influence of the English language. The government exercises general control over these activities, as well as the entire foreign cultural policy, through the system of ministries and state agencies, but in practice, they are most often implemented through other mechanisms, such as French Alliance (Alliance Française), cultural centers and various educational programs. French language policy pursues two main objectives: first, maintaining the position of the French language and its promotion abroad, and, second, its protection from external linguistic influences at the national

level, in particular, from the influence of the English language, and in recent years, from the Arabic language as well (Shaydenko, Kutepov, 2016).

In recent years, on the back of Arab migrants flooding into France, there has been considerable public debate on the inclusion of Arabic as an optional language in the school curriculum. However, this proposal has both supporters and many opponents in the country. The proponents say French legislation provides for the protection of regional languages, among which they consider also Arabic. However, their opponents insist that the official language in France is only French, and the deviation from this rule will be a significant concession to the Arab diaspora.

What about Russia? It will be recalled that Russia was originally formed as a multinational state, in which Russian has always been the language of cross-cultural and cross-ethnic communication. Language as a tool and culture receptacle. Language has numerous functions; it forms the personality of an individual, a native speaker; it is the most important tool of communication and a critical factor of integration. Language is also an instrument of ethnic self-preservation. However, language is not only a tool, which determines cross-cultural communication, but also the environment in which a person functions, simultaneously falling under its influence. Language reflects the people's idea about its place in the world, a complex hierarchy of social and political relations, as well as future aspirations.

When it comes to the linguistic aspect of cross-cultural communication, we must remember that languages themselves need protection and support, since, being the code of culture, they store unique information passed down from generation to generation, which must be preserved for descendants (Mackenzie, 2018). The diversity of cultures in the world largely depends on linguistic diversity, which reflects many cultural traditions. It is no coincidence that so much attention is paid in the modern world to the preservation of language and its spread as a means of successful and deep cultural communication, which is reflected also in the legislative practice of various states, as well as in the activities of authoritative international organizations (Raff, 2012). But it is important to understand that we are talking not only and not so much about the preservation of the languages of the so-called small ethnic groups, but also about the preservation of the state language, i.e., the language of cross-cultural communication.

Conclusions

In the modern global world, competition is acquiring cultural and civilizational dimensions. Russia's foreign policy proceeds from the fact that "the struggle for cultural influence is intensifying between the main players in the international arena, with the increasing involvement of new centers of power emerging in the world" (Torkunov, 2012).

The crisis situation currently observed can be overcome through a developed education system, which meets the requirements of an innovative high-tech economy, is integrated into the international educational and academic community, and is able to become one of the most important competitive advantages of modern Russia in the "global struggle for minds" (Torkunov, 2012).

Specific actions to overcome the crisis would be the steps towards developing a modern system of the Russian language teaching through the use of the soft power policy: modernization of the methodical system of the Russian language teaching, since today it does not take into account such processes as intensive democratization of the language and the virtuality of modern communications; due account of the factors hindering education and development of students, such as intense language processes, the influence of mass culture on the emergence of a new language, the intensive language transformation; sustainable passion of young people for

information and communication technologies; and teachers' passive attitude to their own computer and information literacy.

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Developing cross-cultural competence of intending teachers under the conditions of the linguistic faculty

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Abstract

The development of cross-cultural competence is a complex task of professional education. The measurement of cross-cultural competence is difficult due to the fact that this competence develops throughout a person's life. It is, in fact, the competence of life. Therefore, we have set our goal to measure various aspects of the required competence, which will indicate a certain degree of its formation. To achieve the stated goal, we used the methods of questioning, testing, conversation, observation, expert evaluation, generalization of independent characteristics and interviewing of the faculty and administration of the University. In the course of experimental activity in the conditions of cross-cultural educational environment of the faculty of foreign languages of Novosibirsk State Pedagogical University the growth of indicators of formation of cross-cultural competence of students – future teachers of foreign language was revealed. Since the level of cross-cultural competence of students of the language faculty has shown a steady growth under the conditions of one faculty, we believe it is possible and necessary to create a cross-cultural educational environment in the whole University in order to form and develop cross-cultural competence, academic mobility and, as a result, improve professional competence of future teachers.

Key words: cross-cultural competence, cross-cultural educational environment, academic mobility, language education

1. Introduction

Cross-cultural competence of a foreign language teacher is a most important component of their professional competence. This fact explains great attention paid to the building and developing of cross-cultural competence in the educational process of the Faculty of foreign languages of the Novosibirsk State Pedagogical University.

A cross-cultural constituent is a significant element of academic mobility, which, in its turn, contributes invaluablely to the development of professional competence of a teacher. R.B. Boyur believes that academic mobility is an inherent part of existence of intellectual potential¹. Thus the notions of “cross-cultural competence” and “academic mobility” can be considered interdependent and interconnected.

The principle dominants of academic mobility in the cross-cultural educational environment at the language faculty can be²:

¹ Boyur, R.B. Exchange of competences and guidance papers as mechanisms to manage quality in education. Reference date 30.03.2019. In: Net journal “Hoppocentaur”. (In Russian). URL: <http://www.circleplus.ru/content/communicarium/projects/7>.

² The same.

- 1) creation of cross-cultural space for adaptation and comfortable psychological condition of foreign students;
- 2) formation of skills of cross-cultural communication, activation of intercultural links, development, interaction, interpenetration of cultures;
- 3) repletion of wants to learning a language and to regular language training in the process of mutual cultural activity;
- 4) acquisition of knowledge in the sphere of national cultures through mutual classes, visiting theatres, museums, exhibitions, and concerts.

Development of cross-cultural competence raises the knowledge of cultures, builds skills of intercultural interaction, which allows perceiving and understanding properly the specificity of another culture and thus simplifying communication process and improving efficiency of a professional activity as a whole (Shiroboikov S.N. 2012).

Following the definition of T.A. Kolosovskaya (Kolosovskaya T.A. 2010) we understand cross-cultural competence as an integral personality quality including knowledge of distinctive features of the other culture, skills to interpret information from the other culture, experience of communicative activity, and professionally important personality qualities (empathy and tolerance).

To cope with the task of building and developing cross-cultural competence one should take into account the abstract theorem on cross-culturalism as an important element of professionalism. Assuming this, students of different majors should be able to work culturally diverse people, be tolerant to them, realize human distinction, and contribute to cultural pluralism in the society (Dmitriev G.D. 1999).

Today the necessity of creating cross-cultural environment at all educational levels has become imminent.

Cross-cultural environment reveals the uniqueness of a personality nations, ensures rising of their best mental characteristics and governs cultural and civilized ways of communication (Šmajš J. 2016) leading to national harmony and peaceful life of the community. Intercultural communication and integration of different cultures values in the cross-cultural environment give birth to a new philosophy of life of an individual (Pushkarev Y.V., Pushkareva E.A. 2017) and community as a whole, bringing them to stability, harmony, and understanding.

The main characteristics of a cross-cultural educational environment is its tolerance focused on humanization of a pedagogical process, namely, on obeying the principle of mutual respect in cooperative activity of the process participants.

In institutions of professional training cross-cultural educational environment plays a special role as it is here where the making of a specialist, the building of professional competences as well as cultural enrichment of a young person's personality takes place. Cross-cultural tolerant environment in the system of professional training contributes to professional development of a personality (Korabliova A.A. 2014).

Successful cross-cultural development of a professional depends on the following conditions:

- 1) sociocultural background of an applicant. It includes: their attitude to the world, themselves, people (Pushkarev Y.V., Pushkareva E.A. 2016); knowledge of national cultures and culture of international communication; experience of international communication and behavior in polycultural environment.
- 2) intercultural education at University, which implies teaching students the rules of international communication; involving students into ethnic self-education; ensuring the students to acquire the values of national cultures at personal and professional levels (Kondratyeva T.N. 2015).

Cross-culturalness is an important element of professionalism, and forming cross-culturalness as a personal quality of a professional is impossible if they do not know a foreign language and the culture of native speakers of this language. The goal

of teaching a foreign language in modern high school can be formulated like this: developing readiness to function as a subject in an international professional community, where a foreign language acts both as a means of gaining extra professional knowledge and a means of solving professional problems (Sidorenko T.V., Rybushkina S.V. 2015.). In this connection the goal of learning a foreign language is integration into an international academic, professional, scientific and business community, and foreign language here is of key significance.

Including academic mobility as an obligatory component into the process of training a qualified specialist assures acquisition by students of realities of another country, broadening of students' general outlook, introduction to the world culture, getting to know the way education is organized abroad and a firm motivation to learn a foreign language as a tool to gain professionalism.

From the perspective point of view, within a framework of a cross-cultural aspect academic mobility will contribute to establishing and developing intercultural dialogue with spreading a language and cultural values. Cultural mobility assures an innovative approach to solving educational problems basing on the principle of humanism in a social environment (Kozlova N.A. 2012). Academic mobility organized on the basis of the cross-cultural approach can help to take a new look at the following fields of potential conflicts in the society:

- racism and discrimination;
- influence of culture on education;
- diversity of languages and motivation of Russian students to learn them.

In other words, cross-cultural education in the XXI century is upbringing of global spirit and tolerance. And this requires the experience of contacting another culture, another way of life. As a result of interaction of representatives of different cultures (Kostina, E.A., Hackett-Jones A.V., Bagramova, N.V. 2017) when training foreign students in home institutions takes place in standard academic groups, it is appropriate to say that cross-cultural academic environment is being created (Khoroshilova S.P., Kostina E.A. 2016) and cross-cultural competence of foreign and home students is being built and developed. As such, artificially created cross-cultural environment gives a chance to representatives of different ethnic groups to learn to respect norms, values, religion of one another (Mardakhaev L.V., Egorychev A.M., Varlamova E.Yu., Kostina E.A. 2018), setting, in this way, the background for fruitful effective mutual activity.

2. Materials and Methods

Objectives

To achieve the goal of developing students' cross-cultural competence under the conditions of cross-cultural educational environment built up at the faculty of foreign languages and students' participation in the process of real academic mobility, the following tasks of experimental work were allotted:

1. To raise the students' level of cultural and local knowledge;
2. To form students' cross-cultural skills;
3. To form students' readiness to academic mobility.

Methods

The investigation methods are testing, questioning, and expert assessment.

Sample

Since 2012 we have been monitoring the 2nd and 3rd-year full-time, intra-extramural and part-time students of the faculty of foreign languages of Novosibirsk State Pedagogical University. The choice of the 2nd and 3rd-year-students is explained by the fact that at this stage of their educational professional programmes the students begin studying the subjects of cross-cultural character (Linguistic and Cultural Studies, Culture of the Countries under Study, Geography of the Countries under Study, History of the Countries under Study, etc.), one of the goals to study these subjects is building and developing cross-cultural competence of intended graduates of the faculty of foreign languages. The number of students involved in the experimental process totals 449 persons.

3. Results

The level of cross-cultural knowledge of the students was assessed through computer tests. The compared results of pre-experimental and post-experimental testing are demonstrated on diagram 1 (Figure 1):

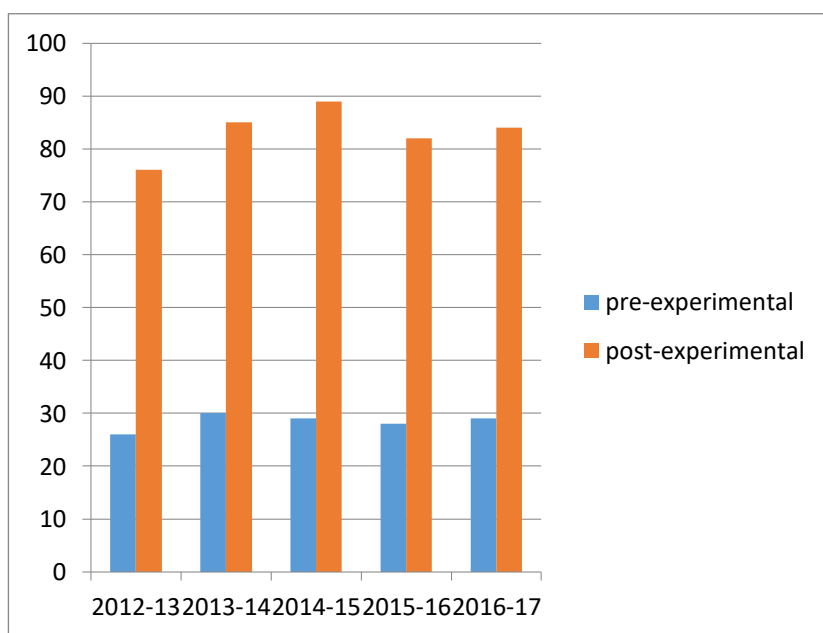


Figure 1: Comparison of the level of the respondents' cross-cultural knowledge at the experimental stage

The result of comparing the level of the respondents' cross-cultural knowledge gained in the process of pre-experimental and post-experimental testing verified with the help of Student t-test³ states that the gained empirical value t (24.6) is in the field of significance, which testifies to a considerable difference of the results of the experimental groups.

³ Student t-test. [On-line resource]. Reference date 19.07.2017. URL: <http://www.psychol-ok.ru/statistics/student/>.

With the aim of analyzing the organization of the process of students' academic mobility at the Faculty of foreign languages (FFL) of Novosibirsk State Pedagogical University (NSPU) we conducted questioning of the 300 students who had studied in foreign educational institutions.

On the basis of the results of the questionnaire survey we can portray a student of the Faculty of foreign languages of Novosibirsk State Pedagogical University.

In most cases

- they are twenty years old;
- they consider academic mobility a necessary component of education at university;
- they believe that state funding would increase the number of students participating in the process of academic mobility;
- they receive financial help from their parents for studying abroad;
- they studied in China of England;
- they got the information on studying abroad at the faculty of foreign languages of Novosibirsk state pedagogical university;
- they went to study exactly at this institution for a period up to one month to master the foreign language proficiency level under the attractive conditions created by the host organization;
- the length of studying was determined by the terms of the agreement between the partner organizations;
- without feeling discomfort in another culture environment, nevertheless, they think, it is necessary to organize at their home university special classes with the aim to prepare students for staying in a society with other culture and mentality;
- without unique problems they communicated in the language under study with the representatives of another culture;
- they got to know the peculiarities of a local national culture in the process of communicating with students of the host country in their free time;
- they consider it important to be cross-culturally competent, realizing that cross-cultural competence is being built in the process of academic mobility;
- they believe that studying abroad improves foreign language proficiency and broadens the mind thanks to gaining international experience.

It appears that the conducted questionnaire justified the necessity and correctness of the international activity undertaken at the Faculty of foreign languages of Novosibirsk State Pedagogical University, taking into account that within this activity the process of academic mobility of students is being organized.

The level of students' cross-cultural skills and knowledge was assessed by 97 experts representing educational institutions of different levels of the Russian Federation and near and far abroad countries.

The compared results of the opening evaluation and final experts' evaluation one can see on diagram 2 (Figure 2):

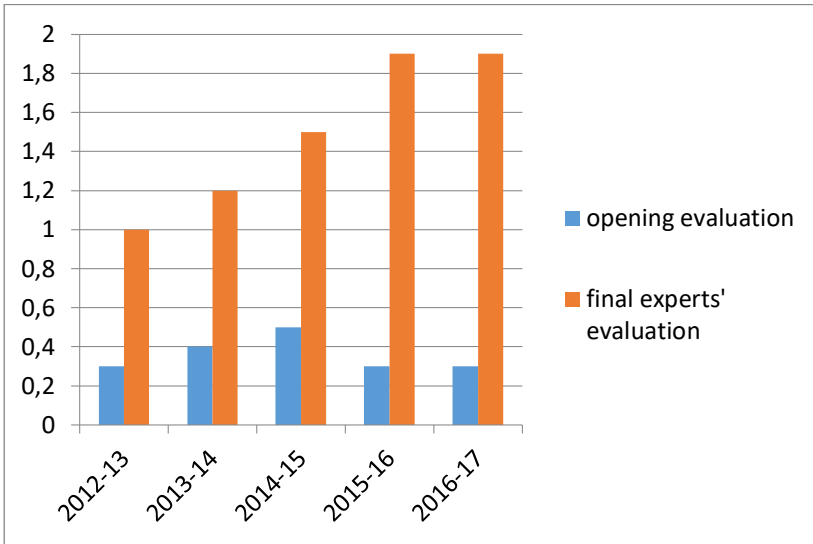


Figure 2: Students' cross-cultural competence level

The result of comparing these parameters characterizing the level of cross-cultural competence of the respondents and their readiness for academic mobility gained in the process of opening and final evaluation verified with the help of Student t-test⁴ states that the gained empirical value t (6.3) is in the field of significance, which testifies to a considerable difference of the results of the experimental groups.

4. Conclusion

As it follows from the results of the research, obvious and statistically valid is the fact of improving the respondents' level of cultural and country studies knowledge and, consequently, of the level of their cross-cultural competence resulting from their doing the academic courses (Culture-oriented linguistics and country studies, Country studies, Culture of the language-under-studies countries, History and geography of the language-under-studies countries, etc.) of the effective curricula of the bachelor programme Pedagogical education.

The level of readiness of the students for academic mobility under the conditions of cross-cultural educational environment of the higher educational institution (Novosibirsk State Pedagogical University) can be defined as admissible (average), coming close to the optimal (high) level.

The positive results gained on the basis of one faculty testify of a possibility and necessity to build cross-cultural educational environment at the University as a whole for developing cross-cultural competence of students in the process of professional pedagogical training.

⁴ The same as 3.

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Stylistic means of headline creating in the information-analytical media text: pragmasemantic aspect of metaphor

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Abstract

The article discusses stylistic means of headline creating in the information and analytical media text. Pragmasemantic aspect of metaphor in headlines of information and analytical media texts is marked. The research methods are the inductive and deductive method, descriptive method, discourse analysis, linguocognitive analysis, pragmasemantic analysis, stylistic analysis, interpretative analysis. Material for research comprises media texts of the Russian business analytical magazine "Expert" (2010). The pragmasemantic analysis of the Russian business information and analytical media discourse shows that the intention of the "objectivity" dominates. The pragmatical component of meanings is updated by means of implicit assessment (grammatical, lexical, and semantic, composite) influencing axiological modeling of the world picture of the discourse consumer. It is established that the most often metaphorical headline complex compensates the "objectivity" of the main text applying for modeling of a reliable situation.

Key words: media discourse, media text, information and analytical media text, headline, stylistic means, metaphor, pragmasemantic aspect

Introduction

The Actuality of the Problem

In modern linguistics essential attention is paid to problems of sense generation among which updating of language meaning in the speech, i.e., in a pragmalinguistic context is of particular interest (Tarde, 1969; Thompson, 1995; Blom, Hansen, 2015; Zheltukhina et al., 2016; Vivakaran, Maraimalai, 2018; Ozer, Kılıç, 2018). The process of sense generation is associated with the language creativity of human activity. One of the brightest manifestations of creativity of the person in language, besides creation of special sense, is the act of metaphorization. Such act becomes creative if we consider a metaphor as process of conceptual integration of mental spaces. Within cognitive linguistics the central part in the conceptualization of reality is assigned to a metaphor (Teliya, 1988). In the center of attention is distinction of communicative and discursive strategy of the main text and the headline and identification of specifics of sense generation in information and analytical media texts of various genres (analytical article, analytical interview).

The aim of this article is the analysis of a metaphor as one of the key linguostylistic methods of creation of headlines in a media discourse, namely consideration of pragmasemantic aspect of a metaphor in headlines of information and analytical media texts.

Literature Review

The relevance of a research subject is proved by the need of expansion of a research field of media linguistics, demand of the detailing applied studies of the media discourse, material selection which clearly demonstrates the latest changes in language of media (the business press of 2000-2019) and is so far poorly studied by linguists.

In the process of implementation of the communicative and discursive paradigm in linguistics, pragmatics began to be viewed as a part of semantics. We consider generation and consumption of meanings in the media discourse as implementation of

axiological marked communicative intention, respectively, the meanings of language units are interpreted by us as a pragmasemantics (Gyamfi, Sukseemuang, 2017). For intention implementation, actors of a discourse (authors-journalists) update the estimated potential of language units, thereby complicating a reference with a connotation.

Many researchers note the fact that depending on individual character of communicants and a situation of communication the same sign can cause the association preferable before other in representation of the person (Balli, 1955; Borev, 2005; Karpovskaya, 2015; Kolodeznikov, Kolodeznikova, 2016; Nikiforova, Ignatiev, 2016; Kamalova, Zakirova, 2017; Uzun, 2018; Sum, Kwon, 2018; Solmaz, 2018; Metruk, 2018; Simsek, Elciyar, Kizilhan, 2019, etc.). These associations are defined by individual, national, social, and other peculiarities of representatives of ethnoses and cultures (Karpovskaya, Tolstova, 2018, p. 105). In all linguocultures numerous lexemes that are connected with the historical experience of the people, specifics of its thinking, and outlook are fixed. Intensificats which are understood "as the lexemes not only calling any sign but also implicitly containing in the meaning the seme of intensity, pointing to sign/quality manifestation degree are of special interest" (Karpovskaya, 2015, p. 498-499; Karpovskaya, Tolstova, 2018, p. 105). Similar language units are characterized by the high cognitive and pragmatical potential which is treated as "a possibility of updating in the speech along with the categorial meanings inherent in language units as elements of a language system / a language picture of the world, those implicatures which can be shown in interaction of language with the speech environment and promote not only formation of this or that perception, judgment, knowledge of reality, but also achievement of a certain pragmatical effect" (Karpovskaya, 2015, p. 499).

The media discourse represents a set of texts functioning in the system of mass media as which are understood journalism, advertising, public relations, and TV and Internet communications today. It is characteristic that the majority of public discourses – political, economic, legal, etc. – in modern reality by mass media is mediated, i.e. is incorporated in structure of communications, and, therefore, is exposed to stylistic and pragmatical influence of mass media (Blom, Hansen, 2015). Texts which we will consider represent mass media adaptation of the economic, political, art and critical discourses realized in journalistic genres of an analytical article and an analytical interview (McLuhan, 1994; Dor, 2003; Shiryeva, 2012; Kuiken et al., 2017; Pöhler et al., 2017).

Research Methodology

Such methods as the inductive and deductive method, descriptive method, discourse analysis, linguocognitive analysis, pragmasemantic analysis, stylistic analysis, interpretative analysis is applied to the achievement of the goal. The relevance of the discourse analysis of the mass media discourse and information and analytical media discourse in particular consists that at this stage of development of mass communications highly specialized approach to language of media as to subject of the theory of journalism was exhausted. The texts generated by various media channels (the press, radio, television, online editions, and resources) are involved in large-scale sociocultural, political, language creative processes that demand cross-disciplinary consideration.

At the heart of our attention to the pragmasemantic aspect of the media discourse, in particular, to the semantic category of assessment, revision of traditionally adopted communicative convention on "without-estimation" of the news media discourse and explicit estimation of analytical, art and publicists discourses lies (Hornby, 1965; Randall, 1998). This differentiation is characteristic of "standard model" of journalism which began to change in the XX century (Nerone, 2013). Even long before emergence cognitive and discursive paradigm in science researchers of language of

media stated the specified distinction of event (news) and interpretative journalism which included various genres, from the analytical article to the short comment, the essay, the editorial article and other: rather a rigid delimitation of genres and types of a style modality existed up to the XX century (see, for example, review of formation and change of a classical system of journalistic genres (Tyrygina, 2010).

During a modernist and postmodern era this division undergoes changes that is connected with "differentiation of the facts and opinions" (Lukanina, 2006: 208), with distinction of "news" and "comment" (news" vs "views" (Mott, 1949, p. 520)), including interpretation and analytics. Such domestic media theorists as N.B. Kirillova (2006), A.P. Chudinov and E.V. Budaev (2006), G.G. Pocheptsov (2001), etc., and within the semantic researches of language N.D. Arutyunova (1990), E.V. Paducheva (1996), N.F. Alefirenko (1998) point to it.

The pragmatical problem of the information and analytical media discourse consists of the creation of a certain model of the analyzed and interpreted social, economic, political or cultural event. This modeling is carried out at the level of language and consciousness in their indissoluble relation and is practically expressed in special creation of the information and analytical media text. In general, the information and analytical media discourse keeps intension of objectivity, therefore, the category of assessment is represented more implicitly: by means of the appeal to precedential texts, language game (double semantic coding, reconsideration of phrasemes, metaphorization), lexical repetition, a contextual axiologization of separate lexemes, use of an ironical mode, etc.

The composite frame of the media text is presented by a headline complex (the name and the lead) (Nir, 1993; Shie, 2010; Kuiken et al., 2017). To reveal a pragmatical component of a metaphor in the media texts which composite frame is presented by a headline complex, the analysis technique taking into account essential aspects of a problem is offered: 1) specification of peculiarities of the media discourse; 2) definition of pragmatical tasks of analytical media texts; 3) identification of composite features of this type of texts, namely establishment of difference in pragmatical methods of influence in a frame of the text and its main part; 4) definition of the place of a metaphor as a technique in the formation of singular pragmatical problems of the information and analytical media text.

As the material of this research media texts of the Russian business analytical magazine "Expert" (2010) (genres of the analytical article and the analytical interview) served.

Results and Discussion

Composite features: headline (frame) / main part

As in an information and analytical media discourse communication is based on the principles of abstraction of the sender from emotional participation to contents of the message, generation of semantics of the generalized concreteness, specialization of knowledge, the main part of the text is focused on creation of analytical model of the phenomenon, on the type close to scientific one. The composition of the main text usually is based on the principle of "the turned pyramid," i.e. at the beginning the "hottest," relevant information (information occasion) is placed, and the course of the narration and the argument is developed then.

So, in the analytical article of Alexander Koksharov "Podnozhka offshornoj dobyche" ? /

"Trip to Offshore Extraction" the information occasion as introduction serves:

V nachale iyunya ministerstvo yusticii SSHA nachalo ugolovnoe i administrativnoe rassledovanie deyatel'nosti kompanij i konkretnykh lic, kotoryh podozrevayut v vinovnosti v avarii na mestorozhdenii Makondo v Meksikanskom zalive. «My

nakazhem vsekh, kto narushil zakon. Ved' avariya obernulas' tragediej», – skazal general'nyj prokuror Soedinennyh shtatov Erik Holder (Koksharov, 2010). /

At the beginning of June, the U.S. Department of Justice began criminal and administrative investigation of activity of the companies and particular persons who are suspected of guilt in accident on the Makondo field in the Gulf of Mexico. "We will punish all who broke the law. Accident turned into tragedy", the Attorney-General of the United States Eric Holder told.

And only then the narration about the accident course, its investigation, and forecasting of variants of a way out is developed.

However, unlike orientation of the main part to analytical analysis and scientific-sounding statement, a frame element is constructed on the basis of a metaphor, and the economic term (*offshor/offshore*) is safely combined with a concrete and material image (*podnozhka / trip*), and semantics of action is directed, contrary to language norm, not to an animate object (*podnozhka komu / trip to whom*), and to action per se expressed to verbal noun (*podnozhka chemu / trip to what – dobyche / extraction – from *dobyvat' / *to extract*).

On the principle of composite contrast between metaphorical technique in headline and strict and analytical discourse in the main part such article as "Severnyj Kavkaz oputayut setyami" / "The North Caucasus will be Entangled with Networks" by Alexander Chertkov is constructed where consciousness of the reader at first reacts to a direct sense of a word of "seti" / "web, network" which internal form is strengthened by the verb "oputyvat'" / "entangle", and only after reading of an introductory part of the article a figurative meaning as a scientific metaphor "elektricheskie seti" / "electrical networks" is updated (Chertkov, 2010).

Similar composite scheme as *the headline with a metaphor / the analytical main part* is realized also in Sergey Kisin's article "CHetyre kita ekonomiki" / "Four Whales of Economy". Here the author's metaphor playing out the known combination of words (in Russian translation) from K. Marx's "Capital" which became some kind of phraseological unit of the socialist discourse – "tri kita ekonomiki" / "three whales (pillars) of economy" is used: these are natural resources, the capital and the labor. The author concretizes and expands the volume of an initial metaphor by means of replacement of words of the original with new concepts:

APK (agropromyshlennyj kompleks), energetika, turizm i naukoemkie predpriyatiya (Kisin, 2010). /

Agrarian and industrial complex (agro-industrial complex), power, tourism and knowledge-intensive enterprises.

Thus, in the headline, the metaphor, which is already existing in speech use, is played out.

Let's consider how the metaphor is used in formation of singular pragmatical problems of the information and analytical media text.

The logic and rhetorical mechanism of comparison is the cornerstone of formation of a metaphor. However, if in classical rhetoric it is supposed that "tertium comparationis" (a comparison basis) is a link, the general semantic sign, then the modern linguistics broadens area of the metaphor, finding its traces where between compared and object of comparison there is no necessary similarity, but there is a difficult way of associative search.

"Features of touch mechanisms and their interaction with the mentality, writes N.D. Arutyunova, allow the person to compare incomparable and to commensurate incommensurable. This device operates constantly, generating a metaphor in any kinds of the discourse <...> In the metaphor implicit opposition of ordinary vision of the world corresponding to the classifying predicates (taxonomic), unusual opening individual essence of a subject is concluded. <...> The metaphor works as categorial shift" (Arutyunova, 1990, p. 9). N.D. Arutyunova offers the following classification of signs of a metaphor:

- contrast with trivial taxonomy of objects;
- categorial shift;
- updating of "accidental communications";
- not reducibility to literal periphrasis;
- synthetical character, diffusion of meaning;
- assumption of different interpretations;
- absence or non-obligation of motivation;
- appeal to the imagination, but not knowledge (Arutyunova, 1990, p. 20).

The metaphor is used by authors of information and analytical texts with the purpose to break communicative and style expectations: the serious, gravitating to objectivity text of the analytical article or the analytical interview is framed with the unexpected, quite often provocative metaphor contrasting with that strict "taxonomy of objects" which is established in the course of expansion of the main part of the text. The metaphorical headline is designed to draw the attention of the reader, to intrigue him, to involve an emotional suggestion as the main text does not give such pragmatological opportunities. If the main text appeals to "knowledge," the headline, using N.D. Arutyunova's definition, addresses "imagination" or "opinion" (Arutyunova, 1990).

Let's give examples of the use of the metaphor in headlines of the analytical articles and the interview.

So, the editorial article opening one of the issues of the magazine "Expert," is called "Lebed, Rak i SHCHuka protiv Drakona" / "The Swan, the Cancer and the Pike against the Dragon" (Without author, 2010). Reading such headline, the sender comes up against a situation of semantic uncertainty: he does not know about what the speech in article will go, and does not guess that will be offered as a comparison basis. Its semantics can be disclosed only after reading of the main text. The author of article fighting for attention of the reader in a competitive activity of numerous offline and online mass media also tries to obtain it.

The contents of article show that at the heart of metaphorical assimilation to Krylov's Swan, Cancer and Pike quite concrete geopolitical realities as Russia, Belarus, and Kazakhstan lie and China acts as an exotic innovation in a plot of the fable (Dragon). Semantics of the fight expressed in the preposition *contra* is connected with the competition of "three" of the states to China in the field of a foreign trade turnover. Besides, technique of a metaphor is complicated in this case by a synecdoche: The dragon symbolizes one of the cult mythological animals in China, but in the headline it appears as "a part instead of whole," replacing all China. Thus, the hidden implication of the metaphor which is taken out in the headline has certain semantics; however, uncertainty of the headline is removed only after reading of all text of the article.

The metaphorical technique is used in other analytical article on economy "Melkimi shazhkami k benzinovomu rayu" / "With Small Steps to Petrol Paradise" (Rubanov, 2010). In this metaphor, semantics of slow advance to desired success, which is concretized in an image of "petrol paradise" is realized. If the metaphor of "paradise" as cherished and pipe dream is quite habitual, even a template as a figure of the daily speech, then in the phrase "*petrol paradise*" the lexeme *raj* / *paradise* gains the unexpected, unpredictable, intriguing the reader semantic implication. As it becomes clear from the main text of the article, "*Melkimi shazhkami k benzinovomu rayu*" / "*with small steps to petrol paradise*" is a complex metaphor for modeling of the forecast about development of an economic situation in pricing on gasoline.

In the analytical interview (i.e., in the interview focused on creation historically objective, actually exact and systemically simulated image of the interviewee) with the writer Frederik Beigbeder the headline has the metaphorical nature: "Uznik detstva" / "Prisoner of the Childhood" (Hantsevich, 2010). The contents of the

interview bring the reader to a thought that the new novel by the French writer is written under the influence of childhood memories which cause the metaphor birth "uznik" / "prisoner" that is suitable for designation of the antinomy of the childhood power and the subject, the prisoner. Use of a lexeme "prisoner" is explained besides by opposite connotations (freedom – unfreedom) which are present at its semantics: the mass consciousness cultivated in the century of pop culture on images from thrillers, political detective stories and hot criminal chronicles responds to the word "prisoner" unconditional interest. It provides required interest in the main text.

Thus, the pragmatical problem of the technique of the metaphor used in a frame of the information and analytical text consists in stimulation of reader's interest in the maintenance of the main part, in generation of the unexpected, sharp semantic shades updating a subject of the message, and the contrast in style giving of "hot" headline and the "cold" text has effect of communicative dramatic nature. These features allow authors of analytical media to create a so necessary for the modern reader who was more and more expecting of entertainment from the mass media situation of the game involvement into a discourse meaning creation.

It is important to allocate communicatively "strong" places of analytical media communication (frame): while the main part of the text represents the referential significant contents, the frame performs the illocutionary function of influence, serving as main pragmasemantic "container" of the subjective and ideologically assessment. The unevenness of distribution of reference and communicative components is expressed also in selection of stylistic means: the frame most often contains bright, even provocative tropes or figures of speech (metaphor, metonymy, irony, language game, etc.), and the main part of the analytical article is sustained in a mode of neutral ascertaining and equal narration, sometimes – of scientific-sounding discourse (in particular it is typical for magazines "Expert", "D").

Conclusion

The pragmasemantic analysis of the Russian business information and analytical media discourse allows to conclude that in this discourse, the intention of the "objectivity" which borrows its strategies and tactics from scientific, factual discourses dominates. At the same time actually pragmatical component of meanings is updated by means of implicit assessment (grammatical, lexical, and semantic, composite) influencing as a result axiological modeling of a picture of the world of the discourse consumer.

It is possible to conclude that in the main text representing the information and analytical business media discourse, the rational and implicit assessment, and in-frame components – explicit and emotional one is implemented. The most often metaphorical, in expressive way painted headline complex compensates the "objectivity" of the main text applying for modeling of a reliable situation. It is established that the main part of the text represents the referential significant contents. The frame realizes the illocutionary function of influence, serving as main pragmasemantic "container" of emotive assessment.

As a result of the carried-out analysis language and discursive means of assessment category in the information and analytical media discourse, the idea of the hidden manipulativeness of a genre of the analytical article is allocated. Putting forward analytical approach as the objective attitude towards reality, this genre has the developed tools of implicit means of assessment while frame components are more equipped with function of explicit expression of assessment.

Let's note also that articles on the central macro subjects and micro subjects more display this regularity, and the subject, peripheral for business publications (society, culture) is represented in less rigid composite parameters: the main part of the article is not so scientific-sounding; the communicative contrast between it and a frame is weaker.

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Ethics, motivation and education from the perspective of Søren Kierkegaard's philosophy

[Ética, motivación y educación desde la perspectiva de la filosofía de Søren Kierkegaard]

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Abstract

The goal of this article consists of learning about the importance of motivation and how to understand and to apply it in general terms, specifically in the field of education, with continuous reference to S. Kierkegaard's line of thought. Thus, it is connected to fundamental aspects such as ethical communication, which involves "reduplication", hope and love (most importantly) as privileged means, as well as the distinction between faith and knowledge.

Key words: motivation, communication, education, hope, love, faith

Resumen

El presente artículo trata de indagar sobre la importancia de la motivación, cómo entenderla y aplicarla en general, pero especialmente en la educación, con referencias constantes al pensamiento de S. Kierkegaard. Para ello se relaciona con aspectos fundamentales como son la comunicación ética, que implica la "reduplicación", la ilusión y el amor (sobre todo) como medios privilegiados, así como la distinción entre fe y conocimiento.

Palabras clave: motivación, comunicación, educación, ilusión, amor, fe

Presentación: la motivación como punto de partida

Me parece que la motivación es una de las grandes cuestiones pedagógicas actuales: ¿cómo motivar especialmente a los estudiantes en el campo de la enseñanza? De hecho, la motivación se entiende como algo fundamental para el éxito en el proceso de enseñanza-aprendizaje. Y en general, se considera a la motivación algo así como la búsqueda del "santo grial"; aquello "mágico" o poderoso que nos permite actuar de forma firmemente interesada para alcanzar alguna meta, fin o propósito. Pero como el "santo cáliz" de la última cena de nuestro Señor Jesucristo, nada fácil de conseguir; más bien todo lo contrario. Si bien no creo que ninguno de los dos sean mitos o puras leyendas (aunque puede que sí para una parte de la gente, en efecto). Así pues, ¿qué podemos hacer para motivar realmente? ¿Qué normas o reglas seguir o aplicar?

La primera y fundamental es estar motivados nosotros mismos (en el caso de la enseñanza o educación, el profesor o docente). ¿Cómo podríamos motivar a nadie sin que antes lo estemos nosotros mismos? En efecto, para motivar hay que estar motivado; ya sea en un campo o en otro, en la enseñanza o en cualquier trabajo o actividad en general. Si el que debe motivar no está convencido o verdaderamente interesado por su actividad, por aquello que quiere o debe transmitir o comunicar, difícilmente (por no decir imposible) va a conseguir que lo estén los demás. Y creo que esto es clave para entender todo lo demás que rodea el tema de la motivación.

La otra cuestión, e igualmente importante, es la de cómo conseguir motivar exactamente. O con otras palabras, ¿cuál debe ser el método a seguir?; ¿qué debemos hacer, qué pasos dar, qué camino seguir? Aquí estaría la dimensión moral o el aspecto

ético a considerar. Pero en un mundo globalizado, a la vez que ética y religiosamente diverso, es difícil de llegar a una respuesta única y definitiva. Lo cual significa que debemos enfrentarnos al problema de establecer un consenso moral complejo y coherente (Máhrlik-Kralik-Tavilla, 2018: 489); algo nada fácil de alcanzar. En cualquier caso, ambas cuestiones (la de motivar y cómo hacerlo) van juntas y estrechamente relacionadas. De hecho, puedes saber lo que significa motivar, pero si no sabes cómo hacerlo, ¿de qué sirve?; si no sabes comunicar algo éticamente, si no lo transmites, no lo sabes realmente.

La comunicación ética de la motivación

Llegado a este punto, no puedo evitar recordar una cita de los diarios de mi entrañable “amigo” Kierkegaard: “Lo más elevado no es ciertamente entenderlo como tal, sino realizarlo” (“Det Høieste er jo ikke at forstaae det Høieste men at gore det”, Kierkegaard, SKP: X 4 A 545/SKS: NB25:114). Lo más importante no es simplemente entender o averiguar qué es eso concretamente, sino ponerlo en práctica. Si la motivación es lo más serio, grave e importante, ¿de qué sirve saberlo y saber lo que es, si no lo ponemos en práctica, si no lo llevamos al plano existencial? ¿Qué sentido tiene quedarse en el ámbito de la teoría con respecto a algo relacionado con la “praxis” humana? O dicho con otras palabras, si lo que procuramos es una comunicación de valores éticos, dicha comunicación debe proyectarse o reflejarse en nuestro comportamiento, en lo que hacemos como personas, de tal manera que lo comuniquemos existencialmente (la verdad subjetiva, ético-existencial o existencial). En el caso de que no fuera así, seríamos unos hipócritas, unas personas con una vida rota, dividida, inauténtica, sin una verdadera existencia. En términos kierkegaardianos, debemos ser “el individuo singular” (*den Enkelte*). Ese individuo que toma responsablemente su vida y reduplica existencialmente aquello en lo que cree, defiende o valora; es decir, aquello más serio, grave y responsable (precisamente lo más importante).

La reduplicación (*fordobelse* en danés, *fordoble* como verbo; hay que hacer la observación de que este término en danés significa tanto “duplicarse” como “reduplicarse”) kierkegardiana es, pues, un concepto sumamente destacable en este aspecto. ¿Qué significa? En principio, “reduplicar” es “duplicar” de nuevo o una doble vez. Por tanto, ¿qué es “duplicar”? Pues el acto de hacer un “duplicado”. Pero ¿de qué? De lo pensado, imaginado, o aquello decidido a realizar. Lo “reduplicado” sería lo vuelto a duplicar, o bien una segunda duplicación: una duplicación de una duplicación. Sería algo así como una retroalimentación o *biofeedback* existencial con el que se ajusta de forma congruente la praxis moral de acuerdo con una idealidad reflexionada y asumida decididamente. En términos kierkegardianos, reduplicar sería expresar o comunicar con nuestra existencia la verdad de aquello en lo que creemos firmemente, porque así lo hemos considerado, proyectado o pensado previamente. A la par también significa pensar en lo que he hecho en la medida que he alcanzado existencialmente aquello en lo que creo.

No hay que confundir la reduplicación con la “repetición” (*Gjantagelsen*) del Constantin Constantius de Kierkegaard, la cual se refiere a lo que será de forma esperanzadora, a un recuerdo proactivo. Aunque, según el pseudónimo kierkegardiano, “la repetición es la realidad y la seriedad de la existencia” (Kierkegaard, 1976: 133). Tampoco debe confundirse con el recuerdo (o reminiscencia), el cual implica algo que ha dejado de ser. Para Constantin Constantius, se trata del mismo movimiento o dirección, el mismo camino, pero en sentido inverso: el recuerdo es una repetición retroactiva (ídem, pp. 130-131). Y por supuesto, la reduplicación no debe asimilarse al “eterno retorno” de lo mismo nietzscheano, el cual implica la negación del significado trascendente y trascendental de la existencia en el sentido kierkegardiano, la desesperación nihilista.

En definitiva, y siguiendo con las argumentaciones anteriormente expuestas, me atrevería a afirmar que la reduplicación sería el desdoblamiento de una existencia retroactiva-proactiva consciente de sí misma y comprometida con la realización de unos valores, deseos o creencias. Y esto es así, porque para Kierkegaard el ser humano es ya una reduplicación en sí mismo (cfr. SKP: X 3 A 740/SKS: NB22:118). En ese sentido, el pensador religioso danés entiende que el cristianismo está dirigido para que podamos soportar una reduplicación en sí misma (Kierkegaard, SKP: XI 2 A 130/SKS: NB33:53; NB33:53.b). Aunque Dios mismo es una “reduplicación infinita” (*uendelig Fordobelse*), la cual naturalmente nadie puede llegar a ser (SKP, XI 2 A 97/SKS, NB33:23.a). Kierkegaard mismo consideró, escribiendo sobre su tarea en sus diarios (SKP, XI 1 A 171/SKS, NB30:2), que originariamente estaba inclinado a desempeñar su tarea como una reduplicación dialéctica (*dialektisk Fordobelse*).

Desde el punto de vista de filosofía de las CC. SS. y si quisiéramos explicar intencionalmente dicho comportamiento o actuación (teoría de la elección racional), este debería regirse por el principio de racionalidad, siendo coherente no tanto con la forma lógica pura y abstracta, sino con la existencial entre el sujeto o agente que toma una decisión de acuerdo con su creencia de alcanzar una meta personal de tipo moral (silogismo práctico). Lo cual implica una toma de decisiones cubiertas por una racionalidad absurda (valga la expresión) desde una lógica puramente mundanal, pero no desde la expresión de una voluntad fideista.

Pero volviendo a lo anteriormente apuntado, a cómo motivar, y dejando al amigo Kierkegaard (al menos por el momento) a un lado, yo diría que hay que hacerlo proyectando en nuestra acción o comportamiento, en nuestra propia existencia, la motivación misma, la motivación realizada, “hecha carne”; o si se quiere, comunicando una motivación viva, práctica, no puramente teórica o pensada. Es decir, una motivación reduplicada.

La ilusión y el amor como formas de motivación: la educación

El “cómo” de la motivación en la educación

¡Vale! ¡Muy bien! Y eso, ¿cómo se hace? Pues yo diría que con mucha ilusión y amor. Si yo hago que se ilusione algún alumno o alumna, por ejemplo, con mi materia o asignatura, será más fácil la motivación. Pero para eso, yo también debo poner ilusión en lo que hago, enseñar ilusionadamente, poniendo pasión en lo que hago. Tener ilusión e ilusionar; no ser un iluso, por supuesto. Tener la ilusión de quien comienza algo nuevo todos los días; de quien se despierta con un nuevo amanecer ofreciéndole la jornada una oportunidad de empezar desde el principio. La ilusión de un niño pequeño por jugar con sus regalos el día de los Reyes Magos. Así pues, la cuestión de la ilusión es aquí fundamental. Ahora bien, ¿qué es la ilusión?, ¿cómo entenderla?

El filósofo español Julián Marías en su obra *Breve tratado de la ilusión* (Madrid: Alianza editorial, 1984), destaca el significado “positivo” (frente al negativo como “engaño”) que ha adquirido en español desde el s. XIX. Aunque sea una pequeña obra, presenta un análisis fenomenológico y antropológico muy interesante y útil. En este sentido, el fundamento antropológico de la ilusión está en el carácter que tiene el ser humano de “futurible”, de proyectar o “anticipar” el futuro, el cual puede ser positivo o no (desilusionante). Dicha positividad está relacionada con la “felicidad”; o más bien, con su pretensión (1984: 36). Pero para que no muera la ilusión, debe tener continuidad; no consiste solo en anticipar, sino en su “persistencia”. Lo cual significa que su consistencia depende de su crecimiento o intensidad de nuestra ilusión con respecto a aquello que nos ilusiona. Este aspecto es el que, según Marías, nos lleva a considerarla como una condición humana (no animal) estrechamente relacionada con las personas, su trato, o con todo lo personalizable o que tiene que ver con nuestros

proyectos personales (1984: 45). La niñez y la vejez representan los dos extremos de la presencia o ausencia de la ilusión.

Aquí, como sabemos, el gran enemigo a batir es el tedio o “aburrimento” de la misma rutina diaria. Es el mal del hombre contemporáneo y de la sociedad actual que trata por todos los medios de no aburrirse, distrayéndose precisamente con multitud de entretenimientos o tareas que le alejan de una existencia responsable y comprometida. Es, también, el problema característico del niño o de la niñez, en la medida que se encuentra con la desilusión de no poder realizar sus proyectos; o bien, por cuanto inmaduramente espera que dicha ilusión venga de su entorno, de que sus proyectos o anhelos los puedan colmar los padres, maestros, profesores, etc. El tedio no es más que la huida de esa existencia auténtica, el vacío desgarrador que deja lo más importante desatendido u olvidado. No obstante, la rutina diaria es inevitable y necesaria. La cuestión no está en el qué, sino en el cómo; esto es, se trataría de cambiar la forma de dar clase de alguna asignatura, por ejemplo. Pero, claro, todo tiene unos límites y retos de los que debemos ser conscientes, ya que el mundo de la moderna comunicación tecnológica y de la información moldea, nos guste o no, la conciencia del ser humano (Pavliková, 2018).

Quizás más que cambiar el cómo se hace algo, lo interesante realmente estaría en modificar la manera de ver, apreciar o valorar lo mismo; es decir, cambiar la mirada o perspectiva y no el objeto o cosa mirada. No obstante, esa posibilidad de cambio debe estar presente en los dos elementos partícipes del hecho educativo: docente y alumno, maestro y discípulo. Y como en Kierkegaard, educar significa también educarse uno mismo. La educación no solo cohesiona y nos socializa, sino también nos “construye” o forma (la *bildung* alemana) como personas según la cultura y tradiciones de nuestro país (Costa, 2006: 129). Y dicha labor es fundamental y necesaria; ineludible como seres humanos no determinados ni acabados por completo. Si abandonamos o evitamos dicha responsabilidad, también lo haríamos con respecto a nuestra humanidad, sin posibilidad de escapar de nuestra pura animalidad. El maestro o docente no solo debe ser un simple transmisor de conocimientos (teóricos), sino también un modelo a imitar que sirva de acicate para hacer “crecer” al discípulo o pupilo comunicándole unos valores, una actitud o una praxis.

Precisamente existe una estrecha interrelación entre la educación y los valores. Porque la primera implica necesariamente lo segundo. No puede haber una educación que no sea en valores, ni el ser humano como persona puede perfeccionarse o realizarse (en definitiva, llegar a ser lo que es) como tal sin ellos. En ese sentido, cabe hablar de una fundamentación axiológica de la educación (López García & Saneleuterio, 2019, p. 47 y ss). Podemos afirmar que la educación, incluso etimológicamente, significa tanto desvelar o sacar unos valores en el educando, cuanto introducirlos o interiorizarlos. Es decir, la educación, en correspondencia a los mismos valores (mejor dicho, origen), posee una doble dimensión que hay que tener en cuenta y que no se excluyen, sino que se complementan: subjetiva y objetiva. En cualquier caso, el objetivo axiológico de la educación es el mismo: el perfeccionamiento del ser humano como persona de forma íntegra. Ahora bien, el problema se presenta a la hora de concretar dicho perfeccionamiento en base a unos valores, que no necesariamente son compartidos por todos. O expresado con otras palabras: el *quid* de la cuestión estaría en establecer o consensuar un modelo de persona y, por tanto, de sociedad. Lo cual no es nada fácil de conseguir; al menos en las sociedades más complejas, diversas y democráticas, en las cuales imperan unos intereses ideológicos, partidistas o sectarios que condicionan fuertemente tal propósito. Por ello, la educación es una de las cuestiones de estado insoslayables, junto con otras como la defensa, la política exterior o la sanidad.

Volviendo de nuevo a la cuestión de la transmisión, debe prevalecer la comunicación existencial y personal (subjetiva), en el campo ético y religioso, sobre la teórica, abstracta u objetiva. O dicho con otras palabras: la comunicación ético-religiosa (y yo me atrevería a añadir que la política incluso) solo puede ser una comunicación de

poder (*Kunnens Meddelelse*), pero no de saber (*Videns Meddelelse*) (Kierkegaard, 2017). En definitiva, lo importante está más en el “cómo” que en el “qué” de la educación y, por tanto, de la motivación.

La fe y el conocimiento

Creo que para todo ello necesitamos de la “fe” que nos pueda salvar de la desesperación (tal como propuso Kierkegaard bajo el seudónimo de Anticlimacus en su obra *La enfermedad mortal*) y la angustia frente a los desafíos de nuestra existencia; necesitamos la fe para creer en nosotros mismos, en lo que hacemos o no hacemos. La fe no es solo una virtud teologal, sino también humana; muy humana (parafraseando el título de una conocida obra de Nietzsche). No me refiero, en este último caso, a la fe como fuente de conocimiento, sino como certidumbre o seguridad, como un estado subjetivo proyectado objetivamente hacia una realidad anhelada. Aunque no se puede confundir el deseo con la realidad, la realidad del deseo, de la certeza y la seguridad, puede hacer realidad lo deseado. Tener fe y no sucumbir en el empeño: ese es el reto que superar.

Al menos para el J. Climacus de Kierkegaard en *Johannes Climacus o el dudar de todas las* (2007) la fe no es conocimiento, sino una pasión; igual que la duda, con la que comparte este aspecto: “La fe y la duda son pasiones mientras que el conocimiento implica una racionalidad sin pasión” (Llevadot, 2008: 20; cfr. SKP: IV A 60/SKS: JJ:71). En realidad, Kierkegaard, corrigiendo al sistema hegeliano que puso a la Filosofía (y, por consiguiente, a la Razón) como consumación de la Idea para sí en el Espíritu Absoluto, y, por tanto, culminando su reconciliación consigo misma, sitúa a la fe (la religión) por encima de ella. Sin embargo, aunque son pasiones, fe y duda se excluyen. Como estados mentales, son irreconciliables. En realidad, la duda es el prurito moderno de aquel que, de forma racional, metódica e idealista, “juega” con la realidad y la verdad reduciéndola a pura subjetividad e immanencia; lo que ocurrió precisamente con el racionalismo e idealismos modernos. En cambio, “Kierkegaard also expresses a deep skepticism about human knowledge that seems related to a very high standard for what counts as knowledge. (cf. Kralik, 2013). Does this skepticism mask a foundationalist demand for absolute certainty? Is Kierkegaard really a strong objectivist? Kierkegaard sought a secure point of departure for life; he yearned for an Archimedean point from which he could have secure thought and action, from which he could live” (Mehl, 2005: 9).

Pero la duda no es posible en el campo religioso. Una cosa es la fe religiosa y otra la “creencia”. No son exactamente lo mismo. La primera implica confianza y, por qué no, ilusión; conlleva un cierto conocimiento existencial y personal. La segunda, el convencimiento de un conocimiento verdadero de la realidad, aunque no pueda probarse o demostrarse como tal; lo cual no es necesario en el ámbito de la fe religiosa. Como he escrito en otro lugar, “La fe no se puede explicar racionalmente, ni se demuestra. Solo cabe «mostrarla» apasionadamente, con pasión, en mi existencia. La fe y Dios se ocultan a la razón y a los sabios, pero se revelan en el amor.” (García Martín, 2012: 294-295).

No obstante, la realidad (al menos la social), o bien el concepto o idea (conocimiento) de la realidad socialmente considerada, no se puede explicar en cierto modo sin referirla a la propia sociedad como una construcción, como ya propusieron Berger y Luckmann en las primeras líneas de la Introducción a su libro *La construcción social de la realidad*: “Nuestras tesis fundamentales están implícitas en el título y subtítulo; ellas son: que la realidad se construye socialmente y que la sociología del conocimiento debe analizar los procesos por los cuales esto se produce” (2001: 13). Inevitablemente, desde el punto de vista sociológico, lo que se considere como “conocimiento” (y “realidad”) es relevante en la medida que se pueda explicar los procesos sociales de los que dependen. En ese sentido, parece que se puede vincular

los nuevos movimientos sociales y religiosos del s. XX a características propias de la postmodernidad, esto es, a la búsqueda de nuevos espacios para experimentar la libertad y la fe al margen de los marcos tradicionales e institucionales del poder, así como igualmente en el predominio de lo estético sobre lo ético (Kondrla & Repar, 2017: 72-73). Pero también tiene que ver con el problema de la identidad; identidad, que, según “socio-psychological theory is based on the fact that mind and personality are not part of human equipment but are constructed during life through the socio-cultural process” (Králík, Lenovský y Pavlíková, 2018: 68).

Más interesante me parece el análisis de K. Mannheim de la mentalidad ideológica y utópica (1973: 195 y ss.). Lo que es ideología y utopía dependerá del orden social establecido, la perspectiva histórica, el grupo social e incluso el deseo y el sentido del tiempo que se tenga. Por tanto, es algo relativo. Lo cual no quiere decir que Mannheim defendiera el relativismo, sino el “relacionismo”, el método relacional, que implica una “particularización” de nuestros conocimientos de tal manera que su validez dependa de su génesis social. Así pues, puesto a ser, seamos utópicos y cambiemos nuestro mundo social acorde con unos ideales, ya que resulta inevitable hacer cierta consideración valorativa en nuestro conocimiento de la realidad. Siempre he pensado que no hay nada más revolucionario que una buena idea. Y muy probablemente, la más revolucionaria de todas sea la siguiente.

El amor como fundamento

Sin embargo, como no quiero precisamente aburrir con mi disertación, pasemos a lo que yo entiendo como el verdadero fundamento de la acción humana (o, al menos, el que debe serlo), del comportamiento moralmente serio y responsable: el amor. Y enlazando con lo expuesto anteriormente, podríamos considerar el amor como lo más valioso, o bien el valor más importante. Pero, además, ¿qué podemos decir del amor, aparte de los consabidos clichés? Pues que es la pasión, el sentimiento y plenitud o perfección que nos hace más humanos. Es lo más importante, éticamente hablando. Siguiendo a San Agustín de Hipona, podemos afirmar que “ama y haz lo que quieras” (*Dilige, et quod vis fac*; Homilía VII, párrafo 8), porque hagas lo que hagas, lo harás amando. Y Kierkegaard, refiriéndose a Dios y a su Amor infinito por el ser humano, hablaba de cómo por ello Dios se había comprometido con nosotros y nos había escrito “cartas de amor” (*Kjerligheds-Breve*; SKP: XI 2 A 51/SKS: NB32:132). En esa misma línea, podemos afirmar que “Dios es Amor. Y el hombre, creado a su imagen y semejanza, encuentra toda su razón de ser en el amor (...) El hombre es desde el Amor, por el amor y para el Amor. El hombre es, *participadamente*, amor” (Melendo Granados, 2006: 72). La ética cristiana, pues, no puede ser más que una ética del amor, por y para el amor. En definitiva, si hay algo realmente necesario o de lo que tenemos necesidad, es de amar y ser amados.

Yo añadiría, en lo que tiene que ver con el tema que nos ocupa aquí, que no hay mayor motivación que hacer algo por amor y para el amor. Pero para eso, debo amar lo que amo, debo amar amando. No quedarse en la mera palabrería, sino llevarlo al plano de la realización existencial de nuevo. Debemos estar enamorados de lo que hacemos en la justa medida que lo hacemos con amor, porque es lo más importante. Motivar es fundamental, pero más si lo hacemos con amor. Es más, o se hace con amor, o no motivamos real y auténticamente. Por tanto, hay que quererse mucho y bien. Pero de la forma más ilusionante y motivadora. De verdad. Y eso significa poder ver sus frutos; es decir, las obras del amor, del verdadero amor, aquel que da sin esperar nada a cambio. Sin embargo, “aquello que en su entera riqueza es *esencialmente* inagotable, es también *esencialmente* indescriptible” (Kierkegaard, 2006: 18).

Del amor sabía mucho Kierkegaard. Del amor humano y divino. Se enamoró y prometió con Regina, rompiendo con ella posteriormente. Aunque nunca dejó de quererla. Regina (su niña, su querida lectora) fue su amor terrenal, el que le impulsó a

hacerse escritor; aunque también tuvo que ver su padre y la cuantiosa herencia que le dejó (SKP, VIII 1 A 64, X 1 A 374/SKS, NB:175, NB11:76). Pero su gran amor fue siempre el cristianismo y Dios (Jesucristo); hasta tal punto que pretendió engañar por amor al cristianismo y a Dios, por la verdad y en la verdad (McCreary, 2011: 25-47). Así pues, tanto Regina como el cristianismo y Dios, le formaron o educaron; ambos amores contribuyeron a que Kierkegaard llegara a ser lo que fue, a convertirse en ese gran escritor y pensador que es. La desgracia (o su acierto; depende de cómo se mire) del danés estuvo en que entendió que ambos amores eran incompatibles desde el punto de vista de su realización práctica (SKP, IX A 451, X/SKS, NB8:76). Por eso renunció a su prometida (mundanalmente hablando). Consideró que el amor al cristianismo y a Dios exigía inexorablemente el aislamiento y su propio sufrimiento. Quizás le faltara la fe necesaria en su relación de pareja y en sí mismo (SKP, IV A 107/SKS: JJ:115; JJ:115.a). Quizás no comprendiera bien cuál debía ser su destino. En cualquier caso, todo ello también le motivó y le educó. Por tanto, Kierkegaard amó; y amó mucho. Y lo que hizo, lo hizo por amor también. Digamos que el amor para el pensador danés fue una fuerza unificadora que pudo reconciliar o armonizar espiritualmente las contradicciones de un individuo singular que buscaba su propia identidad con relación a Dios y a los demás (Binetti-Pavliková, 2018: 197). No obstante, para Kierkegaard la expresión del amor, cristianamente hablando, tiene una dimensión de obediencia absoluta a Dios que es insoslayable (Máhrík, Pavlíková y Root, 2018:51). Finalmente, Kierkegaard mantiene una concepción evidentemente cristiana del amor. Amor entendido como fundamento ontológico del mundo, del ser humano y su existencia individual. Amor como entrega y regalo de Dios, porque Dios mismo es Amor: “So the ‘being’ that is given to me and to every other human individual has the definitive quality of ‘love’, because its mysterious origin is hidden connectedness of my existence with eternal being, and ‘God is love.’ And what does it mean, ‘to love?’ It means that Love (God)” (Come, 1999: 91).

Conclusión

Así pues, recapitulemos lo dicho hasta ahora y concluyamos: si se me pregunta por aquellas normas o reglas éticas de la motivación, yo diría que éstas serían:

- Motivarnos a nosotros mismos antes que ninguna otra motivación.
- Motivar con ilusión y mucho amor.
- No perder la fe en nosotros y en nuestro amoroso empeño.
- Comunicar existencialmente aquello que conocemos o en lo que creemos, porque es lo más importante. Precisamente en esto consiste lo que yo he venido a denominar la “existencia metateórica” (García Martín, 2017: 306-323). A partir de la reflexión teórica, y una vez que hemos descubierto qué es lo más importante, vivir de acuerdo con ello abandonando la pura “teoría”. Porque el sentido verdadero de la “teoría” es este; es decir, entender la “metateoría” como condición de posibilidad (o trascendental, en términos kantianos) de la existencia ideal. Lo cual significa pasar a la dimensión que he denominado “transteórica”. O expresado de una forma directa (aunque un tanto dramática): el fin de toda auténtica teoría es su “muerte” como tal, o su consumación; esto es, transmutarse en verdadera existencia, en realizarse existencialmente de forma personal en un individuo, precisamente por ello, “singular”. Así pues, comunicar existencialmente la motivación.

Despidiéndome ya querido lector (*kære læser*, como gustaba escribir Kierkegaard en sus libros), espero que os haya motivado algo. Pero que también os motivéis llegando a la conclusión que si bien una vida que no sea examinada no merece la pena de

vivirla (como quería Sócrates y Platón), el único examen que realmente hay que aprobar es el de nuestra vida misma; y para ello debemos vivir con responsabilidad, amor y de forma auténtica.

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The importance of personality in the context of human education: global experience and Vietnamese philosophical perspectives

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Abstract

The human development in Vietnam after more than 30 years of renovation (Doi Moi) is not yet fully integrated into the global culture, failing to measure up to the standards of the developed nations within the UNO community. While some socio-cultural and economic indicators are now comparable to those of developed economies, the Vietnamese society experiences challenges in the area of holistic human development. Among the hindrances standing behind the slow pace of the Human Development Index in Vietnam today are degrading morality, feelings and experiences of estrangement (alienation), sub-optimal or even deviant values, declining faith (understood broadly), weak education, a lack of human approach in medicine, and cultural festivals boasting themselves as being “without culture.” Reflecting on the necessity to face the grievous ethical and behavioral issues in the contemporary Vietnamese society, the author finds it necessary to study the human development orientation of a number of countries around the world in order to identify and then apply the learned lessons in the Vietnamese context. The article stresses the importance of personality and its development as one of the primary goals of human education.

Key words: principles of education, goals of education, Vietnamese development, philosophy of education, personality

Introduction

In the modern world, the human person and human society become an important target of social development, the core of socio-economic development strategies. Therefore, the development of each country is assessed not only on the basis of economic development, the GDP of each country or per-capita income of each country. The development of each nation is also assessed based on the Human Development Index (HDI) achieved by the given country. The Human Development Index is used by the United Nations to assess the development level of countries around the world, on a scale of 0 to 1. Accordingly, the country with the higher HDI is up close to 1, the people in that country have a higher standard of living. The human development index is assessed in three basic dimensions: GNI / person (The gross national income GNI per capita is calculated based on purchasing power parity conversion rates in US dollars); level of education attainment (the number of years of people’s schooling); accessibility to quality health care (the lifespan of people).

In this article, the author approaches the human development from an educational and philosophical perspective. Education is here understood as crucial to the development of human capital, being one of the three key inputs (together with social capital and physical capital) that contribute to the economic development of each country. Therefore, countries are still looking not only for models and orientations for educational development but also for the kind of philosophy of education that would be most conducive to stated educational, social, and moral goals. How to develop education, what virtues and skills do various agents of the educational process need to concentrate on to help people behave and interact most effectively with their social environment, and to take responsibilities for the natural environment and the planet in general? Human education has a broad framework, including moral education, personality education, and quality education. Our study will explore the orientation

and practice of some typical Asian and Western countries in the area of human education in the 21st century, as well as outline general concepts and philosophical starting points in the human education in Vietnam. Based on this analysis, some suggestions are drawn for future educational and human development in Vietnam.

Research Methods

Studying the importance of personality in the context of human education as it is (and as it should be) implemented in Vietnam today while taking into account the global experience, requires an interdisciplinary scientific approach. Besides analyzing the social and educational environments in contemporary Vietnam, the author will reflect on relevant ethical and philosophical issues. The analysis will be complemented by comparison and synthesis in a dialectical way to facilitate for a comprehensive approach to the given research topic.

The Realities of the Human Education Orientation in Selected Asian Countries

The reason, we choose two Asian countries (Korea and Singapore) is because the achievements in education and economic development of these two countries are highly appreciated and desirable. Besides, due to Korea's and Singapore's geographic vicinity to Vietnam, their experience can bring useful insights and inspirations for Vietnam.

South Korea

Korea is a country with a highly developed education, which is one of the fundamental causes of the "Miracle on the Han River" admired by the whole world. Korea has a special geographical position with many similarities to Vietnam. It borders with the mainland of China from the East, while Vietnam borders with China from the South. Due to this geographical feature, both countries have many similarities both in history, culture as well as in understanding the nature of the human being. Both have been dominated by China in the past and have been strongly influenced by culture and religion from China, which is characterized by the introduction of Buddhism and Confucianism into the territories under its influence.

With the characteristics of a coherent and hierarchical society, Korea has attached special importance to human development, in order to develop the human capital for the economic development process, creating impressive results. Behind the rapid growth of Korea is the fact that the country has paid focused attention to education, especially building science and technology capabilities, achieving the goal of decreasing the technological gap with the leading Western countries and Japan. Korea strives and focuses on promoting the tripartite model in teaching students at all levels, beginning from kindergarten: (1) educational competency focused on cognition and intelligence, (2) physical competency and (3) ethical competency. In its education system, Korea also attaches great importance to creative experimental curriculum with two directions, encompassing both science and liberal education. The Korean personality development program comprises 20 values in four categories of life, including:

- (a) Each individual: respect the lives of others, honesty, sincerity, independence, and moderation
- (b) In the family, for the neighbors, in the school: every person needs to the filial piety and harmony; politeness, cooperation and education on the love of the school and the homeland.
- (c) For society: the human being needs to be educated and equipped with the spirit of law observance; care, protection and preserve of the environment; education on thinking and discretion; community awareness education.

- (d) For country and nation: Educate patriotism, love for the nation and humanity; educate the security awareness, peace and reunification (Roh 2004).

Range of rank on the PISA 2006 science scale						
	Mean score	Standard error	OECD countries		All countries/economies	
			Upper Rank	Lower Rank	Upper Rank	Lower Rank
Finland	563	(2.0)	1	1	1	1
Hong Kong-China	542	(2.5)			2	2
Canada	534	(2.0)	2	3	3	6
Chinese Taipei	532	(3.6)			3	8
Estonia	531	(2.5)			3	8
Japan	531	(3.4)	2	5	3	9
New Zealand	530	(2.7)	2	5	3	9
Australia	527	(2.3)	4	7	5	10
Netherlands	525	(2.7)	4	7	6	11
Liechtenstein	522	(4.1)			6	14
Korea	522	(3.4)	5	9	7	13
Slovenia	519	(1.1)			10	13
Germany	516	(3.8)	7	13	10	19
United Kingdom	515	(2.3)	8	12	12	18
Czech Republic	513	(3.5)	8	14	12	20
Switzerland	512	(3.2)	8	14	13	20
Macao-China	511	(1.1)			15	20
Austria	511	(3.9)	8	15	12	21
Belgium	510	(2.5)	9	14	14	20
Ireland	508	(3.2)	10	16	15	22
Hungary	504	(2.7)	13	17	19	23
Sweden	503	(2.4)	14	17	20	23
Poland	498	(2.3)	16	19	22	26
Denmark	496	(3.1)	16	21	22	28
France	495	(3.4)	16	21	22	29
Croatia	493	(2.4)			23	30
Iceland	491	(1.6)	19	23	25	31
Latvia	490	(3.0)			25	34
United States	489	(4.2)	18	25	24	35
Slovak Republic	488	(2.6)	20	25	26	34
Spain	488	(2.6)	20	25	26	34
Lithuania	488	(2.8)			26	34
Norway	487	(3.1)	20	25	27	35
Luxembourg	486	(1.1)	22	25	30	34
Russian Federation	479	(3.7)			33	38
Italy	475	(2.0)	26	28	35	38
Portugal	474	(3.0)	26	28	35	38
Greece	473	(3.2)	26	28	35	38
Israel	454	(3.7)			39	39
Chile	438	(4.3)			40	42
Serbia	436	(3.0)			40	42
Bulgaria	434	(6.1)			40	44
Uruguay	428	(2.7)			42	45
Turkey	424	(3.8)	29	29	43	47
Jordan	422	(2.8)			43	47
Thailand	421	(2.1)			44	47
Romania	418	(4.2)			44	48
Montenegro	412	(1.1)			47	49
Mexico	410	(2.7)	30	30	48	49
Indonesia	393	(5.7)			50	54
Argentina	391	(6.1)			50	55
Brazil	390	(2.8)			50	54
Colombia	388	(3.4)			50	55
Tunisia	386	(3.0)			52	55
Azerbaijan	382	(2.8)			53	55
Qatar	349	(0.9)			56	56
Kyrgyzstan	322	(2.9)			57	57

Statistically significantly above the OECD average
Not statistically significantly different from the OECD average
Statistically significantly below the OECD average

Table 1: Range of Rank on the PISA 2006 Science Scale

Since 2006, Korea has made great efforts in pushing forth needed educational reforms and implemented new adjustments in its educational program. According to the most recent reform content of 2015, the modern school system in Korea consists of six years of elementary school, three years of junior high school and three years of high school (Vietnam Institute of Educational Sciences 2008:180-186). The students are required to attend elementary and middle school without paying for any educational expenses, except for a small fee called the “School Activity Support Fee”. This fee varies in each school. According to the international student assessment program - initiated and directed by the Organization for Economic Cooperation and Development (OECD) - Korea' scientific education has currently been ranked third in the world and it is higher than the OECD's average level (VNExpress 2018).

Although there are many achievements that can legitimately be admired, education in Korea also has some challenging issues to cope with, such as school violence, and fierce competition for getting the best grades in schools. In particular, after the sinking of Sewol ferry in April 2014, which killed 304 people, mainly 11th graders, there emerged a strong criticism within Korean society claiming that this crisis showed an acute disrespect for life and a serious lack of humanity and morality. Therefore, Korea adopted a new Act on Education – the Character Education Promotion Act No. 13004, 14396 and 15233 which came into effect in July 2015 with amendments in 2016 and 2017), focusing on the lessons of “psychology development and necessary attitude to live together with others and in harmony with nature”, as well as on the core ethical values: politeness, filial piety, honesty, responsibility, respect, caring, communication and cooperation (Korea Law Translation Center 2019).

According to the content of the most recent reform in 2015, the ideology and educational goals were encapsulated in the concept of *Hongik Ingan* (the founding spirit of the first dynasty in Korean history). Accordingly, the goal of education in Korea is to support all people to improve their individual personalities and to develop their competency in order to achieve independent living and to attain a high level of citizens' democratic awareness, which could participate in building a democratic state and promote the prosperity of humankind. The "smart" education strategy in Korea aimed to improve competitiveness, raising the quality of education in Korea to match the top 10 countries with the most advanced education systems in the world by 2015 and the top three in the world by 2025. Korea's 2015 educational reforms upheld the goal of personality education, including:

- An independent person who can create his own identity and serve his future life, based on comprehensive growth and development;
- Distinct individual can create new things through the application of ideas and implement them in a spirit of resilience, based on the basic knowledge and skills;
- A delicate person shall have respect for the development of human culture, based on cultural competency and pluralistic values;
- A democratic citizen can interact with the world with a sense of community and know how to live with others in the same spirit of care and sharing (Theo 2012).

In order to achieve these goals, the education reform in Korea has identified the core skills needed to be developed by primary and secondary education, including:

- (1) Self-management competency: the ability to self-guide life brings its own identity and confidence, with the basic competencies needed in life and career.
- (2) Knowledge/ information ownership competency: the ability to gain knowledge and information from diverse resources to solve in a rational direction;
- (3) Creative thinking competency: the ability to create new things based on the integration of knowledge, skills and experience from various professional fields;
- (4) Aesthetic-emotional competency: the ability to discover and evaluate meaning and value of life based on empathy towards others and cultural sensitivity;

- (5) Communication competency: the ability to effectively express thoughts and emotions in different situations, to listen attentively and respect the opinions of others;
- (6) Civil competency: the ability to actively participate in ongoing community development activities, possessing the values and attitudes required to become a closely integrated member of the local, national and global community. (Theo 2012)

To adapt to the rapid changes in the world, especially in technology, South Korea makes great efforts to build a learning society (or ‘knowledge-based’ society), giving prominence to the role of education with the new emphasis on character formation. To help in this effort, Korea promulgated the Lifelong Education Act (1999), highlighting the four pillars as a lifelong learning platform: (1) Learning to know, (2) Learning to do, (3) Learning to live together and (4) Learning to be. In the fourth National Lifelong Learning Promotion Plan (2018-2022), in the context of what we have now come to call Industry 4.0, human creativity and integrated competency are the core components, conducive to growth motivation and technological innovation. In addition, lifelong learning also appears to be the most effective welfare policy to minimize social stratification with its detrimental (and ever-increasing) gap between the rich and the poor. Lifelong learning is considered an effective circulating triangle between the three pillars of “Growth – Employment – Welfare” that the Korean government is aiming at. The government’s determination to create equitable educational opportunities and provide high-quality services is in line with Korea’s fundamental welfare policies to minimize the existing social and economic inequalities.

Singapore

Singapore is a young nation in East Asia. Its history started being written after Singapore had been separated from the Federation of Malaysia in 1965. This former British colony has since become a trading gateway of the region with high growth and rising living standards. The island nation of Singapore is characterized by a multi-ethnic, multi-cultural and multi-religious society. The Singaporean population is very diverse with many ethnic groups including: the Chinese with 77%, the Malaysians with 14%, the Indians with 8%, and the remaining 1% are the immigrants from other origins. It is also a country with a large number of foreign immigrant workers. According to the Singaporean Government’s forecast, the immigrants will account for 50% of Singapore’s population by 2030.

As a small island nation, Singapore always faces numerous challenges, such as lack of natural resources, food safety issues, geopolitical considerations, etc. Confronted with these challenges, the Singaporean government decided to invest in its people by giving them the best possible education. In fact, Singapore’s education is considered a “top national policy.” On May 17, 1997, Deputy Prime Minister Lee Hsien Loong officially launched the National Education Program to enhance national unity and inspire the national identity among the students and young Singaporeans. The National Education Program emphasizes the island nation’s core values of meritocracy, ethnic and religious harmony, and inventiveness.

Since the 1990s, Singapore has been one of the leading countries globally in building “the core competencies of the 21st century” (the so-called ‘21CC’) and in implementing educational reforms aimed at the “teaching less, learning more” principle to increase the proactivity of the students (Salas-Pilco 2013). Singapore’s Ministry of Education 2009 Education Reform Program outlines four target outcomes for students including:

- Independent and confident individuals: To have a strong sense of right and wrong aspects, adaptation and persistence, be insightful in assessment, independent thinking and criticism, effective communication;

- Self-reliant and self-directed individuals: To take responsibility for their own learning, know how to ask questions, reflect and persist in pursuing their learning;
- To become an active contributor: to work effectively in a team or group, implement their ideas, calculate risks, create and strive for their achievements;
- To educate individuals to become dedicated citizens: to connect with Singapore, have a strong citizen awareness and take an active role to improve the better surrounding life.

As far as human personality education is concerned, the island nation's educational program focuses on five ranges (Roh 2004) including:

- To build personality: to promote the strength of personality and inter-personal skills;
- Family relations: to respect family life;
- Community spirit: to promote the sense of belongings and caring for the community;
- Our country, our heritage: to increase our commitment to building our country and increasing our ability to appreciate our culture and religion;
- Challenges ahead: to raise awareness about the future challenges that the country faces with and which may undermine the people's beliefs in their country.

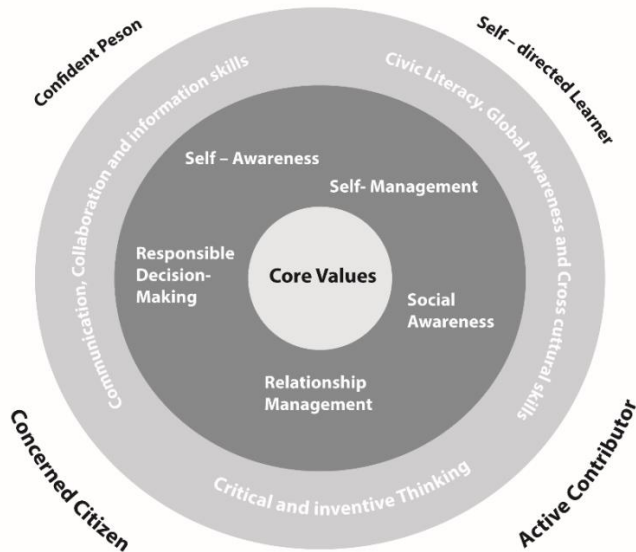


Figure 1: Five ranges of human personality education (Roh 2004)

Following the educational reform goals of 2009, the Framework for the 21st Century Competencies and the students' results have been also introduced by the island nation for the year 2010 and have continued to grow in the recent years. This framework has three layers: the first layer consists of 6 central core values of the Singaporeans (*Respect, responsibility, resilience, integrity, care, harmony*); the second layer is 5 social emotional capacities (*Self-awareness, Self-Management, Social Awareness, relationship management, and responsible decision-making*); The third outer layer is

the emerging core competencies in the 21st century that respond to the rapidly changing world, including: (1) *civil capacity, global awareness and inter-cultural skills*; (2) *Critical and creative thinking*; (3) *Communication and information skills*; Outmost are the last 4 goals for each Singaporean student including the cultivation of a *confident and independent individual, who is a self-reliant learner, dedicated citizen and active contributor*.

In order to educate the generation of citizens, form new personalities, and equip them with new competencies, the island nation attaches great importance to the teachers. This pertains closely to having an appropriate teaching model. In 2012, the Singapore promulgated a *Teachers' Professional Development Model* to encourage the teachers to study lifelong and have a prosperous, stable personal life (Hairon - Dimmock 2012). Thanks to effective and positive policies, these leading reforms have brought Singapore a high-ranking position in education, ICT readiness, healthy business environment, and recognition within the global innovation index (to mention but a few successes).

Education Principles and Goals in Selected Western Countries

Due to the different geographical, natural and cultural characteristics, especially the strong influence of the enlightenment culture and Judeo-Christian heritage, education in the Western countries has different emphases from the Asian countries. To illustrate this point, we have chosen two outstanding representatives from the West, the United States and France. France is known as the cradle of the modern European Culture, liberal thought and the revolution. The United States is a country that has significantly developed the quintessence of liberal thought, bringing it to a new level. The socio-cultural environment of the US has thus become a breeding ground for the emergence of new values and corresponding political, cultural and educational procedures that were no longer bound by the cultural traditions and class stratification of the European countries (Valco, 2018).

The United States of America

The human education's foundation in the United States comes largely from the British and the European continental education systems (mainly German). However, this rich heritage was adapted and developed by influential scholars and politicians on the American continent, such as Benjamin Franklin (1706-1790), Horace Mann (1796-1859) and William McGuffey (1800-1873) (Watz, 2011). As a president who laid the foundation for the United States, Franklin had a great influence on many areas of American life. In terms of education, he was a pioneer to promote the development of higher education institutions, fostering a consistent education system that paid special attention to moral education in public schools. Mann was the most influential scholar in personality development of the early American education with a focus on the physical, psychological and spiritual development of young Americans. He emphasized the principles of morality, fairness and longing for truth, patriotism, mercy and tolerance, alertness, industry, frugality, purity, moderation and modesty and virtues needed to beautify society and the inner character of the people (Downs, 1974). McGuffey, on the other hand, used the historical materials from poetry, speeches, and stories to help students imagine the desirable ethical principles and values in practice and outline human connections with the physical world. In McGuffey's views, appropriate literary materials can encourage children to have a spirit of hard work, self-discipline, kindness, perseverance (Berger, 2000). It is these great men who have laid the foundations for the development of education in the United States.

The early educational programs consisted primarily of activities organized by churches and social associations, such as Young Men's Christian Association (YMCA) and Boy Scouts of America (BSA). In particular, the YMCA created holistic

programs that simultaneously develop the spiritual, mental and physical dimensions of the human person. In a similar fashion, BSA promotes the so-called 12 Scout laws with the goal of building a personality of trustworthiness, loyalty, kindness, friendliness, politeness, obedience, fun, thriftiness, courageousness, cleanliness and veneration, vowing to *take responsibility before God and the country and comply with the Scout Law* to help others at all times and to keep the person strong in one's physical constitution, alert in one's mental capacities, and frank in morality (Macleod, 1983; Watz, 2011). These programs, however, though naturally focused on developing basic knowledge and skills (like literacy) are also specifically focused on developing moral and religious education. This may create a gap between real life needs and challenges on the one hand and the set educational priorities on the other. Therefore, the situation of a more secularized and scientifically/technologically advanced society has required educational programs that would be more universal and applicable (Nguyen, 2012).

The United States is characterized by its liberal approach to educational requirements, that is, by not imposing a general education program nationwide. Each state within the US determines their own appropriate programs for their territory. Therefore, the popular personality education programs such as Heartwood Program, CharacterCount, Center for 4th and 5thRs were developed on a state rather than national level. Specifically, the Heartwood program focuses on seven basic universal virtues: Courage, Loyalty, Justice, Respect, Hope, Honesty, and Love (Carnegie Mellon University 2018). Meanwhile, the CharacterCount program offers 6 personality pillars including: Trustworthiness, Respect, Responsibility, Fairness, Caring, and Citizenship (Marden Lodge 2018). The Center for the 4th and 5thRs is generally available in schools. Mr. Lickona, the Program Manager, presents 10 basic characteristics included in the Program: (1) Wisdom; (2) Justice; (3) Fortitude; (4) Self-control; (5) Love; (6) Positive attitude; (7) Hard work; (8) Integrity; (9) Gratitude; (10) Humility (Lickona 2003:2-3).

The United States does not have a unified educational program with the goal to develop the pupils' civic personality, morality, and sense of responsibility, and it lacks a generally accepted key framework of students' skills. This appears to be an ambivalent situation. On the one hand, the liberalized education market provides creative space for many actors to develop innovative approaches to education; on the other hand, it is difficult to oversee and manage the desirable educational outcomes to match any national criteria. To develop a generally accepted framework, the Federal government has proposed the Common Core State Standards Initiative that requires learners to be prepared with the required skills and knowledge to collaborate and compete with others inside and outside the United States. To meet the standard of skills and expertise, the US government also offers a series of common assessment certificates such as GRE and SAT or career certificates in each field to provide the needed assessment of students when they enter in the labor market or a university. The United States is also the initiator of the key competencies framework building programs required for the 21st century. The most prominent is the framework of Partnership for 21st Century Skills (also known as P21) used widely in building the skills required for students, and workers in general. Under this framework, from children at the kindergarten level to 12th graders, the pupils need to master 9 main subjects, explore 5 interdisciplinary contents and develop three kinds of skills to prepare themselves for their careers and life successes.

Information and communication technology competence	Learning and creative skills	Life and career skills
Information competence Communication competence ICT competence	Innovation and Creation Critical thinking and problem solving Communication Cooperation	Flexibility and adaptability Innovation and self-direction Social and intercultural skills Productivity and accountability Leadership and responsibility skill

Table 2: Framework of Partnerships for the 21st century skills

The United States National Research Council, meanwhile, defines the framework for deep learning in the 21st century that includes three areas of skills – cognitive, personal, and interpersonal – with the goals of deep learning and lifelong learning. The areas and skills are listed in the following Table:

Cognitive scope	Personal scope	Interpersonal scope
Critical thinking Information competency Arguments and disputation Creation	studiousness Work ethics Dedication Ability to self-assess positive aspects	Communication Co-operation Responsibility Conflict resolution

Table 3: Framework of Deep Learning and the 21st Skills of The United States National Research Council

P21 is by far the most popular and widely applied educational program, not only in the United States but also in many countries around the world.

France

France is considered the cradle of modern liberal thought and revolutionary ideas. France is also a land of highly sophisticated culture, which finds its expression in many aspects from the arts to ordinary human life. France is one of the European centers of literature and art with exquisite cuisine, architecture and fashion all of which are quintessential to the world of human culture. France’s fundamental values are shown by the three stripes on its national flag that symbolize the three basic democratic principles: freedom, equality, brotherhood/charity (*liberte, egalite, fraternite*) and *secularism* (the so-called *laicite*).

The goal of every French is to preserve the republic with the ideal of “freedom, equality and charity”. Other human values then stem from these three foundational principles/values. Accordingly, *freedom* means respect for oneself and the freedom of others; *justice* is the elimination of discrimination and respect for differences; *charity* emphasizes the role of unity, togetherness and solidarity. These three core values are reflected in three goals of personality education: (1) democratic virtues and republic; (2) individual and collective responsibility; (3) critical thinking and reasoning practiced through conversations and debates.

The core competencies affected by education for building in France have the application of European framework standards. The core competency for lifelong learning was laid out by the European Commission in 2018, with 8 components, including (European Commission 2018):

- *Basic competency*: skills of mother language to be able to communicate and express personal views;

- *Linguistic competency*: developing not only the mother language but also the foreign language in order to communicate across borders and flexibly use in Europe as well as in the globalized economy;
- *Scientific, technological, technical and mathematical competencies*: focusing on critical and problem-solving skills, which is a prerequisite for promoting technological progress and social development as well as mastering knowledge-based economy.
- *Digital competency*: focusing on 5 fields: (i) information and data competency including digital content management; (ii) communication, collaboration and social participation; (iii) creation of digital content including ethical principles; (iv) safety; (v) solution of problems. This competency is associated with social networks and the emergence of new technologies such as artificial intelligence (AI), robots, and virtual reality.
- *Personal, social, and learning competencies*: including three aspects: individual – self-awareness, physical and psychological health; society – involving interpersonal interactions and working with others; and learning - focusing on lifelong learning strategies and management skills in career development. In addition, the EU Competency Framework 2006 emphasizes creative virtues, critical thinking, problem solution, decision-making, self-discipline, etc. and new skills such as perseverance and ability to cope with uncertainties and complex situations;
- *Civil competency*: including active citizenship, participation, engagement and building of sustainable future, especially emphasizing the role of civic duty, democratic values and human rights in global society increasingly connected at the present. Understanding the needs, supporting sustainable societies, economies and ecosystems as well as practicing sustainable lifestyles as a key element of this competency;
- *Leadership ability, entrepreneurship*: considering creativity and planning ability and process management as the basic aspects of leadership thinking;
- *Cultural awareness and expressive competency*: understanding the forms of cultural expression and considering this as the key element to understand, develop and express the ideas, positions and roles in the society. In other words, it is the ability to recognize and shape the world from a sense of individual identity in relation to other individuals. A positive and open attitude for other cultures and cultural differences is also emphasized.

From the necessary 8 modules that comprise the EU core competencies for lifelong learning, France offers 7 core competencies, including: (1) the ability to use French fluently; (2) the ability to use foreign languages; (3) basic competency in math, science and technology; (4) the ability to fluently use common technologies in ICT; (5) compassionate culture; (6) social and civil competencies; (7) autonomy and initiative in making initiatives. Thus, the French version exhibits a certain variation, replacing the cultivation of leadership skills by fostering initiative. Or, as Gordon rightly points out, “It can be noted that the ‘French’ version of the competences transforms ‘sense of initiative and entrepreneurship’ into simply ‘sense of initiative’, to prevent ideological clashes, and raises humanistic culture to the rank of the major competences, while the European framework speaks only of ‘cultural awareness and expression.’” (Gordon et al. 2012: 90).

Orientation of Human Education for the 21st Century

As mentioned above, the most popular human education framework in the 21st century is P21. P21’s student goals and comprehensive support system are shown in the figure below (The Partnership for 21st Century Skills 2009).

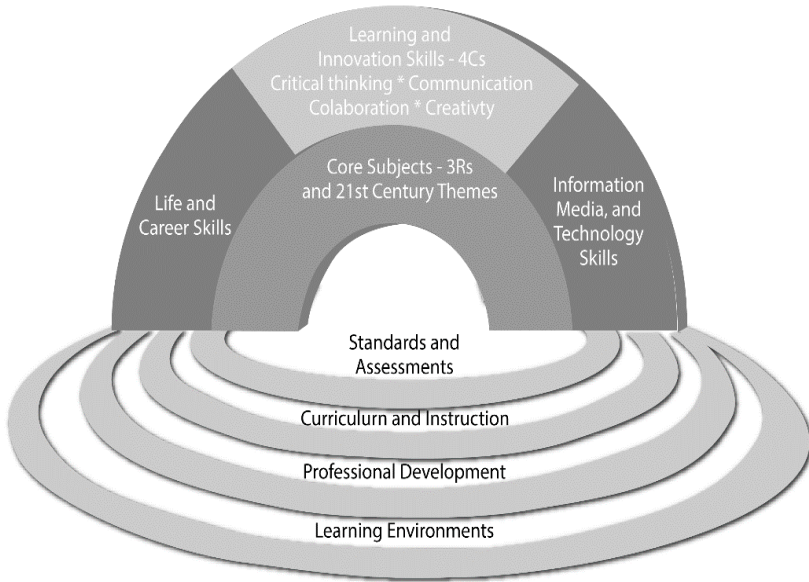


Figure 2: Goal framework and support system for 21st century students (P21)

In particular, the topics of the 21st century include: (1) global awareness; (2) financial, economic, business competencies and entrepreneurship; (3) Civil competency; (4) health competency; (5) Environmental competency. In addition, there are three basic competencies in information, communication and ICT. The necessary life and career skills are flexibility and adaptability, initiative and self-direction, society and interculturality, productivity and accountability, leadership and responsibility. There are 4 learning and creative skills (the so-called 4C's): critical thinking and problem solution, communication, collaboration, innovation and creativity. The OECD (2016) gives necessary skills competencies directed towards 2030 in three competencies:

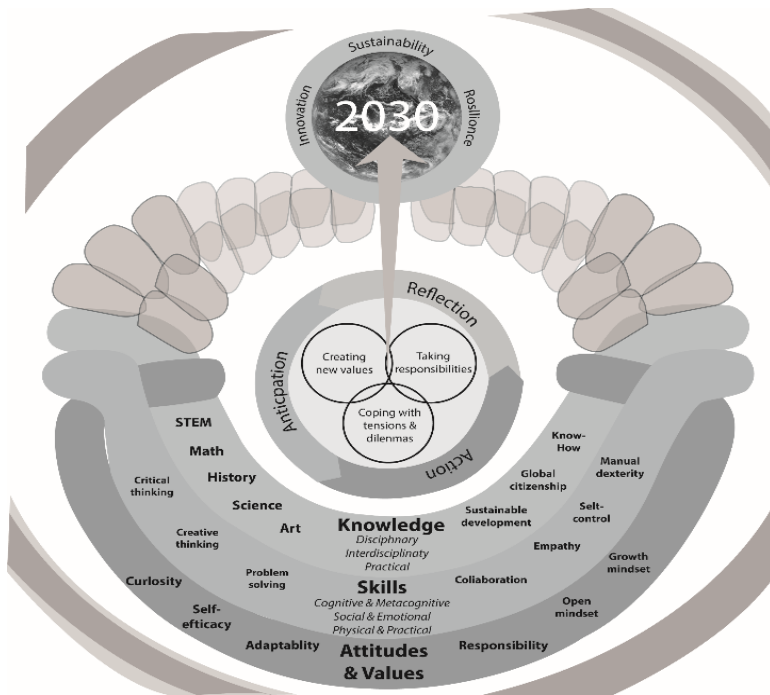


Figure 3: Three key competencies according to the OECD (2016)

(1) *Knowledge* (in relation to field of study, interdisciplinary and practice): STEM, math, history, science and art along with sustainable development, civic responsibility, the global, know-how.

(2) *Skills* (in relation to awareness and multi-awareness, society and emotion, physical and practice): critical thinking, creative thinking, problem solution, collaboration, empathy, discipline and finesse.

(3) *Attitude and values*: inquisitive, effective, adaptive, responsible, open-minded and growth-mindset.

These three areas will likely produce new values directed at cultivating one's personal sense of responsibility and the ability to respond constructively to conflicts and difficult situations. The ultimate goal is Sustainability – Perseverance – Creativeness. Recent theoretical research as well as the numerous applications of theoretical models in countries around the world elevate the following 9 basic skills that appear to be indispensable in the 21st century: critical thinking, creativeness, metacognition (or multi-awareness), problem solution, collaboration, motivation, efficiency, dedication, and perseverance (Lamb et al. 2017). Particularly important for the OECD countries are also skills oriented towards software competence, the ability to work in collaboration with others, and communication in a multicultural environment. Therefore, the skills to respect differences, sympathy, tolerance and multicultural awareness have a permanent place in the curriculum from kindergarten to 12th grade. These educational frameworks emphasize the development of three areas of competencies: (1) basic competencies in literacy, science and technology, information, ICT, etc.; (2) lifelong learning and creative competencies; (3) and the competencies for life and career.

Suggestions Relevant for the Human Education in Vietnam

Practical issues of human education and development in Vietnam

Vietnam currently belongs to the group of countries with an upper-middle level of HDI, more specifically 0.694 points which places Vietnam on the 116th position out of 189 countries worldwide. The average life expectancy in Vietnam is 76.5 years. Vietnam belongs among the top 16 countries with the highest percentage of Internet usage with over 60 million social network users in 2018 (May 2018).¹

Vietnamese Human Development Index and its Components 1995-2018

Vietnamese Human Development Index and its Components 1995-2009 (Source: UNDP <i>Human Development Report</i> , Table1 HDR 1995-2014).									
Years	Life expectancy at birth (years)	Adult literacy rate (% aged 15 and above)	Combined primary, secondary and tertiary gross enrolment ratio (%)	GDP per capita (PPP US\$)	Life expectancy index	Education Index	GDP Index	HDI Value	Rank HDI
1995	65,2	91,9	49	1010	0,67	0,78	0,17	0,539	120/174
1996	65,5	92,5	51	1040	0,68	0,79	0,11	0,523	121/174
1997	66,0	0,93	55	1208	0,68	0,80	0,18	0,557	121/175
1998	66	93,7	55	1236	0,69	0,81	0,18	0,560	122/174
1999	67,4	91,9	62	1630	0,71	0,82	0,47	0,664	110/174
2000	67,8	92,9	63	1689	0,71	0,83	0,47	0,671	108/174
2001	67,8	93,1	67	1860	0,71	0,84	0,49	0,682	101/162
2002	68,2	93,4	67	1996	0,72	0,84	0,50	0,688	109/173
2003	68,6	92,7	64	2070	0,73	0,83	0,51	0,688	109/175
2004	69,0	90,3	64	2300	0,73	0,82	0,52	0,691	112/177
2005	70,5	90,3	64	2490	0,76	0,82	0,54	0,704	108/177
2006	70,8	90,3	63	2745	0,76	0,81	0,55	0,709	109/177
2007& 2008	73,7	90,3	63,9	3071	0,812	0,815	0,572	0,733	105/177
2009	74,3	90,3	62,3	2600	0,821	0,810	0,544	0,725	116/182

Table 4: Vietnamese Human Development Index and its Components 1995-2009

¹ Vietnam has 60% of its population connected to the Internet – ranking 16th in the world, with an average use of 7 hours a day. In total, 60 million Facebook users in Vietnam spend 3.55 hours on it a day. Additionally, YouTube has 45 million users each month in Vietnam with an average use of 2.65 hours a day. Zalo has 50 million users a month with an average use of 2.12 hours a day. By comparison, Google takes up 95.2% of the search market. (Mai 2018: <https://thanhnien.vn/tai-chinh-kinh-doanh/60-trieu-nguoi-viet-su-dung-facebook-1031621.html>)

Years	Development Index (HDI) Value	Expectancy at birth (Years)	Mean years of schooling (Years)	Expected years of Schooling	GNP per capita (PPP US\$)	GNP per capita rank minus HDI rank	Non-income HDI Value	HDI Rank
2010	0,572	74,9	5,5	10,4	2975	//	0,646/0,572	113/178
2011	0,593	75,2	5,5	10,4	2,805	8	0,662	128/187
2013	0,617	75,4	5,5	11,9	2,970	9	0,686	127/188
2014	0,638	75,9 80,5/71,3 Woman/ Man	5,5 5,2/5,7 Woman/ Man	11,9	4,892 4,174/5,655 Woman/ Man	0	0,653	121/187
2015	0,666	75,8	7,5	11,9	5,092	15	116/188
2016	0,683	75,9	8,0	12,6	5,335	18	115/188
2018	0,694	76,5	8,2	12,7	5,895	14	116/ 189

Table 5: Vietnamese Human Development Index and its Components 2010-2018²

The challenge regarding how to nurture and educate people has always been a matter of concern on both the macro and the micro scale. However, the theory of “a new people” of the 1960s-80s, along with the more recent theory of “human development” that is still being developed today, continue to exhibit deficiencies as they underestimate the complexity of the issue, including the political and social institutions’ and socio-economic mechanisms’ role in shaping human’s character, and moral development.

The problem is the institutions and the available mechanisms to shape human characters rarely reflect the subjective attitudes or opinions, whether those belong to government or scientists. The standards that guide the process of human development might seem perfect in theory, but in practice they often lead to unwanted consequences, especially in an economy transitioning from the central planned system to the global free market system (with necessary social mechanism to promote solidarity). Furthermore, there are no inclusive institutions within Vietnam’s political system (Acemoglu – Robinson 2013).

Education and medicine were previously considered to be areas that could not tolerate any morally degraded persons. Recently, however, a situation of “crisis” developed in both these areas. In education, there are many problems pertaining to administration, management and even daily school activities that are difficult to solve. Scandals have occurred repeatedly and with a high frequency. For example, the scandal of school autonomy, or of several high schools and universities condoning immoral and illegal practices such as cheating during exams, school violence, moral degradation of schoolteachers, and sexual harassment. The Ministry of Education cannot handle all these scandals effectively, as they occur one after another.³ The situation is even more complicated by the fact that the “liberalization of Vietnam’s economy has brought

² Since 2010, the Human Development Report (HDR) introduced several new measures of human development index, which it has since continued to estimate and report on annually. See: (United Nations Development Programme 2018: <http://hdr.undp.org/en/countries/profiles/VNM>)

³ For example, the case of cheating by raising the grades of many students during high school exams in 2018 has become a national concern. Many officials in Ha Giang, Son La, and Hoa Binh are prosecuted in connection with this case. Pedophilia and sexual harassment have occurred more frequently in many provinces. In the first half of 2018, there were 682 cases of violation against 735 children and 572 cases of sexual violations with 562 children victims. Notably, 6,2% children were victims of violations committed by the school staff, or teachers. (Anh 2018: <http://csnd.vn/Home/Nghien-cuu-Trao-doi/4671/Van-nan-xam-hai-tinh-duc-hoc-duong>)

abrupt shifts in management and institutional oversight” (Do – Valco, 2018: 608). Even though education has always been a crucial matter on the national agenda, it seems that the crisis of education has not come to an end; on the contrary, Vietnam seems to be facing old and new challenges with a new urgency.

Given the situation of a deep crisis, the estrangement of Vietnamese people becomes harder to manage and to cope with constructively. In recent years, there have been too many severe cases that reflect the moral degradation and human estrangement in the society. Criminal offenses occur more frequently and become more grievous. Just for an illustration, there were more than 25,800 criminal offenses in the country, including 108 cases where the juveniles used weapons and caused serious damage, within the first 6 months of 2018 alone (TTXVN, 2018).

Lessons from the New Focus on Human Education Relevant for Vietnam

The purpose of human education is to lead the students to adopt the desired core values and to transform these into real-life competences and personal attitudes that would direct their thinking and behavior not only in a self-serving manner but also in a manner that promotes the rights of society and the interests of the nation and humanity. From the general characteristics of human development in Vietnam and the conflicting practical phenomena, we realize that Vietnam needs to analyze carefully and learn from the principles and best practices of foreign educational systems.

Based on the human education reforms and emphases of the four analyzed countries – Korea, Singapore, the United States, and France – we can observe that they have focused on comprehensive education of students aimed at holistic development of their physical, ethical and soft skills. Although the contents of the respective educational programs and the specific emphases of each country exhibit some differences, these are not irreconcilable. We can legitimately summarize that the contents of human education reforms conducted in these countries in recent years have changed their focus to developing the core skills for the 21st century. The formulation of the desired skills along with the appropriate mechanisms and environment conducive to their cultivation were motivated by the recognized need to help students to adapt, take advantage and bring new values and skills into the context of our changing, globalized world. Although the analyzed countries show a certain measure of preservation of their traditions, they appear to use and adapt their moral, social, and cultural heritage in an innovative, creative manner. They understand that the core skills and competencies that are instilled in the students today will be the key elements to determine the future success of their nation. Therefore, the human-oriented education is aimed at building a new generation of independent and responsible citizens who, while appreciating their national and cultural identity, and contributing to the wellbeing of their country, can also appreciate the values and emphases promoted by the international community and can adapt these creatively to the needs of their home environment.

In modern human education, personality formation and character development are given special attention by three of the four analyzed countries. In the case of the Korean educational system we can see four distinct areas where such focused attention is visible: individual development, family-neighbor-school, society, country and nation. Singapore has set four goals for human education (including independent and responsible individual, positive contributions and caring) with 5 core values in society: respect, responsibility, autonomy, integrity, care, harmony. France strives to educate its citizens to uphold the basic values of the republic reflected in the slogan “equality, freedom and charity”. The United States, with its diverse characteristics and state-based system of curriculum development, does not impose a common value system or general education framework, yet it remains at the top of the global trends in building a viable competency framework for new generations of citizens. The

federal system in the country only establishes quality verification bodies and a standardized evaluation system to check the output of human-oriented education.

The purpose, goals, and contents of education must always reflect the established and cherished human values in the given socio-cultural and political context (Smith 1968). Based on the experience of the analyzed countries, we argue that the common goal of human education is to be physically and mentally healthy; to adopt and personally develop all necessary life-competencies; and to develop the right attitudes and habits of active, pro-social participation in activities that lead to character development and enhancing one's life outcomes. Ethical education is also linked to cognitive, emotional, physical and social education of the human in his/her own historical context (Prokhorov – Chernov – Yusupov, 2017). Moreover, ethical education and character formation in the developed countries is flexible, creative, and innovative, using ethical stories, analyses of appropriate literary pieces or historical accounts, and especially emphasizing the need to instill desirable habits through practical training opportunities (i.e. role playing, field trips, problem solving situations, etc.) (Song – Ustin – Popov – Mudarisov, 2017). The connection between theory and practical life must always be obvious, otherwise the motivational component of the educational process decreases significantly.

It is worth noting that the educational programs of many East Asian countries (in fact, especially East Asian countries) are being changed to reflect the trend of a student-centered system. They understand the value of increasing the student's initiative and autonomy (primarily in terms of a developed sense of personal responsibility), increasing adaptability, moving towards a lifelong learning society, supporting the workers to improve their skills as well as to re-train the workers to adapt to a rapidly changing job market.

Conclusion

Our analysis of contemporary global trends in education, based on the selected four countries analyzed in this study, indicates that the Vietnamese educational system can draw inspiration from the treasure-trove of international experience. Though it is clear that solutions that work in other contexts, regardless of whether these are Western or East Asian contexts, will not necessarily work in the Vietnamese context, there are important lessons to be learned from those who have succeeded in their educational reforms and whose educational outcomes outperform the current Vietnamese outcomes by a wide margin.

Here we need to remind ourselves that for the purposes of this and any future analysis we must not focus solely on the direct outcomes of a given educational system (i.e. the levels of acquired knowledge, skills, etc.) but we must take into account the indirect outcomes as well, namely the scientific, technological, and economic competitiveness of the given country (Cai – Youngblood – Khodyreva – Khuziakmetov, 2017). This is namely closely related to the country's level of educational system. The level of corruption and overall crime rate seems also to be related to the nature and efficiency of the country's educational system, though more studies need to be conducted to prove and measure this relationship. Vietnam will need to rediscover its traditional values and recollect the foundational historical and national narratives (Ho, 2001) that are linked to those values.⁴ However, this process

⁴ There are important roots of Vietnamese philosophical and political thinking going back 2000 years. One of the most prominent Vietnamese philosophers and politicians whose ideas are still being discussed today is surely Nguyen Trai (1380-1442). His political ideas and reflections on the nature and place of virtues in the life of an individual as well as that of the society are analyzed and interpreted by numerous contemporary thinkers striving to uncover and learn from

must exhibit a good dose of flexibility and creativeness in order to adapt the treasure of the past for the challenges of the present (Do – Valco 2018). Increasing the level of internationalization at the Vietnamese universities, or even high schools, will likely help in this process. Student and teacher mobilities, international workshops and seminars, international summer schools and development projects have a good potential to create a fertile environment for the much-needed exchange of ideas and best practices.

Also important, though not so well analyzed in East Asian contexts, is the connection and cooperation between the school and the family. Family remains the most important formative environment for the emerging human agency – the morally and socially responsible human persons (mainly psychologically but in terms of the socialization of children in various human environments). A healthy, highly stimulating family environment is conducive not only to a healthy and robust character development but also to the cognitive and psycho-motoric readiness of the human individual to benefit from the educational process. Hence, we may infer that without a proper, well developed and focused policy that would promote the cooperation between schools (especially on the primary level) and parents, the results of any future educational reforms will likely be less than acceptable. However, (1) to scientifically assess the role of the family in the development of the child's readiness to socialize and study in schools and (2) to measure the direct impact that an active cooperation between the school and the family might have on the outcomes of the educational process, will require a separate study.

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Communication foundation for intellectual culture: tendencies of contemporary development

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Abstract

The article deals with the development of intellectual culture in the conditions of modern communication. The purpose of the article is to determine the basis of the features of the influence of communication factors on the development of intellectual culture in modern society. The methodology of the article is based on the analysis and generalization of research works of foreign and domestic scientists in the field of globalization, communication, information and knowledge development of society, philosophy of education, intellectual development of personality. In the article the authors investigate the following important issues of the impact of communication factors on the development of modern society: What are the global factors of modern society determine the specifics of community communication; Why education today is located in the center of communication what is the main difference between internationalization and globalization of education; Why it is necessary to use the intellectual potential realized in science and education as one of the most important resources for the development of modern society; What changes should be taken into account in the development of intellectual culture as a cognitive system of society. In conclusion, the authors determine what are the main features of the impact of communication factors on the development of intellectual culture in modern society.

Key words: communication factors of development, conditions of modern communication; intellectual culture, development of knowledge society

Introduction

The specificity of modern social development is characterized by the increasing role of means of communication, theoretical knowledge and information technologies (Rodríguez, D., Busco, C., Flores, R., 2015).

Today, communication factors that directly depend on the means and technologies of information exchange are becoming more and more decisive.

Currently particularly relevant are studies of the peculiarities of the influence of communication factors on the development of social systems of society and, above all, the education system (Pisonova, M., 2016) as the main translator of cultural values.

The purpose of the article is to determine the basis of the features of the influence of communication factors on the development of intellectual culture in modern society.

Materials and Methods

The methodology of the article is based on the analysis and generalization of research works of foreign and domestic scientists in the field of globalization, communication, information and knowledge development of society, philosophy of education, intellectual development of personality.

Results

Communication and global factors of development of society

First, let's define what global factors of modern society determine the specifics of community communication.

The modern world is currently in the active process of becoming a global organization of socio-cultural space.

The processes of globalization are carried out objectively as the social and cultural potential of each society is realized (Kolykhalov, M. I., Pushkareva, E. A., 2018). Globalization in modern society presupposes the emergence of a single international system that values technological innovations and positive changes in the first place. The emerging global system is very complex and diverse (Šmajš, J., 2016). This global system involves peoples and States at different levels of development. Peoples and States have their own national cultures and traditions, their religious beliefs and beliefs. All this poses many new challenges (Zahid, G., 2015). The development of transnational corporations and the world financial system, the world network of computer communications is given as examples of the progress of globalization in the modern scientific literature. Globalization significantly alters the factors of successful social and economic development of society.

In these circumstances, in the first place are considered interrelated with each other:

- ability to technological and social innovation,
- ability to act effectively in a rapidly changing social environment,
- the scale of Informatization of society,
- the level of intellectual and political freedom,
- development of high technologies.

However, modern researchers have little to say about globalization as the process of cultural, social and ideological integration; researchers, for example, discuss the problem of universal values (Pushkarev, Y. V., Pushkareva, E. A., 2018a), but the consensus in the scientific community on this issue did not happen (Pogorletskaja, I. I., 2016).

Education in the center of communication

The center of the community's efforts for the development of modern communication should be primarily the sphere of education, and then on the basis of developed education it will be possible to develop infrastructure, to occupy competitive positions in the world market of Informatics, microelectronics, telecommunications, etc.

Indeed, in the current socio-cultural situation, education has a great responsibility (Vlasyuk, N. N., Mayer, B. O., 2016).

Russian education operates in the context of trends emerging in the modern world and based on the development of high technologies, global culture, where the continuity of education is understood to follow a specific cultural tradition (Pushkarev, Y. V., Pushkareva, E. A., 2016a).

It is in this context that education is the most important channel for broadcasting both General cultural values and values of national culture, a way of forming a national mentality, a sense of patriotism, involvement in one's roots and origins.

The distinction between internationalization and globalization of education

A clear distinction must be made between internationalization and globalization of education.

The concepts of internationalization and globalization of education are interrelated and, at the same time, fundamentally different from each other.

Internationalization is the expansion of bilateral and multilateral relations and contacts between universities and other educational institutions of different countries on the basis of equal and mutually beneficial cooperation.

The purpose of internationalization of education is to increase the efficiency of educational and research activities.

The main thing in the process of internationalization of education - bringing it to a higher world level, the expansion of mobility (Brooks, R., 2018) of the teaching staff and students (Shields, R., 2016).

In the period of increasing interdependence and expansion of relations between States and peoples, the use of the Internet, mobile phones, global telecommunications, distance education-this includes the internationalization of higher education (Khoroshilova, S. P., Kostina, E. A., 2016) (Kostina, E. A., Hackett-Jones, A. V., Bagramova, N. V., 2017).

In other words, internationalization of higher education IS an objective necessity.

Globalization of education is a qualitatively different phenomenon.

Scientists from different countries write that the globalization of education is subordination of education to the interests of the largest transnational corporations that impose their standards of education, their language of communication, do not take into account national characteristics, replace national languages-carriers of original cultures (Mardakhaev, L. V., Egorychev, A. M., Varlamova, E. Yu., Kostina, E. A., 2018).

Intellect, intellectual culture and human capital

As one of the most important resources for the development of modern society, it is necessary to use the intellectual potential realized in science and education.

Of particular significance for research acquires exactly the concept of human capital (Auer, R. A., 2015).

Today, the concepts of human capital and strategic management of human resources are very common in the organizations is researched scientists for example in terms of philosophy and technique (Pasban, M., Nojedeh S. H., 2016):

The term of "human capital" is considered as a key element in improving the assets of an organization, since it is a sustainable competitive advantage and increases the employees' efficiency. Some organizational theorists apply the rules of human capital theory to prove the ability to create useful competitions between companies by means of developing individual human resources.

In the context of economic development of society, scientists are actively exploring the impact of intellectual culture in the form of human capital on the development of:

- high economic growth of the company (Choi, K.-H., Shin S., 2015),
- the effectiveness of the organization (Latuha, O. A., 2018) (Gogan, L. M., Artene A., Sarca I., Draghici A., 2016).
- countries' economic efficiency (Tzeremes, N. G., 2014).

The impact of intellectual capital on the efficiency of the organization is determined by the following significant factors (Gogan, L. M., Artene A., Sarca I., Draghici A., 2016).

- in the knowledge era, where intellectual capital represents a large part of the value of a product

- In fact, intellectual capital is an important activity for organizations which want to be efficient on the market and thus to obtain sustainable competitive advantage.

The effect of human capital on countries' economic efficiency determined by the relationship between the nonparametric analysis reveal a nonlinear relationship between countries' human capital, technological change and efficiency levels. (Tzeremes, N. G., 2014)

Researchers focus on the balance of three different intellectual capitals: human, social and organizational capitals (Wohlin, C., Šmite, D., Brede Moe, N., 2015).

Thus, the human capital is usually understood as the quantity and quality of physical, intellectual stock of health of the population (Pushkarev, Y. V., Pushkareva, E. A., 2017a) with a guarantee of continuity of generations, preservation of this continuity.

But today, the most important element in the development of modern society is the level of development of its intellectual culture – the quality of education, science and culture, which organize information and intellectual processes that create a qualitatively new person.

Intellectual culture is understood (Pushkarev, Y. V., Pushkareva, E. A., 2017b) as the culture of society, accumulating, reproducing and creating special information in the form of a system of values (ideas, ideals, traditions, forms and norms of communication and behavior, etc.) as a special environment for the development of society.

The development of new intellectual culture

The nature of work has changed, in which intellectual work is gaining an increasing share.

Economic activity has significantly changed – its technical base, organizational forms, structure, conditions and requirements that it imposes on the level of knowledge and skills of the employee necessary for the normal functioning of the economy.

In modern conditions, there are new types and activities that lead to changes in demand for the qualification structure of different categories of the population, requiring their professional and social mobility (Şoproni, L., Toca, C., 2017) (Yonezawa, A., Horta, H., Osawa, A., 2016), continuous education and professional development (Wahlgren, B., Mariager-Anderson, K., Sørensen, S. H., 2016).

In this direction, scientists are actively studying the problems of human resources management (Diaz-Fernandez, M., Pasamar-Reyes, S., Valle-Cabrera, R., 2017), issues of optimal economic policy (Jeong, M., 2015), the impact of human capital on the labor market (Giziene, V., Simanavičienė, Z., 2015) (Guren, A., Hémous, D., Olsen, M., 2015).

Labour market and human capital are interrelated very closely. Human capital consist of knowledge, skills and other characteristics (congenital and acquired), which depends on the individual and is determined by its productivity (Giziene, V., Simanavičienė, Z., 2015).

The recognition that human capital is determined by an individual's ability to meet the labour market conditions, stands for thinking that years spent for studying, attending courses, training and others are appropriate investment for future – for the development of human capital (Giziene, V., Simanavičienė, Z., 2015).

Knowledge as a leading intellectual basis for the development

Knowledge is the leading intellectual basis (Pushkarev, Y. V., Pushkareva, E. A., 2016b) for the integrative interaction of education and science in the modern global information society.

The integrating function of knowledge is the integration of useful information in order to obtain specific significant results in the process of practical interaction of educational and scientific spheres (Pushkarev, Y. V., Pushkareva, E. A., 2018b).

The specificity of the modern development of knowledge lies in the active influence on the processes of their interaction of communication and information determinants, causing an increase in the volume of knowledge (Mayer, B. O., 2018), but reducing the quality of its reflection, assimilation and value bases (Pushkarev, Y. V., Pushkareva, E. A., 2018c).

Modern trends in the informatization of science are associated with the following major transformations of the scientific sphere:

- with wide computerization and mathematization of Humanities;
- increasing the intelligence of automated research systems and increasing the number of workstations for researchers;
- inclusion of researchers in the world information computer network of databases and knowledge;
- increasing the role of computer modeling in scientific research, etc.

Conclusions

So, to summarize

1. The role of means of communication in the development of modern society is extremely high. There are active processes of formation of the global organization of socio-cultural space.
2. The emerging communication factors are directly dependent on the level of development of information-sharing tools and technologies. Modern society highly appreciates technological innovations, developed network of computer communications.
3. Communication factors have a direct impact on the development of social systems (education, science). The ability not only to technological, but also to social innovation, the ability to act effectively in a rapidly changing social environment are becoming important
4. For the development of modern communication, the primary role is played primarily by the education system. It is on the basis of developed education that it will be possible to develop infrastructure, to occupy competitive positions, on the one hand. On the other hand, education is the most important channel for broadcasting both general cultural values and values of national culture.
5. In the context of developing communication, today the most important element of the development of modern society is the level of development of its intellectual culture. Intellectual culture accumulates reproduces and creates special information in the form of a system of values as a special environment for the development of society.

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Abraham and the tortoise: eleatic variations on Fear and Trembling

[Abramo e la tartaruga: ariazioni eleatiche su Timore e tremore]

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Abstract

As Zeno of Elea disputed against multiplicity and local movement, so Kierkegaard disputed against the pretentious claim of his contemporaries “to go beyond faith” or simply to perform the movement of faith. To show how far people so called Christians were from genuine faith, Kierkegaard stresses in *Fear and Trembling* the exceptionality of Abraham’s story, analysing the infinite stages through which the knight of faith must pass. The aim of this paper is to suggest possible analogies between Zeno’s paradoxes and Kierkegaard’s treatment of Genesis 22.

Key words: Kierkegaard, Zeno of Elea, paradox, Abraham, Fear and Trembling, knight of faith

Sintesi

Zenone di Elea ha confutato la molteplicità e il movimento. Dal canto suo, Kierkegaard intende contestare la pretesa avanzata dai suoi contemporanei di “andare oltre la fede” o semplicemente di compiere il movimento della fede. Per mostrare quanto i sedicenti cristiani siano in realtà alieni da una fede autentica, Kierkegaard enfatizza in *Timore e tremore* l’eccezionalità della vicenda di Abramo, considerando le infinite tappe attraverso le quali il cavaliere della fede deve passare prima di superare la prova. Si cercherà di suggerire, nelle pagine che seguono, possibili analogie tra i paradossi zenoniani e i dispositivi narrativi utilizzati da Kierkegaard nella riscrittura che egli fa di *Genesi 22*.

Parole chiave: Kierkegaard, Zenone di Elea, paradosso, Abramo, Timore e tremore, cavaliere della fede

Introduzione. Nel 1843, l’anno del suo esordio letterario, Kierkegaard portava in stampa ben sei volumi, tra i quali: *Enten-Eller*, *Timore e tremore*, *La ripetizione*. Con essi faceva il proprio ingresso in società la prima variopinta compagnia di eteronimi (Victor Eremita, Johannes de Silentio, Constantin Constantius), alla quale si affiancava tuttavia, strategicamente, la produzione “edificante” dei *Discorsi*, firmata di suo pugno dall’autore (a questo proposito cf. Zalec, 2018a: 49).

Dietro la studiata frammentarietà e asistematicità della produzione kierkegaardiana, volta ad animare una sorta di teatro di maschere (cf. Amoroso, 1990) tra le quali il lettore è chiamato a riconoscere il proprio punto di vista e ad assumerlo consapevolmente – ponendo così fine all’anonimato e all’impersonalità, che Kierkegaard considerava i mali del proprio tempo (cf. Martín, 2017: 103) – è possibile rintracciare un’unità di contenuto, stante in ciò che Kierkegaard riconobbe essere il suo compito di scrittore: rettificare la definizione di cristiano (cf. Kierkegaard, 2006), ovvero spiegare cosa significasse in realtà essere cristiani a una moltitudine di sedicenti tali (Siclari, 2004: 303 e Tavilla, 2013: 548).

Kierkegaard ha escogitato una modalità di comunicazione originale per rendere i propri contemporanei e correligionari consapevoli dell’esigenza cristiana – un’esigenza severa, perché infinita, fuori della misura umana, ben più onerosa delle pratiche religiose officiate dal clero nell’ambito di una cristianità ormai

istituzionalizzata, cui Kierkegaard rimprovera l'apostasia e la "carnevalizzazione" del cristianesimo (cf. Kierkegaard, 2001a; cf. anche Kierkegaard, 2016).

In aggiunta a ciò, Kierkegaard ha dovuto fronteggiare sul versante filosofico e culturale la volontà egemonica della filosofia idealista, specialmente quella di marca hegeliana, la quale pretendeva di "andare oltre" la fede, sancendo così il primato del concetto sul mito biblico (Tavilla, 2013: 545). Contro questa doppia deriva Kierkegaard ha preso posizione, impegnando se stesso, le sue sostanze e le sue non comuni doti letterarie. (Kralik, 2013: 443-451).

L'infinito nella sfera estetica e in quella etica. Tra i concetti su cui Kierkegaard ha maggiormente insistito per denunciare la bancarotta spirituale della propria epoca – tanto prodiga nel professare la fede cristiana quanto nell'affermare di averla superata – vi è l'infinito, cui il filosofo danese giunge sia per divisione che per composizione. È degno di nota come questo concetto si ritrovi opportunamente declinato nelle diverse sfere dell'esistenza individuate da Kierkegaard: l'estetico, l'etico e il religioso.

L'infinito "estetico" è l'infinito per composizione, e si esprime nella voracità bulimica che muove il seduttore ad accumulare sempre nuove esperienze erotiche, senza poter soddisfare mai il proprio desiderio. Questo perché il piacere di cui Don Giovanni non è mai pago non consiste nel possesso bensì nel processo della conquista. Il piacere del seduttore kierkegaardiano non è grossolano e sensuale ma sofisticato e cerebrale. Di contro al volgare edonista, l'esteta fugge la ripetizione, procacciandosi occasioni sempre nuove di godimento. In ciò risiede la sua raffinatezza ma anche la ragione profonda della sua condanna. Mentre infatti i sensi non hanno nozione che di piaceri finiti, l'immaginazione di cui il seduttore è preda non ha limite.

L'infinito "etico" è l'infinito per divisione. Esso coincide con la legge mosaica e gli innumerevoli precetti in cui essa si specifica e dai quali ogni uomo di buona volontà resta sopraffatto. Il legalismo giudaico è l'espressione di un'esigenza assoluta che vanifica ogni sforzo umano. Lo stadio etico trova la propria ipostatizzazione nella figura del marito, il quale, al contrario del seduttore, non fugge la ripetizione, anzi la cerca, trascorrendo la propria vita nel tentativo non meno disperato di rinnovare ogni giorno le promesse nuziali e di adempiere ai doveri che la sua posizione sociale gli impone. Malgrado gli sforzi di cui l'etico dà prova, esso culmina nel senso di colpa. Come già aveva ben visto Hegel, infatti, esiste un dissidio tra essere e dover essere che rende la vita morale irrealizzabile e dunque invivibile.

L'infinito religioso: la parabola del debitore insolvente. Kierkegaard ha enfatizzato l'eterogeneità qualitativa tra l'uomo e Dio, salvaguardando la trascendenza di quest'ultimo contro ogni forma di immanentismo e misticismo. Tra il creatore e la creatura egli riconosce l'esistenza di una distanza infinita, che non può essere tolta e che nemmeno l'incarnazione di Dio in Cristo ha il potere di revocare (Tavilla, 207: 561).

Kierkegaard paragona perciò la condizione di ogni cristiano a quella di un debitore insolvente cui è stato condonato un debito infinitamente grande (Pap. XI² A 286; Pap. XI² A 367). In questo si è forse ispirato all'episodio del Vangelo di Luca (7, 36-50), in cui il Cristo, ospite di Simone il fariseo, viene avvicinato da una peccatrice che si mette a baciargli i piedi e a cospargerli di olio profumato. Il fariseo dubita tra sé che Gesù sappia chi sia la donna, ma avendo intuito i suoi pensieri Gesù gli racconta la parabola dei due creditori: "Un creditore aveva due debitori: l'uno gli doveva cinquecento denari, l'altro cinquanta. Non avendo essi da restituire, condonò il debito a tutti e due. Chi dunque di loro lo amerà di più?".

Ora, il debito che ogni uomo ha contratto con Dio è talmente grande che il debitore, se anche lo volesse, non potrebbe comunque estinguerlo. Quel che conta

però è che egli conservi riconoscente memoria del proprio creditore. E questo è per lui l'unico modo di mostrargli gratitudine: non dimenticare l'entità del debito che gli è stato rimesso.

La fede si riceve in virtù della grazia di cui l'uomo si dimostra capace solamente dopo essersi sforzato con tutto se stesso di imitare un modello che non potrà mai essere eguagliato. "Ora si potrebbe obiettare: 'che senso ha sforzarsi di eguagliare un modello che è infinitamente lontano e perciò irraggiungibile?' In realtà, è solo lo sforzo che l'uomo compie per conformare la propria vita alla sequela del Cristo sofferente sulla croce a renderlo consapevole dell'infinita distanza che lo separa dal Modello e dunque a renderlo parimenti cosciente dell'infinito valore della grazia che gli è stata elargita. Solo a questa condizione, a patto cioè che l'uomo sperimenti prima la propria insufficienza, la grazia diventa efficace" (Tavilla, 2017: 358). Perciò l'uomo non oltrepasserà mai la fede, e appunto nel diventare cosciente di ciò ottiene la prova della propria salvezza.

La corsa della fede. "Non ho certo raggiunto la mèta, non sono arrivato alla perfezione, ma mi sforzo di correre per conquistarla, perché anch'io sono stato conquistato da Gesù Cristo. Fratelli, io non ritengo di averla ancora conquistata. So soltanto questo: dimenticando ciò che mi sta alle spalle e proteso verso ciò che mi sta di fronte, corro verso la mèta, al premio che Dio ci chiama a ricevere lassù, in Cristo Gesù". Così scrive l'apostolo Paolo alla comunità di Filippi (Fil: 3,8-14), paragonando la fede alla corsa verso un traguardo, la perfetta conformità a Cristo, che l'apostolo dichiara però di essere ancora lontano dal raggiungere.

La pericope che abbiamo citato individua la possibile matrice scritturale dell'idea che la fede risieda in un movimento e che, *mutatis mutandis*, come il piacere estetico, anch'essa non consista nel possesso ma nella conquista. In altri termini, Kierkegaard pensa che la fede non sia un bene di cui il cristiano possa menar vanto, né tanto meno un'acquisizione storica, che possa essere trasmessa da una generazione alle altre, come accade al sapere tecnico-scientifico (a tale proposito cf. Kondrla, P., Durkova, E., 2018; vedasi anche Pavlikova, M., 2018), ma piuttosto un continuo processo di appropriazione, che ricomincia con ogni singolo individuo e non può dirsi concluso se non al termine dell'esistenza.

Sempre l'Apostolo scriverà a Timoteo, in punto di morte, "ho combattuto la buona battaglia, ho terminato la mia corsa, ho conservato la fede" (2Tim: 4,7). Ciò che una volta ci è appartenuto va infatti saputo mantenere, "poiché l'importante è non dimenticare, nell'entusiasmo della vittoria, di conservare ciò che si è conquistato, di proseguire ciò che si è intrapreso" (Høffding, 2015: 94).

"Ai giorni nostri – sentenza polemicamente Johannes de Silentio, nell'Introduzione a *Timore e tremore* – non ci si ferma alla fede; si va oltre. [...] Non era così una volta; allora la fede era compito assegnato all'intera esistenza; perché, si pensava, l'attitudine a credere non si acquista in pochi giorni o in poche settimane. Quando il vecchio combattente, dopo aver sostenuto la sua buona battaglia e conservato la fede, giungeva alla fine, il suo cuore era ancora rimasto abbastanza giovane per non avere dimenticato l'angoscia e il tremore che erano stati disciplina della sua giovinezza, che l'uomo maturo aveva successivamente dominato, ma di cui nessuno si libera interamente, a meno che non si riesca ad andare 'oltre' il più presto possibile" (Kierkegaard, 2001b: 5).

Primo avvicinamento ad Abramo. Se il titolo dell'opera d'esordio, *Enten-eller*, la più corposa che Kierkegaard abbia mai scritto, suona polemicamente anti-hegeliano, le alternative tra le quali il lettore è chiamato a scegliere conducono in realtà a un nulla di fatto. L'estetico mette capo alla noia, l'etico al senso di colpa, sintomi entrambi di una disperazione profonda che alligna alla radice dell'animo

umano – perché ognuno è disperato, pensa Kierkegaard, anche chi in apparenza non lo dà a vedere. Anzi, la forma più pericolosa di disperazione è proprio quella di chi ignora di essere disperato (la causa della disperazione sta nella presunzione dell'uomo di bastare a se stesso, di negare il proprio rapporto costitutivo con la potenza che lo ha posto).

Non “o l'uno o l'altro”, “o questo o quello”, come a prima vista l'autore sembrerebbe suggerire, in contrasto con la tendenza della filosofia hegeliana a operare sintesi di contrari, ma piuttosto “né l'uno né l'altro”, “né questo né quello” è il senso ultimo dell'aut-aut kierkegaardiano. Al termine di *Enten-Eller* il lettore si ritrova al punto di partenza, senza essersi mosso di un passo, come se fosse entrato in un labirinto magico con due ingressi che conducono entrambi allo stesso vicolo cieco. La percezione che se ne ricava è quella di un movimento illusorio, un girare a vuoto che disattende ogni promessa di progressione dialettica. Kierkegaard ha infatti sostituito il concetto di linearità con quello di segmento, il sistema con il frammento, la “briciola” filosofica; occorre dunque compiere un movimento a ritroso, lungo il binario morto che è stato erroneamente imboccato, prima di poter ristabilire un rapporto autentico con la verità.

L'unico sentiero percorribile è quello della fede, che in tre giorni ha condotto Abramo sul monte Moriah – il luogo dove si sarebbe dovuto consumare il sacrificio di Isacco (il tema del sacrificio in Kierkegaard è stato recentemente trattato in Zalec, 2017). Sul cammino intrapreso dall'anziano patriarca e sugli stati d'animo (*Stemming*) che lo accompagnano, Kierkegaard si concentra nella prima sezione di *Timore e tremore*.

I movimenti della fede. “Ma veramente ognuno dei miei contemporanei è capace di compiere i movimenti della fede?” (Kierkegaard, 2001b: 37). L'interrogativo retorico che Johannes de Silentio lancia provocatoriamente al lettore intende smascherare l'ipocrisia e la superficialità di quanti affermano di essere andati “oltre” la fede. L'intento di Kierkegaard è quello di mostrare quanto sia difficile compiere l'atto di fede e, per converso, quanto sia facile ingannarsi in merito allo stato della propria fede, ovvero quanto sia facile illudersi di possederla quando in realtà non la si è mai raggiunta. Al limite questo potrebbe anche essere, “ma non è permesso a nessuno di far credere agli altri che la fede ha poca importanza o che è una cosa facile, quando, invece, essa è la più difficile di tutte” (Kierkegaard, 2001b: 61).

L'operazione che Kierkegaard realizza ha un risvolto comunicativo complesso, in quanto consiste nel demistificare ciò a cui comunemente ci si riferisce col termine fede o vita religiosa e nel riqualificare queste esperienze in modo da restituire loro la ricchezza di significato che la nostra epoca ha smarrito. “L'epoca nostra organizza una vera e propria liquidazione nel mondo delle idee come in quello degli affari. Ogni cosa può essere comprata a prezzi tanto bassi, che è possibile domandarsi se alla fine ci saranno ancora acquirenti” (Kierkegaard, 2001b: 3). Si tratta dunque di “rivalutare” la fede – per continuare con la metafora monetaria cara a Kierkegaard – attraverso una serie di strategie narrative “deflazionistiche” su cui vale la pena soffermarsi. Iben Damgaard ha parlato a questo proposito di “giocare allo straniero con ciò che è noto” (Damgaard, 2008:), alludendo alla volontà di Kierkegaard di dare nuova linfa a personaggi e luoghi biblici che il lettore conosce attraverso una lettura stereotipata e conformista, in capace ormai di produrre edificazione.

È possibile distinguere alcune tecniche di cui Kierkegaard si avvale mentre riscrive l'episodio del sacrificio di Isacco, segnatamente: a) la *mise en abyme*; b) la dicotomia c) la relatività del punto di vista d) “il fermo immagine”. Tutti questi accorgimenti sortiscono un effetto distanziante, che consente di mettere in risalto la grandezza di Abramo e la paradossalità della fede, la sua inaccessibilità all'uomo

comune. Osserviamo poi che tali tecniche appartengono al repertorio dei paradossi di Zenone di Elena, al quale Kierkegaard potrebbe forse essersi ispirato.

I paradossi zenoniani contro il movimento e la molteplicità. Zenone di Elea (IV a.C.) è noto per aver elaborato alcune argomentazioni per assurdo tese a confutare la molteplicità e il movimento (cf. Fano, 2013). Il paradosso della dicotomia afferma che per poter percorrere uno spazio, occorre prima giungere alla metà e prima ancora alla metà della metà e, così via all'infinito. Non è possibile tuttavia percorrere uno spazio infinito in un tempo finito.

Il secondo paradosso ipotizza una gara di velocità tra Achille "più veloce" e la tartaruga, animale proverbialmente noto per la sua lentezza. Concesso alla tartaruga un certo margine di vantaggio, l'argomentazione mostra, contro ogni evidenza empirica, che non solo Achille non riuscirà mai a superarla, ma nemmeno sarà in grado di raggiungerla, perché quando Achille si troverà nel punto da cui la tartaruga è partita, questa sarà avanzata di una grandezza, seppur minima, e così via, la distanza tra i due concorrenti tenderà a rimpicciolirsi all'infinito ma non sarà mai colmata.

L'argomento della freccia consiste nello scomporre la traiettoria che una freccia descrive dall'arco al bersaglio in infiniti istanti. Ad ogni istante, essa occupa uno spazio pari alla propria lunghezza, risultando di fatto sempre immobile.

L'argomento delle masse nello stadio afferma che due masse, che si muovono alla stessa velocità in direzione opposta, percorrono la stessa distanza in un tempo dato e, nella metà di esso, a seconda del punto di osservazione che scegliamo di assumere.

Contro la molteplicità Zenone afferma, poi, che se esiste una certa quantità essa è finita, ovvero pari a se stessa e, al tempo stesso, infinita. Stando alla concezione aritmo-geometrica dei pitagorici, infatti, ogni unità corrisponde a un punto fisico nello spazio. L'esistenza di molteplici unità è possibile a condizione che tra un punto e un altro vi sia un intervallo minimo, un terzo punto quindi, che impedisca ai primi due di collapsare l'uno sull'altro. Ma così facendo tra un punto e un altro dovrà ammettersi sempre un'altra unità, all'infinito.

Il paradosso degli antichi e quello dei moderni. I paradossi zenoniani sono tali nella misura in cui smentiscono l'esperienza sensibile. Etimologicamente, il termine paradosso (*παράδοξος*) significa ciò che va "contro" (*παρά-*) l'opinione comune (*δόξα*). E l'opinione si fonda appunto sull'esperienza fenomenologica, la quale testimonia la realtà del movimento e della molteplicità. Ad essa si oppone la verità di ragione, fondata sul principio di non contraddizione.

La dimostrazione per assurdo di cui Zenone si serve per confutare il movimento e la molteplicità prevede che le tesi degli avversari siano accolte in premessa come vere per poi mostrare che esse conducono a conclusioni assurde, ovvero auto-contraddittorie, e dunque irreali.

La messa in evidenza della cifra di paradossalità che contraddistingue il cristianesimo e la rivendicazione della sublimità della fede, della sua irriducibilità a sistema, rientrano programmaticamente tra le finalità dell'opera di Kierkegaard. Per il filosofo danese paradosso significa però qualcosa di diverso dal "contro-senso" zenoniano, al punto, diremmo, che se è parso giusto distinguere, nell'ambito della riflessione kierkegaardiana sul tragico, tra il tragico antico e il tragico moderno, sembra lecito, allo stesso modo, pensare di poter distinguere tra il paradosso degli antichi, segnatamente il paradosso zenoniano, e il paradosso "dei moderni" – come avrebbe detto Kierkegaard – cioè il paradosso cristiano.

Mentre il paradosso zenoniano vuole restaurare il principio di non contraddizione e l'identità della verità con se stessa, il paradosso cristiano risiede, al contrario, nell'identità tra la verità e la contraddizione (Lc: 2, 34).

Questa concezione risente inoltre della *theologia crucifixi* di Lutero, il cui nucleo centrale consiste nella rivelazione di Dio *sub contraria specie* (Regina, 2018: 78). La stessa teoria kierkegaardiana della comunicazione indiretta sembra improntata dalla contraddizione tra esteriorità ed interiorità che si rivela nel mistero della croce.

La tecnica della *mise en abyme*. Consideriamo ora le strategie messe in atto da Kierkegaard in *Timore e tremore*, a partire dalla *mise en abyme* – l'equivalente del paradosso zenoniano delle infinite unità. Tale "tecnica" consiste nel riconoscere che, via via, una misura in più viene ad aggiungersi tra sé e la verità, ottenendo l'effetto di un allontanamento sempre maggiore della verità medesima proprio quando, esplicitamente, si fa il possibile per introdurci ad essa. Il "distanziamento" caratterizza la produzione pseudonimia kierkegaardiana, specialmente i testi citati all'inizio.

In *Timore e tremore* esso risponde a un preciso schema che simula il giuoco a incastro delle scatole cinesi. La storia di Abramo rappresenta il nucleo drammatico dell'opera, ma prima di giungere ad essa Kierkegaard vuole che il lettore attraversi in successione una sequenza di cornici la cui funzione non è solo quella di introdurci alla vicenda, ma soprattutto quella di farci apprezzare la distanza antropologica e spirituale che ci separa dai suoi protagonisti. L'editore dell'opera, Johannes de Silentio (1 livello) riferisce di un uomo (2 livello), il quale trascorre una vita intera nel vano tentativo di comprendere il senso della figura di Abramo (3 livello).

Si noti come questo effetto risulti amplificato dalla scelta operata da Kierkegaard di scandire in tre momenti distinti la meditazione che l'uomo di cui si parla conduce su Genesi 22. "C'era una volta un uomo che durante la sua infanzia aveva udito la bella storia di Abramo messo alla prova da Dio...". Riprende al paragrafo successivo: "In età matura, rilesse con cresciuto stupore quel racconto, perché la vita *aveva separato quanto era unito* nella pia semplicità dell'infanzia". La parte evidenziata in corsivo sembra costituire un'indicazione di metodo. Si tratta, infatti, per Kierkegaard, di dilatare gli spazi, di ristabilire le giuste distanze tra i suoi contemporanei e gli eroi biblici per mezzo dei quali l'umanità si illude di essere entrata una volta per tutte in confidenza con Dio. Continua poi al paragrafo successivo: "Man mano che egli invecchiava, il suo pensiero tornava più di frequente a quella storia, con una passione sempre più grande; e tuttavia, la comprendeva sempre meno" (Kierkegaard, 2001b: 9).

La tecnica della dicotomia. Per dimostrare che l'atto di fede è fuori della nostra portata o comunque assai difficile da realizzarsi, Johannes de Silentio, proprio come Zenone di Elea, procede per dicotomie. Il movimento della fede viene scomposto in due momenti, la rassegnazione infinita e l'atto di fede vero e proprio, suscettibili di essere ulteriormente distinti in molteplici approssimazioni, in un regresso che tende all'infinito.

"La rassegnazione infinita è l'ultimo stadio precedente la fede; di modo che chiunque non ha fatto quel movimento non ha fede" (Kierkegaard, 2001b: 54). Prima di poter compiere l'atto di fede un uomo deve saper rinunciare al mondo. Ciò non significa tuttavia che chi opera tale rinuncia sia per ciò stesso un uomo di fede. "La rassegnazione non implica la fede", ovvero "per rassegnarsi non è necessaria la fede" come invece vorrebbe l'opinione comune (Kierkegaard, 2001b: 56).

Ciò che importa notare qui è come il primo movimento che la fede esige sia la rinuncia, e come già quest'atto, che pur non essendo ancora l'atto della fede è tuttavia propedeutico ad esso, non sia alla portata di tutti. Per quanto, infatti, l'atto della rinuncia rimanga umanamente più comprensibile dell'atto di fede, esso richiede una forza d'animo non comune. Al punto che la rinuncia potrebbe assorbire tutte le energie di cui un individuo disponga. "Ci vuole un coraggio proprio umano per rinunciare a tutta la temporalità" (Kierkegaard, 2001b: 57). Del resto, osserva lo

pseudonimo, la rinuncia di cui si parla non riguarda il superfluo di cui ciascuno fa volentieri a meno, ma il valore più alto che l'uomo incontra nel secolo, forse addirittura ciò che il secolo reputa essere dovere dell'uomo amare. "Perché – qui Johannes de Silentio parla del giovane cui Gesù rivolse l'invito ad abbandonare tutti i suoi beni – se egli ha ceduto i suoi beni perché ne era stanco, vuol dire che la sua rassegnazione lascia molto a desiderare" (Kierkegaard, 2001b: 57s.). Nemmeno Socrate, si noti, è mai giunto a compiere il movimento infinito che precede quello della fede. Infatti "Egli ha compiuto il movimento dell'infinito dal punto di vista intellettuale. La sua ignoranza è l'infinita rassegnazione. Questo compito è già sufficientemente grande per le forze umane, benché oggi lo si sdegni; ma bisogna prima averlo eseguito, bisogna prima che l'Individuo si sia consunto nell'Infinito, perché egli giunga al punto dal quale può sorgere la fede" (Kierkegaard, 2001b: 84).

La relatività del punto di vista. Un'altra tecnica narrativa di cui Kierkegaard si avvale consiste nel moltiplicare i punti di vista e nel considerare le possibili varianti, persino le più aberranti, che il testo biblico non necessariamente autorizza ma alle quali nondimeno si presta.

Per effetto di questo studiato ipertrofismo, si direbbe che il viaggio di Abramo sul monte Moriah non sia percorribile una seconda volta (quanto è vero che non ci si può bagnare due volte nello stesso fiume, e forse nemmeno una, stando all'adagio eracliteo citato al termine di *Timore e tremore*). La sua durata è finita, pari a tre giorni di cammino (tanti sono quelli di cui la Genesi dà notizia), e al tempo stesso infinita, data da innumerevoli "moduli" di tre giorni (quante sono le volte che il lettore tornerà a meditare la vicenda di Abramo). In effetti, Johannes de Silentio lascia intendere che le varianti del testo biblico possono essere più di quattro, cioè più di quelle effettivamente presentate al lettore: "così e in vari altri modi, rifletteva su quell'avvenimento l'uomo del quale parlavamo" (Kierkegaard, 2001b: 14).

Ognuna delle riscritture che vengono ipotizzate si conclude con la perdita della fede da parte di Abramo (I, II e III variante) o di Isacco (IV variante), a conferma di quanto sia facile illudersi di possedere la fede senza che, in realtà, la si abbia mai raggiunta.

"C'è chi interpreta la storia di Abramo in un altro modo. Si celebra la grazia di Dio che concedette Isacco per la seconda volta e in tutta la storia non si scorge altro che una prova per Abramo. Una prova: è dir molto e dir poco. Detto e fatto. S'inforca Pegaso, in un batter d'occhio si arriva a Moriah e si vede subito l'ariete" (Kierkegaard, 2001b: 62). Uno sguardo frettoloso e superficiale genera la percezione distorta che il tempo della prova si esaurisca nel tempo della lettura. Johannes de Silentio avverte perciò: "Vorrei [...] ricordare che il viaggio durò tre giorni e una buona parte del quarto; e quei tre giorni e mezzo, io li farei durare infinitamente più a lungo delle migliaia di anni che ci separano dal patriarca" (Kierkegaard, 2001b: 63).

La tecnica del "fermo immagine". La dilatazione del tempo, funzionale alla percezione della "distanza" che separa l'eroe biblico dai suoi inseguitori, e presunti "figli nella fede", viene procurata da ultimo grazie alla tecnica del "fermo immagine", procedimento affine al paradosso zenoniano della freccia.

Se nel ragionamento del filosofo di Elea, la parabola di un dardo veniva scomposta in infiniti istanti, per provare che ad ogni istante esso è immobile, e dunque non potrà mai raggiungere il bersaglio, qui Kierkegaard sottopone la salita di Abramo sul monte Moriah a un trattamento analogo: individuare e isolare ogni gesto compiuto da Abramo, conferendo ad esso un valore icastico sul quale il lettore è invitato a meditare. Ma se ogni gesto, come ogni parola, ogni singolo *yod* deve essere meditato, nessuno potrà mai dire di aver compreso Abramo fino in fondo, né tanto meno potrà vantarsi di essere andato oltre, perché in realtà il lettore incontrerà sempre qualcosa su

cui soffermarsi, e nel far ciò starà, etimologicamente, “fermo per un poco”, quanto basta per non poter mai dire di aver concluso il suo cammino.

Johannes de Silentio ha reso efficacemente il senso di un movimento “congelato” nella paratassi delle quattro atmosfere proemiali, dove all’incedere torrenziale della prosa kierkegaardiana subentra una sintassi frammentata, fatta di periodi brevi, scanditi da una punteggiatura insistita, che dà forma a una sequenza telegrafica di quadri statici. Valgano da esempio le seguenti righe: “Era mattino presto. Abramo si levò, abbracciò Sara, la fidanzata della sua vecchiaia, e Sara dette un bacio a Isacco che l’aveva preservata dalla vergogna, lui, l’orgoglio suo e speranza sua per tutta la posterità. Cavalcarono in silenzio. Lo sguardo di Abramo rimase fisso a terra fino al quarto giorno. Allora, vide all’orizzonte la montagna di Moriah. Abbassò di nuovo lo sguardo. Preparò l’olocausto in silenzio e legò Isacco. In silenzio estrasse il coltello. Allora scorse il capro provveduto da Dio. Lo sacrificò e tornò indietro. Da quel giorno Abramo fu vecchio; non poteva dimenticare quel che Dio aveva preteso da lui. Isacco continuò a crescere. Ma l’occhio di Abramo s’era fatto cupo; non vide mai più la gioia” (Kierkegaard, 2001b: 12).

Solvitur ambulando. Diogene di Sinope e il movimento della ripetizione. *La ripetizione* si apre con la celebre immagine di Diogene il cinico, il quale si oppose “a chi diceva che il movimento non esiste” levandosi in piedi e mettendosi a camminare (Diogene Laerzio, 2005: 647). Com’è noto questa prova non possiede agli occhi degli eleati alcuna forza contro-argomentativa per il semplice fatto che l’esperienza, cui Diogene fa appello, non ha alcun fondamento logico, ma è appunto l’illusione di cui gli ignoranti si pascono.

Alla maniera di Diogene, Constantin Constantius, lo pseudonimo di turno, intende sperimentare la possibilità concreta di una “ripetizione”, sforzandosi di realizzarla fattualmente. Partirà, quindi, alla volta di Berlino, meta di un suo precedente viaggio, per vedere se riuscirà a rivivere la stessa esperienza vissuta durante il suo primo soggiorno laggiù. L’esito di questo esperimento sarà, malgrado gli accorgimenti adottati da Constantin e i reiterati sforzi posti in essere dallo stesso, fallimentare. Lo pseudonimo dovrà perciò concludere di non essere all’altezza di un simile “movimento religioso” (Kierkegaard, 1996: 84; Tavilla, 2012: 76).

È alquanto significativo che Kierkegaard invochi l’esempio di Diogene. Il filosofo cinico rappresenta la rivolta del senso comune contro l’astrusità della filosofia, e già questo basta a porlo sulla stessa lunghezza d’onda del filosofo danese. Ma il contesto all’interno del quale l’episodio si inserisce lo arricchisce anche di un altro significato: contro le pretese della filosofia di poter compiere qualsiasi movimento con il pensiero e contro la riduzione del cristianesimo a dottrina, Kierkegaard esige che la professione di fede sia sempre seguita dalla testimonianza (cf. Máhrik, T., Pavlíková, M., Root, J., 2018: 52).

La ripetizione corrisponde al movimento della fede, giacché vale per essa ciò che Kierkegaard affermava della fede: non è possibile se non in forza dell’assurdo. Ora, accade che sia facile ingannarsi sulla praticabilità di questo movimento, almeno fin tanto che non ci si sia sforzati di metterlo in opera. Per questo Constantin Constantius si incarica di mostrare l’inattuabilità pratica di un simile movimento, unendo alla dialettica contro-intuitiva di Zenone il sano pragmatismo di Diogene.

L’infinito regresso della fede. Abbiamo considerato le strategie portate avanti da Kierkegaard in *Timore e tremore* allo scopo di delegittimare la pretesa della filosofia hegeliana di oltrepassare la fede, relegando quest’ultima al rango di verità minore, riservata “alle nature più incolte” (Kierkegaard, 2001b: 40).

La posizione di Kierkegaard – in linea con l’insegnamento dell’apostolo Paolo, il quale presenta la vita cristiana come una corsa in cui la fede deve essere conservata fino alla fine – è che la fede è una prova, che “tutta la vita è una prova”

(Kierkegaard, 2001b: 62), e che neppure Abramo è andato al di là della fede, sebbene sia vissuto per centotrent'anni. L'atto di fede è un fatto prodigioso, per il quale l'uomo ripete (*at gjentage*), ovvero ottiene per la seconda volta (*at tage igjen*), in forza dell'assurdo, ciò a cui ha rinunciato in precedenza grazie al movimento dell'"infinita rassegnazione".

Ci è parso possibile accostare gli espedienti narrativi adottati da Kierkegaard ai paradossi zenoniani contro il movimento e la molteplicità. In particolare, si è visto come Kierkegaard cerchi di operare costantemente un distanziamento tra il lettore e il modello cui quest'ultimo è chiamato a conformarsi, e a tale scopo, si avvalga di procedimenti molto simili a quelli messi in atto dal filosofo di Elea, come la dicotomia, la moltiplicazione degli enti (*mise en abyme*), la relatività del punto di vista, e il fermo immagine. Tutti questi dispositivi sono finalizzati a produrre un effetto distanziante, che culmina in un *regressus ad infinitum*.

Se Zenone intende dimostrare agli avversari di Parmenide che Achille "più veloce" non raggiungerà mai la tartaruga, Kierkegaard vuole provare ai suoi contemporanei, sedicenti cristiani, che l'intervallo che li separa dall'autentica fede cristiana è infinito e, come tale, incolmabile. La tesi kierkegaardiana dell'insuperabilità della fede si basa sulla teologia luterana della croce e presuppone l'infinita differenza qualitativa tra Dio e l'uomo. Resta tuttavia compito di quest'ultimo sforzarsi di eguagliare il Modello – Cristo crocifisso – ben sapendo, però, che non potrà mai raggiungerlo, perché solo attraverso questo sforzo prenderà coscienza dell'infinita distanza che lo separa da Lui e solo così potrà apprezzare il valore infinito della grazia che gli è stata elargita.

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Level of auditory analysis, synthesis and active vocabulary and their intergender context

[Uroveň sluchovej analýzy, syntézy a aktívna slovná zásoba a ich mezipohlavný kontext]

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Abstract

The subject of our research were partial cognitive functions and phonematic awareness of preschool students. In our research, we found out that children who achieved higher level of active vocabulary also achieved higher level of auditory analysis and auditory synthesis. Following the findings, we focused on the identification of selected determinants of auditory analysis and synthesis, namely gender differences in the level of auditory analysis and active vocabulary of six-year-old children. Our aim was also to find out whether there is a difference in the level of auditory analysis and auditory synthesis in six-year-olds. Our results showed that the level of active vocabulary and auditory analysis in six-year-olds is not significantly different in gender, but there is a significant difference in the level of auditory analysis and auditory synthesis for this age group in favor of auditory analysis.

Key words: phonematic awareness, auditory analysis, auditory synthesis, active vocabulary, cognitive functions, reading literacy, strategies developing critical thinking

Abstrakt

Predmetom nášho výskumu boli čiastkové kognitívne funkcie a fonematické uvedomovanie detí predškolského veku. V našom výskume sme zistili, že deti, ktoré dosiahli vyššiu úroveň aktívnej slovnej zásoby, dosiahli tiež vyššiu úroveň sluchovej analýzy a sluchovej syntézy. Nadväzujúc na predmetné zistenia sme sa zamerali na identifikáciu vybraných determinantov sluchovej analýzy a syntézy, konkrétne mezipohlavné rozdiely v úrovni sluchovej analýzy a aktívnej slovnej zásoby u šesťročných detí. Naším cieľom bolo tiež zistiť, či existuje rozdiel v úrovni sluchovej analýzy a sluchovej syntézy u šesťročných detí. Z našich výsledkov vyplynulo, že úroveň aktívnej slovnej zásoby a sluchovej analýzy u šesťročných chlapcov a dievčat sa významne nelíši, ale existuje významný rozdiel v úrovni sluchovej analýzy a sluchovej syntézy u tejto vekovej skupiny v prospech sluchovej analýzy.

Kľúčové slová: fonematické uvedomovanie, sluchová analýza, sluchová syntéza, aktívna slovná zásoba, kognitívne funkcie, čitateľská gramotnosť, stratégie rozvíjania kritického myslenia

Úvod

Schopnosť dieťaťa vnímať jazyk ako štruktúru pozostávajúcu z obmedzeného súboru zvukov alebo foném môže byť považovaný za jeden z najväčších koncepčných konštruktov ľudskej mysle. (Muntean, I., 2017).

Fonematické uvedomovanie je rozhodujúce pre učenie sa čítať v abecedných jazykoch. Anthony a Francis (2005) tvrdia, že sa dosiahol konsenzus v otázke definície fonematického uvedomovania, pretože bola výskumne identifikovaná

všeobecná postupnosť vývoja fonematického uvedomovania, ktorá je univerzálna vo všetkých jazykoch, hoci určité charakteristiky hovorených a písaných jazykov ovplyvňujú rýchlosť je normálneho vývoja. Fonematické uvedomovanie je chápané ako zručnosť, ktorá umožňuje dieťaťu analyzovať štruktúru zvukov jazyka (Schuele, Bourdeau, 2008). Predstavuje metalingvistickú schopnosť rozpoznávať a manipulovať so zvukovou štruktúrou slov, a to nezávisle od ich významu a na rôznom stupni jazykovej zložitosti (Phillips, Clancy-Menchetti, Lonigan, 2008). V teoretickom vymedzení fonematického uvedomenia popisuje J. M. Caroll (2001) dve základné roviny jeho chápania. Prvou je teória Goswami a Bryant (1990) založená na úrovni fonematického uvedomenia u detí predškolského veku a druhou je teória Gomert (1992) založená na epilingvistickom a metalingvistickom uvedomovaní. Základom fonematického uvedomenia je sluchová percepcia. Zvlášť významná v predškolskom období je sluchová percepcia reči, ktorá bezprostredne súvisí s rozvojom vlastnej reči. Prostredníctvom sluchového vnímania si osvojuje dieťa materinský jazyk.

Teoretické východiská

Fonologické schopnosti, označované aj pojmom fonematické vedomie, či fonologické uvedomenie zahŕňajú podľa J. Josta (2011) fonologické uvedomovanie, krátkodobú fonologickú pamäť a modulačný faktor, ktorého sa týka schopnosť spracovávať melódiu, intonáciu a rytmus hovorenej reči. Fonematické uvedomenie zahŕňa schopnosť analýzy (uvedomenie si rýmov, uvedomenie si slabík, fonémové uvedomenie) a schopnosť syntézy. Fonémové uvedomenie, ako faktor fonematického uvedomenia zahŕňa analýzu prvej hlásky v slove, analýzu poslednej hlásky v slove a analýzu strednej hlásky v slove.

Súčasťou fonematického uvedomovania je fonematický sluch predstavujúci schopnosť rozlišovať v slovách sluchom fonémy, ktoré majú významotvornú funkciu. Podľa D. Kutáľkovej (2005) zabezpečuje fonematický sluch spájanie hlások do slov a rozklad slova na hlásky, teda sluchovú analýzu a syntézu. Nedostatočne rozvinutý fonematický sluch je považovaný za jednu z hlavných príčin dyslexie. Sluchová analýza predstavuje schopnosť dieťaťa rozčleniť verbálny prejav na menšie segmenty (vety, slová, slabiky a hlásky). Sluchová syntéza je procesom opačným. Základom je poznávacia myšlienková činnosť, ktorá prebieha v nerozlučnej jednote každého poznávacieho aktu, jednotlivých poznávacích procesov vnímania, pociťovania, predstavovania, myslenia a jednotlivých myšlienkových operácií. (Macajova Grofcikova, Zajacova, 2017). Fonémy ako abstraktné jednotky jazyka sú dosiahnuteľné iba analýzou. Pri osvojení reči sa dieťa učí zvukovým celkom (slovám), ktoré sú spojené s významom. Fonéma je iba zlomkom tohto celku a nenesie žiadny význam (Jost, 2011). K predpokladom správnej sluchovej analýzy a syntézy je možné zahrnúť zrelosť dieťaťa, dosiahnutie potrebnej úrovne poznávacích procesov a systematického vnímania, kvalitu pozornosti, dobré zvládnutie jazyka a dobre zafixovanú slovnú zásobu (Macajova, 2011). Pri syntéze nejde len o skladanie viet zo slov, či slov z hlások a slabík. Ide o spojenie dvoch procesov, a to slovného porozumenia (comprehension) a slovnej pohotovosti/plynulosti (verbal fluency). Slovné porozumenie je úzko spojené s receptívnou, prijímajúcou schopnosťou pochopiť hovorený a písaný jazykový vstup typu slov, viet a odstavcov a slovná pohotovosť/plynulosť je expresívna, vyjadrovacia schopnosť tvorby jazykového výstupu (Sternberg, 2009).

Štúdie Bradley a Bryant (1978) jednoznačne dokázali, že deti, ktoré majú problémy pri čítaní dosahujú nízku úroveň fonematického uvedomenia, čo zhodnotili ako príčinu ich problémov v oblasti čítania. K podobným výsledkom sa dopracovali aj Corriveau, Goswami a Thomson (2010). Pri výskume zručností ktorých nedostatok úroveň môže predstavovať riziko zlyhávania v učebnom výkone u detí predškolského veku. Zistili, že významnou zručnosťou a determinantom včasného čítania je fonematické uvedomovanie. Fonologické uvedomovanie chápu ako komplexnú

zručnosť, ktorá sa prejavuje v podobe schopnosti rozpoznávať, rozlišovať a manipulovať so zvukmi v jednom jazyku. Fonologické povedomie pred nadobudnutím gramotnosti, ako konštatujú autori závisí od integrity sluchového spracovania nižšej úrovne. Ak dôjde k narušeniu sluchového spracovania jednotlivca, nie je možná presná reflexia zvukov v slovách, čo vedie k nesprávnemu fonologickému spracovaniu. Integrita sluchového spracovania je tak cenným ukazovateľom odchýlok vo fonematickom uvedomovaní a čítaní. Tallal (1980), konštatuje že akustické informácie sú dočasné a časom sa menia, čo zistil pri prvých pokusoch spojiť sluchové spracovanie s fonologickými informáciami. Reč je komplexný akustický signál a modely sluchového spracovania reči sa postupne menia. Vzťah fonematického uvedomenia a úrovne neskoršieho čítania a písania potvrdili aj ďalšie štúdie (Bryant, Maclean, Bradley, Crossland, 1990; Cataldo a Ellis, 1988). Napríklad Cataldo a Ellis (1988) skúmali vzťahy medzi čítaním, pravopisom a fonologickým uvedomením v prvých troch rokoch školskej dochádzky. Úroveň fonematického uvedomenia bola prediktorom neskoršieho vývoja čítania a pravopisu v každej fáze testovania. Tieto argumenty orientujú už dlhodobo záujem didaktikov pre hľadanie spôsobov ako vhodne rozvíjať fonematické uvedomovanie a tiež motivujú k hľadaniu prediktorov, ktoré ovplyvňujú úroveň fonematického uvedomovania. Rovnaké zistenia podáva i štúdia českých a anglických detí mladšieho školského veku (Caravolas, Volin, Hulme, 2005), kde v rámci výskumu sledovali rolu fonologického uvedomovania v rozvoji čítania a písania. U detí dvoch výrazne lingvisticky a ortograficky odlišných jazykov vo veku 7,5 – 11,5 roka testovali prediktívnu hodnotu fonologického uvedomovania pre písanie, rýchlosť čítania a porozumenie čítanému textu. Fonologické uvedomovanie sa ukázalo ako významný prediktor rozvoja rýchlosti čítania, správnosti písania a porozumenia čítanému textu. Zo štúdie V. Muter, Ch. Hulme a M. J. Snowling (2004), je zrejme, že fonologický subsystém jazyka ovplyvňuje predovšetkým počiatočný vývoj gramotnosti. Manipulácia s hláskami podľa Adams (1990) si vyžaduje nielen rozpoznať hlásky, z ktorých sa slovo skladá, ale hlásky aj vynechávať, zamieňať a pod. Individuálne rozdiely v tejto schopnosti vynechávať, príp. zamieňať hlásky v slovách, konštatuje Majova (2009), sú podstatnými ukazovateľmi úrovne gramotných zručností, a to počas celej školskej dochádzky na prvom stupni. Z výskumu vynárajúcej sa gramotnosti u detí predškolského veku autorov G. Pinto, L. Bigozzi, C. Vezzani a C. Tarchi (2017) je zase zrejme, že významným prediktorom pre osvojenie si procesu čítania je porozumenie spôsobu písania. Fonematické uvedomovanie má vplyv na čítanie, a to z dôvodu, že je integrované s porozumením a poznatkami príznačnými pre systém písania. Význam je pripisovaný rovnako aj sluchovej syntéze. Tento názor potvrdzuje longitudinálny výskum R. K. Wagner, J. K. Torgesen a C. A. Rashotte (1994). Autori označujú sluchovú analýzu a syntézu za kľúčovú zručnosť, ktorá ovplyvňuje schopnosť naučiť sa čítať. Holliman, Wood, Sheehy (2008) našli priame spojenie medzi citlivosťou na rytmus reči u malých detí, fonologickým uvedomením a schopnosťami čítania. Dlhodobá štúdie zameraná na výskum fonematického uvedomovania v materských školách zdôrazňujú potrebu úplne porozumieť vzťahu medzi zvukovým spracovaním a gramotnosťou. Vychádzajúc z tejto potreby formulujeme aj naše výskumné zámery.

Výskumný problém

Predmetom nášho výskumu boli čiastkové kognitívne funkcie a fonematické uvedomovanie detí. Zo štúdie V. Muter, Ch. Hulme a M. J. Snowling (2004), je zrejme, že fonologický subsystém jazyka ovplyvňuje predovšetkým počiatočný vývoj gramotnosti. Autori konštatujú, že prediktormi fonematickej citlivosti, teda rozpoznávania hlások sú poznávacie funkcie, schopnosť rozpoznávať slová, aktívna slovná zásoba a gramatické zručnosti. K podobným výsledkom sme sa dopracovali aj

v našom výskume, z ktorého vyplynulo, že deti, ktoré dosiahli vyššiu úroveň aktívnej slovnej zásoby, dosiahli tiež vyššiu úroveň sluchovej analýzy a sluchovej syntézy. (Duchovicova a kol. 2019). Fonematické uvedomovanie má vplyv na čítanie, a to z dôvodu, že je integrované s porozumením a poznatkami príznačnými pre systém písania. Významným zistením je tiež skutočnosť, že delenie slov na slabiky a izolácia hlások, nesie „významnú mieru zodpovednosti za priebeh najranejších fáz nadobúdania čitateľských zručností“ (Majova, 2009). Význam je pripisovaný rovnako aj sluchovej syntéze. Tento názor potvrdzuje výskum R. K. Wagner, J. K. Torgesen a C. A. Rashotte (1994). Schopnosť čítať je kľúčová v rozvoji čitateľskej gramotnosti a táto je významným konštruktom kritického myslenia. V rozvíjaní kritického myslenia preto kľúčovú úlohu hrajú okrem iných aj stratégie na rozvoj čitateľských zručností (Tomsík, Duchovicova, 2018).

Fonematické uvedomenie predstavuje metalingvistickú schopnosť rozpoznávať a manipulovať so zvukovou štruktúrou slov nezávisle od ich významu na rôznej úrovni zložitosti. Základom fonematického uvedomovania je sluchová analýza a syntéza a k jej diferenciacii dochádza v predškolskom veku. Ak sa u detí v predškolskom veku vyskytujú deficity v oblasti počutia, diferenciacie a analýzy zvukov reči, v školskom období sa môžu vyskytnúť problémy v osvojovaní si čítania a písania. Preto sme sa v našom výskume zamerali na identifikáciu vybraných determinantov sluchovej analýzy a syntézy. Cieľom bola identifikácia medzipohlavných rozdielov v úrovni sluchovej analýzy aktívnej slovnej zásoby u detí predškolského veku a rozdiel v úrovni sluchovej analýzy a syntézy. Z uvedeného cieľa vyplynuli nasledovné výskumné problémy:

- **Výskumný problém č. 1 Existujú medzipohlavné rozdiely v úrovni aktívnej slovnej zásoby a v úrovni sluchovej analýzy u 6 ročných detí?**
- **Výskumný problém č. 2 Existuje rozdiel v úrovni sluchovej analýzy a sluchovej syntézy u 6 ročných detí?**

Výskumné metódy

Voľba testovacích nástrojov, ktoré nám umožnili identifikovať úroveň fonematického uvedomovania detí vychádzala z analýzy Janeckovej (2014), ktorá zostavila logopédmi najčastejšie využívané diagnostické nástroje fonematického sluchu. Na základe posúdenia merných vlastností nástrojov a ich dostupnosti, sme zvolili ako testovací nástroj Z. Matejceka *Skúšku sluchovej analýzy a syntézy (SAS)*. Na identifikáciu úrovne kognitívnych funkcií, konkrétne úrovne reči sme zvolili *inteligentný test WISC III*, konkrétne subtest 8 Slovník (Wechsler, 2006). Keďže nástroj je štandardizovaný pre vekovú skupinu min. 6 ročných detí, tento faktor ovplyvnil následne aj vekové zloženie testovaných detí.

Štatistické spracovanie dát bolo realizované prostredníctvom *Kolmogorovovho-Smirnovovho testu*, ktorým sme overili normalitu dát, *Pearsonovho koeficient korelácie*, ktorým sme skúmali vzájomné vzťahy jednotlivých premenných a prostredníctvom *Studentovho t-testu*.

Výskum bol realizovaný v materských školách v Nitrianskom kraji, čo istým spôsobom limituje zovšeobecniteľnosť výsledkov, no naše zistenia považujeme za pilotné pre skúmanie vzťahov úrovne kognitívnych funkcií a fonematického uvedomovania. Výber materských škôl bol dostupný a výber detí v týchto školách zámerný, pretože zaradené boli len deti, ktoré dosiahli vek 6 rokov. Výskumu sa zúčastnilo celkovo 58% dievčat a 42% chlapcov. Na zbere dát sa podieľala N. Pucekova.

Analýza výsledkov

Identifikované dáta sme spracovali prostredníctvom matematicko-štatistických metód. Normalita dát bola zisťovaná pomocou Kolmogorovovho-Smirnovovho testu, na základe ktorého sme zistili, že dáta majú normálnu distribúciu ($KS=0,085$, $p=0,200$;

KS=0,114, p=0,091; KS=0,139, p=0,013) a pre ďalšie analýzy sme volili parametrické testy.

Tab 1 Normalita dát

Premenné	Kolmogorov-Smirnov		
	Statistic	df	p
Aktívna slovná zásoba	0,085	52	0,200
Sluchová analýza	0,114	52	0,091
Sluchová syntéza	0,139	52	0,013

Tab 2 Minimálny/maximálny počet bodov, priemer a štandardná odchýlka u všetkých detí

Spolu	N	Minimum	Maximum	M	SD
Aktívna slovná zásoba	52	6	32	17,83	6,573
Sluchová analýza	52	0	20	6,19	4,366
Sluchová syntéza	52	0	18	5,35	4,934

Výskumný problém č. 1 sme zamerali na zistenie existencie medzipohlavných rozdielov v úrovni aktívnej slovnej zásoby a v úrovni sluchovej analýzy u 6 ročných detí.

Prostredníctvom Studentovho t-testu sme porovnali dosiahnuté úrovne sluchovej analýzy a aktívnej slovnej zásoby u testovaných dievčat a chlapcov.

Tab 3 Medzipohlavné porovnanie vo faktore aktívna slovná zásoba

Pohlavie		N	M	SD	df	t	p
Aktívna slovná zásoba	CH	22	17,68	6,945	50	-0,135	0,893
	D	30	17,93	6,405			

*Pozn.: N - počet; M - priemer; SD - štandardná odchýlka; df - stupne voľnosti; t - Studentov t-test; p - hladina signifikancie.

Tab 4 Medzipohlavné porovnanie vo faktore sluchová analýza

Pohlavie		N	M	SD	df	t	p
Sluchová analýza	CH	22	6,59	4,963	50	0,560	0,578
	D	30	5,90	3,933			

*Pozn.: N - počet; M - priemer; SD - štandardná odchýlka; df - stupne voľnosti; t - Studentov t-test; p - hladina signifikancie.

Na základe výskumu sme zistili, že v podstate existuje veľmi malý, až zanedbateľný rozdiel medzi úrovňou aktívnej slovnej zásoby a sluchovej analýzy u šesťročných chlapcov a dievčat.

Rozdiel, ktorý sme identifikovali je štatisticky bezvýznamný. Z uvedeného zistenia vyplýva, že medzipohlavné charakteristiky nepredstavujú významný faktor v oblasti fonematického uvedomovania a sekundárne nepredstavujú významný determinant rozvoja schopnosti čítať a písať. Tento výsledok je v súlade s hypotézou Hyde (2005) o rodových podobnostiach, ktorá tvrdí, že muži a ženy sú si vo väčšine psychologických premenných podobní, nie však všetci. To znamená, že muži a ženy, ako aj chlapci a dievčatá, sú si viac podobní, než

odlišní a rodové rozdiely v kognícii sú iba malé. Podobné tvrdenia zastáva aj Halpern (2000), ktorá konštatuje že medzi mužmi a ženami existuje v úrovni kognitívnych schopností a všeobecnej inteligencie všeobecná zhoda. Rodové rozdiely sa obyčajne pozorujú pre konkrétnejšie kognitívne schopnosti ako sú vizuálne priestorové schopnosti (Voyer, Voyer a Bryden, 1995) a jazyk (Miller & Halpern, 2013). Medzipohlavné rozdiely v čítaní a písaní sa však identifikujú v medzikultúrnych kontextoch (Lynn, Mikk, 2009; Reilly, 2012) a presahujú prahovú hodnotu, ktorú navrhli Hyde a Grabe (2008) pre netriviálne veľkosti medzipohlavných rozdielov pohlaví ($d \geq 0,10$). Hyde (2014) tiež identifikoval medzipohlavné rozdiely v úrovni čítania, ktoré sa ale líšia od minimálnych rozdielov v ostatných doménach verbálnych schopností (napr. slovnou zásobou, anagramami) v kultúrnych kontextoch.

Druhý výskumný problém v našej štúdií sme zamerali na zistenie existencie rozdielu v úrovni sluchovej analýzy a sluchovej syntézy u 6 ročných detí.

Tab 5 Porovnanie úrovne faktorov sluchová analýza a sluchová syntéza 6-ročných detí

Premenné	N	M	SD	df	t	p
Sluchová analýza	52	6,19	4,366	51	10,228	0,000
Sluchová syntéza	52	5,35	4,934			

*Pozn.: N - počet; M - priemer; SD - štandardná odchýlka; df - stupne voľnosti; t - Studentov t-test; p - hladina signifikancie.

Z našich zistení vyplynulo že deti predškolského veku dosahujú významne vyššiu úroveň sluchovej analýzy ako sluchovej syntézy. K podobným výsledkom sa dopracoval S. Cooke už v roku 1974. Sluchová diferenciacia sa rozvíja postupne, až keď je ukončená základná schopnosť používať reč spolu s jej gramatickými štruktúrami. Medzi 4 - 5 rokom začína dieťa rozlišovať jednotlivé slová vo vete. K rozvoju tejto schopnosti mu pomáhajú riekanky, ktoré rytmizujú reč a vetu rozdeľujú na menšie časti. Okolo piateho roku začína dieťa vnímať jednotlivé hlásky v slovách (ktorou hláskou slovo začína, neskôr ktorou končí). Najťažšie je určiť hlásku v strede slova. Ďalšou diskrimináciou vo vnímaní reči je vnímanie dĺžky samohlások a rozlišovanie tvrdých a mäkkých spoluhlások (6 - 7 rokov). Problémy v sluchovom vnímaní môžu viesť k rôznym ťažkostiam, napríklad k neschopnosti zamerať svoju pozornosť na jeden akustický podnet a vydiferencovať ho od ostatných zvukov, k neschopnosti analyzovať podobné zvuky, hlásky, slová, k neschopnosti analyzovať vetu na slová, k zámene znelych a neznelých spoluhlások, k problémom so sluchovou analýzou a syntézou (neschopnosť rozložiť slovo na hlásky) spôsobené splyvaním jednotlivých foném, k nedostatočnej sluchovej diferenciacii mäkkých a tvrdých hlások. Problémy v sluchovej pamäti sa môžu prejavovať neschopnosťou zapamätať si obsah alebo formu počutého. (Pokorna, V., 2010)

Záver: Fonologické uvedomovanie hrá podľa J.L. Anthony a D.J. Francis (2005) dôležitú úlohu pri získavaní gramotnosti. Predstavuje súhrn rôznych fonologických schopností, ktoré sa objavujú v predvídateľnom poradí. Spolu s genetikou, inteligenciou, pamäťou a slovnou zásobou ovplyvňujú rýchlosť s akou jednotlivci dosahujú skúsenosti s orálnym a písaným jazykom. Ďalší výskum fonematického uvedomovania má významné dôsledky na hodnotenie fonologického vedomia, diagnostikovanie kognitívnych funkcií relevantných pre dosiahnutie úspechu vo

vzdelávaní, či včasnú intervenciu zameranú na predchádzanie poruchám učenia. V uvedenom kontexte sme uskutočnili výskum vybraných kognitívnych funkcií (aktívna slovná zásoba) a faktorov fonemického uvedomovania (sluchová analýza a sluchová syntéza). Naš výskum u slovenských 6-ročných detí potvrdil významný pozitívny vzťah medzi úrovňou aktívnej slovnej zásoby a sluchovej analýzy, ako aj aktívnej slovnej zásoby a úrovne sluchovej syntézy. Vychádzajúc z uvedeného sme ďalej v predmetnej štúdií identifikovali neexistenciu medzipohľavných rozdielov v úrovni sluchovej analýzy a aktívnej slovnej zásoby u detí predškolského veku a významný rozdiel v úrovni faktorov fonemického uvedomovania. Slovenské 6-ročné deti dosiahli štatisticky významne vyššiu úroveň sluchovej analýzy ako sluchovej syntézy. Stimulácia sluchovej analýzy a syntézy u detí v predškolskom veku môže významne ovplyvniť konkrétne fonologické zručnosti, stratégie čítania, či kvalitu osvojovania si pravopisu (Anthony, J.L., Francis, D.J., 2005), preto sú systematicky vyvíjané rôzne stratégie či aplikácie na rozvoj fonemického uvedomovania v rámci rozvoja jazyka a komunikácie. Odporúčame napr. Muntean, I., 2017; Baezzat F, et al., 2018; Muşuţan, L.A. 2017, Mikulajova, M. a kol., 2018 a i. Programov pre materské školy zamerané na rozvoj gramotnosti, fonemického uvedomovania a rozvoj jazyka je v ponuke množstvo, je teda na učiteľkách, aby sa stimulácia slovnej zásoby sluchovej analýzy a syntézy u detí stala neoddeliteľnou súčasťou vzdelávacieho programu, ktorý vo svojej každodennej edukačnej činnosti aplikujú. Štúdiá súvisí s výskumom a zámerni projektu s názvom Vývoj diagnostického nástroja na hodnotenie úrovne fonemického uvedomovania u detí v predškolskom veku.

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Sekhniashvili Nino – Bostanashvili David: Shota Bostanashvili Poetics of Architecture. Tbilisi: Posta, 2019, 109 p. ISBN: 978-9941-8-1305-4.

The concise bilingual (in Georgian and English) monograph co-edited by artist Nino Sekhniashvili and architect, academic David Bostanashvili entitled *Shota Bostanashvili Poetics of Architecture*, was launched a year after the 2018 Tbilisi Architecture Biennial. This was the first Biennial held since Georgia regained its independence in 1991, but a previous Biennial had been organized by Soviet Georgia in 1988. The 2018 Biennial had the objective of analyzing and understanding the architectural process, characterized by rapid construction, which reshaped the urban landscape of the Georgian capital following the dissolution of the Soviet Union, in the context of broader global changes. One can contend that the aftermath of the post-Soviet transformation was characterized by the first influx of capitalism, wherein the wellbeing of society was disregarded, and the city dwellers were induced to adapt their living patterns to cope with the new realities resulting from socio-economic urban chaos.

Incidentally, the years 1988 and 1991 witnessed the emergence of significant nodes in pioneering research regarding the theory and philosophy of architecture in Georgia. A significant development in architectural education at the former Faculty of Architecture in the Georgian Polytechnic Institute (renamed the Georgian Technical University in 1990) coincided with the occurrence of the 1988 biennial. The noteworthy new development was the inauguration of the studio-workshop ‘Poetics of Architecture.’ This studio, founded by Shota Bostanashvili (a practicing architect, culture theorist, and poet) created a “free listeners’ auditorium” for students interested in acquiring an alternative, creative architectural design education distinct from that of traditional design studios. The studio’s manifesto, a copy of which is available at the Shota Bostanashvili Archive housed at his former residence in Tbilisi, was drawn up in 1991 and published several years later by the Georgian Technical University, the pre-eminent technical university in the country. From 2007, the Faculty of Architecture, Urbanism, and Design (renamed in 2005) initiated the study of poetics of architecture as an optional course offered to candidates reading architecture and interested in learning how to re-read the history of architecture. Furthermore, in 2011, in collaboration with his only child, intellectual heir and co-editor of this monograph, Shota Bostanashvili drafted the manifesto for *Constructum*, a copy of which is also available at the said archive. This manifesto was based on research development in the poetics and metapoetics of architecture and was significantly influenced by the son’s doctorate dissertation.

The first article is a reproduction of an essay written by the author of this review entitled *From Poetics to Metapoetics: Architecture towards architecture* published a year earlier (Bianco, L. 2018. *From Poetics to Metapoetics: Architecture towards architecture* in: *Balkan Journal of Philosophy*, Vol. 10, Issue 2, pp. 103-114. DOI: 10.5840/bjp201810212). This essay outlines Bostanashvili’s philosophy of architecture through his realized architectural designs. He termed his philosophy as critical discourse on architecture. Between the earlier and the later phase of his architectural practice one perceives a marked shift from existentialism to the philosophy of play manifestly reflecting the philosophy of Albert Camus and the cultural theory of Johan Huizinga, respectively. The paper concludes with a discussion on the return of the sacred as a reaction to technogenic architecture. This

article was followed by the *Manifesto for Poetics of Architecture*, penned by Shota Bostanashvili in 1992, and outlining nine propositions. For Bostanashvili, the ‘gene’ of architecture oriented towards the regulation of space through symbols is not rational. The inherent objective is the return of poetry and myth in architecture, the primacy of humanistic thinking, and a call for the return to nature and humanity. Architecture has the ability to express and evoke emotions, since “beauty lies beyond empirical reality, it is devoid of utility and causes selfless delight.”

The article on Bostanashvili’s award-winning *Bread Factory* (1983-87) designed with Vakhtang Davitaia was written by David Bostanashvili. Other than his memorials, the bread factory is the only building that is still standing today. Despite being a factory, from Bostanashvili’s perspective the structure was conceived as a cultural object within a particular cultural context and constructed to convey a mythical meaning. Contemporary architectural thinking in the former USSR was outstandingly rational. A commission to create a memorial implied an assignment to conceive a symbol whereby the architectural proposal is the embodiment of the symbol. In the case of the bread factory, the commission was for ‘a factory,’ and Bostanashvili’s proposal projected ‘a house.’ The commission for the factory required a utilitarian, clinical space grounded in rational thinking and thus anticipated an accommodating response rather than an unforeseen narrative encompassing a functional space laden with irrationality, in other words not ‘a utilitarian shed’ but ‘a house for creating bread.’ The notion of ‘house’ and ‘bread’ generated several signifiers, and as a consequence, the building portrays semantic shifts from a ‘machine/tool for bread manufacture’ to ‘the language of culture.’ The concept of ‘a queue’ is frequently associated with the demand for ‘bread’ and can often spawn the incidence of a spectacle or a performance which, in the architectural vocabulary of the building, was intentionally translated as the bridge. The semantic reading of the bridge, implying the act of waiting to get in and the dynamic welcoming at the entrance, constitutes a conscious leap from the profane to the sacred place inside the building. Upon crossing the bridge, a visitor is constrained by Bostanashvili to confront several pavilions whose form is evocative of traditional Georgian ‘oda houses’ which in turn surround a cloistered small yard that grants access to the main production hall of the factory. Bostanashvili brought together the concept of ‘oda houses’ as traditional producers of baked Georgian bread (‘tonis puri’) strengthened by the cultural memories evoked by queuing for the ‘tonis puri’ as experienced by most citizens of Tbilisi. The bridge was renowned for conjuring such cultural undertones, but since the building is no longer a factory, the bridge and the ‘oda houses’ are now unequivocally empty symbols with no one waiting in queue on the bridge. The building still retains its original form, currently hosting various small scale businesses that produce clay statuettes, but the metal silos, formerly utilized for storing flour or grain, were sold as scrap metal. The current phase in the life of this unique building calls for critical rethinking regarding its architecture. Culturally conceived as a revolutionary building, the Bread Factory was not designed from a production perspective focusing on the bread, but from a humanistic angle focusing on the users, the workers and the consumers. At the time when it was inaugurated, this factory was recognized as the best architectural product of the year in the Soviet Union and was subsequently awarded the Grand Prix for the ‘Humanisation of the Working Environment.’

Another article by David Bostanashvili, entitled *Poetics of Architecture: Six names*, incorporates an extract of his father's writings, text within a text, meta-writing on writing. The article includes and critically reviews the six paradigms which Shota Bostanashvili addressed in his 2003 seminal publication: mass, wall, column, stair, frame, and veil. These paradigms of the poetics of architecture are components, constituting distinct signs of text throughout the history of Western architecture. They

are grounded in culture, and therefore, in this context, one can talk of the culturologic value of architecture. Poetics of architecture interprets the whole history of architecture as an ever-present text while the six paradigms of architecture are the signs belonging to that text. From this perspective, history is not a mere memory but a generative mechanism. The article contends that the veil is the most distinct paradigm as it is a common sign of twenty-first-century architecture that has its roots in the 1980s. Veiling is about masking or using building design language, cladding. It marks the transition leap in architecture from tectonics to wrapping. The aforementioned article was followed by the *Manifesto for Constructum*, written in 2011 by Shota Bostanashvili, together with his son. Constructum is to architecture what text is to literature as Barthes construed in his essay *From Work to Text* (Barthes, R. 1977) in Heath, Stephen (trans.). *Image Music Text*, London: Fontana, pp. 155–164. Similar to the *Manifesto for Poetics of Architecture*, the *Manifesto for Constructum* outlines nine propositions. It attempts to understand architecture in terms of text semiotics. Its sources lie in critical essays by Barthes, Kristeva, and Derrida. As for the veils, Shota Bostanashvili started experimenting with the idea of shifting, soft tectonics of architecture in the 1970s as illustrated in his own project and also in student projects he later mentored. Constructum is “a rhetorical figure ... alternative to architecture. ... a free play of signifiers”. Analogous to architecture, constructum is presented through language, but the altered episteme has text as an alternative to oeuvre. This process marked the drive towards a critical discourse on architecture.

The monograph concludes by a bionote listing Bostanashvili’s professional and pedagogical milestones, his major architectural projects (both realized and unexecuted), and a selected bibliography of his publications, exhibitions and video footages. Colleagues involved in the projects are duly acknowledged and the awards won by various designs are also described in detail. The bionote also includes a list of scientific publications scrutinising and appreciating his works.

The book was launched by Nectar Gallery during the Tbilisi Art Fair held in May 2019. Bostanashvili was one of the four artists selected by the gallery to be included in the exhibition, with the others being Elene Chantladze, Thea Gvetadze and Elene Lukhutashvili. The exhibition, entitled *Four Discourses*, not only recalls the title of a poetry book by Bostanashvili but also embraces the essentially radical art of the four artists.

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