The attitudes of Slovenian and Croatian students of primary education towards spoken performance in the pedagogical process

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Abstract
Communicating in one's mother tongue is one of the key competencies for lifelong learning. Speech culture implies knowledge of the laws governing voice, grammatical and lexical organization of literary language, proper speech, and stylistics. For the teaching profession, this competence is very important. Communication between teachers and students in teaching must be effective. In this paper, we have studied the attitudes of students at the faculties of teaching in Slovenia and Croatia regarding the importance of speech performance and oral expression of teachers in teaching. A questionnaire was used on a sample of 369 respondents. The aims of the research were to compare the attitudes of Slovenian and Croatian respondents towards their own speaking abilities and the importance of this competence in the profession they will perform, improving their knowledge of that ability, ways of developing spoken skills and possibilities for improving their own expression. We also wanted to see if there were any statistically significant differences between Slovenian and Croatian students regarding their attitudes towards spoken language. The results obtained show that both Slovenian and Croatian respondents are aware of the importance of effective oral expression within the teaching profession. Croatian students evaluate their verbal competencies to be at a higher level than their Slovenian counterparts. By contrast, Slovenian respondents evaluate their knowledge of the criteria and strategies for successful speech performance as better than Croatian students. A difference in attitudes is noticed in the domain of preparation for speech performance and in knowing the rules which have to be respected during public appearances. Since all respondents are aware of the importance of quality oral communication in the classroom, lifelong learning is seen as a fundamental aspect of the profession (teacher).
Key words: class teacher, oral expression, communication, speech competence, lifelong learning

1 Introduction

A teacher[1] in the 21st century has to master efficient communication in the pedagogical process, which represents one of the basic competencies in which the vocal expression in the class plays an important role. The adopted competence "communication in mother tongue", which is mentioned as one of the key competencies for lifelong learning by the *European reference framework* (2007), is understood to be the foundation on which the teacher's ability to speak effectively is constructed[2] (cf. Petek, 2018).

Teacher's communication in the classroom needs to be efficient. In order for the teachers to be successful, they must follow the principles of public speaking, whereby they must pay attention to the findings of rhetoric and linguistics[3]. The

[1] The terms in the male grammar gender are used as unlabelled and apply to both genders.
[2] Spoken word performance is meant as the creation of one-voice spoken texts intended for the general public or a specific public.
[3] For more on these principles, see Petek (2014). The Teacher as a Public Speaker in the Classroom. *Studies in Literature and Language*, *9* (1), 136–145.

pedagogical speech with which the teacher organizes and directs the learning process in the classroom is complex. According to its dominant purpose, it consists of a cognitive speech with which the teacher provides teaching content and the related speech with which they educate. The defined situation directly points to the importance of the teacher's speech performance in class (Petek, 2014a: 143).

In the article in which we used the analytical-descriptive and analytical-interpretative method and the causal-non-experimental method of pedagogical research (Sagadin, 1993; Mužić, 1994), we examined the views of Slovenian and Croatian students of primary education teaching in regards to verbal performance in the pedagogical process. In the paper, we proceed from the assumption that the class teacher is (also) a speech model for pupils at the primary level because, besides the kindergarten teacher, he is the first to enter the educational system in the public school system. In Slovenia, all pupils are taught all subjects by the same teacher from the 1st to the 5th grade (9-year elementary school), and in Croatia from the 1st to the 4th grade (8-year elementary school).

2 Class teacher – (also) a speech model for pupils at the elementary school level

Since class teachers are an authority for pupils, because they learn from them and imitate them, teachers must also serve as an example in the field of speech, so the teacher's ability to speak efficiently is particularly important.

Teacher's speech abilities are most pronounced in the teaching of the mother tongue since oral interpretation is of crucial importance in the very initial stage of literary education. Visinko (2010) lists the basic reasons why a teacher should poetically pronounce as many texts as possible. The teacher is a child's role model, so it is very important that this segment is governed by expressive speech technique. If they are successful, the students will enjoy the verbal interpretation of the text and will experience the teacher's speech as a gift which will be an incentive to try themselves in the poetic speech of verses or passages of favorite texts.

In the territory of the Republic of Slovenia, teachers of elementary school are educated by three institutions, namely: the Faculty of Education at the University of Ljubljana (PEF UL), the Faculty of Education at the University of Maribor (PEF UM) and the Faculty of Education at the University of Primorska (PEF UP) (cf. Bešter Turk 2009: 65). The Bologna study programmes of class teaching at all three Slovenian universities are formed according to the so-called parallel model (the parallel study of the fields of teaching and education topics) as one-subject. Studies are divided into two levels, i.e., 1st (4 years) and 2nd (1 year). The system 4 + 1 has been established. The first level title obtained at all three universities is that of class teaching professor; It is also possible to leave after the 1st level but without the possibility of independent teaching. After completing the second stage, graduates are officially qualified for independent classroom teaching; at the University of Ljubljana, they are awarded the title Master of Teaching at class level, at the University of Maribor and the University of Primorska, the title is Master Class Teacher (www.pef.uni-lj.si (2018)), www.pef.um.si (2018); www.pef.upr.si (2018).

There are several institutions in the Republic of Croatia where studies for teacher education are conducted: three Faculties of Teacher Education (Zagreb, Rijeka, Pula), the Faculty of Educational Sciences (Osijek), the University Department (Zadar) and one Faculty Section (the Philosophical Faculty of Split). All of these institutions belong to the same scientific field of social sciences, and all these institutions have been created as a result of the process of adaptation of high school teachers. Bearing in mind the complexity of the teaching profession, the view was taken on the need to harmonize the system of teacher education with the tendencies and standards of the European Union countries and their transformation from professional to university studies at the time of the Bologna process.

All of the teaching studies in Croatia are organized as an integrated undergraduate and graduate university study (5 + 0 system) for a total duration of 5 years or 10 semesters with 300 ECTS credits. The study is of a highly multidisciplinary nature as it has many subjects in the field of social, human and natural sciences and art. Upon graduation, the academic title acquired is *Master of Primary Education*. A person who completes a university teaching program acquires the competence to teach in primary education, which, according to the current Law on Primary Education in the Republic of Croatia, includes pupils from the first to fourth grade of elementary school.[4]

For a teacher in a modern public school to be successful and efficient, they must have developed a complex communicative ability, which is also a good basis for effective speaking in the classroom. M. Bešter Turk (2011) defines it as 1) the ability to critically accept (i.e. understand, experience, evaluate and use) texts of various types and to form effective, relevant, understandable and linguistically correct texts of various types; 2) the ability to effectively engage in two-way communication (i.e. as a partner and correspondent) and in one-way communication (i.e. as a speaker, writer, listener and reader). As part of the communication capability, she also mentions its components or building blocks: 1) motivation for messaging/receiving; 2) the real/encyclopedic knowledge of the communicator/recipient; 3) the linguistic ability of the communicator/ recipient, i.e., a) naming/vocabulary/dictionary, b) command/syntax/grammar), c) spelling, d) pronunciation; 4) the stylistic/pragmatic ability of the communicator/ recipient; 5) the communicator/recipient's ability to communicate non-verbally; 6) the meta-language ability of the communicator/recipient.

The teacher's speech performance in the sense that is the subject of this debate is mostly related to so-called cognitive speech.

3 Cognitive pedagogical speech

Cognitive speech is part of pedagogical speech, with which the teacher presents the knowledge of his profession (explaining, illustrating and asking cognitive questions, etc.) and through which the students obtain new knowledge. The teacher uses it in the class to direct or lead a cognitive process (Vogel, 2008: 118, cf. Kunst Gnamus, 1992; Petek, 2014a).

While everyday communication is guided by the law of desire and effect, the principle of comfort, the principle of cost or benefit, the maxim of pragmatic significance, resulting in a discrepancy between literal and communicated meaning, the speech of science is committed to the creation of knowledge and the justification that ensures the truth of any claims. In a scientific speech, the optional expression is replaced by semantically defined terminology and the truth value of any claims is not assumed, but rather the effect of logical proof and probability generalization (Kunst Gnamus, 1992: 43).

[4] A Master of Primary Education is able to independently perform the teaching of all subjects and areas represented in the curriculum of elementary school education in all forms of work in which they are implemented (regular, elective, supplementary, additional class, extracurricular, cultural and public activities). Access to the profession of teacher is provided through traineeship. Individuals who, in addition to the acquired qualifications, have an independent internship in accordance with regulations governing elementary education and have passed the professional exam.

M. Ivsek (2008: 278) mentions, in conjunction with cognitive speech, that the teacher, with the proper use of the language of instruction, including the spoken word performance, forms the concept of the scientific discipline of their teaching subject and, at the same time, the concept of teaching and learning this discipline. Vollmer (2006, with Ivsek, 2008) associates the use of the cognitive language of pedagogical speech with language learning, and this with professional language. A teacher's cognitive (professional) speech differs from the speech of everyday practical communication; therefore, in their speech, they must take this into account and follow the laws of so-called verbal performance criteria.[5]

4 Verbal performance criteria for the teacher's spoken word performance

For the proper application of all the principles already presented and prescribed by cognitive pedagogical speech, the teacher must also master the skills of spoken word performance in which the verbal performance criteria must be fulfilled. In our opinion, effective spoken word performance must be learned. The basis of the research, presented below, was a didactic model for developing the ability for spoken word performance developed by the author Petek (2014b); this allows for subsequent critical monitoring of the teacher's own progress and awareness of their own ability in this field. It consists of the criteria for evaluating speech performance and the resulting recommendations for successful and effective public speaking (ibid.).

5 Methodology

5.1 Purpose and objectives of the research

The purpose of the research was to study the attitudes of Slovenian and Croatian students of primary education towards spoken performance in the pedagogical process The aims of the research are: to compare the views of Slovenian and Croatian respondents to (own) spoken word performance and the importance of this competence in the profession they will perform; to determine their awareness (knowledge) of this ability and the ways to develop/improve their own speaking ability, which knowledge they would still need to become the best possible speakers, and how to improve their own spoken word performance capability. We also wonder whether there are any significant differences statistically between Slovenian and Croatian students regarding their views on spoken word performance.

5.2. Research methods and research sample

We used the descriptive and causal-non-experimental method of pedagogical research (Sagadin, 1993; Muzic, 1994). For this purpose, we used a questionnaire in physical form which asked the Slovenian and Croatian respondents 13 closed-type questions (questions with multiple possible answers, questions using the 5-level Likert scale and dichotomous questions) that are consistent with the presented purpose and research objectives. The comprehensibility of the questionnaire was verified and confirmed by ten Slovenian and Croatian students chosen at random.

The sample of the study (N = 369) was casual. We distributed the questionnaires to 207 students in Slovenia (Faculty of Education, University of Ljubljana) and 162 students of class education in Croatia (Faculty of Teacher Education, University of Rijeka). The questionnaire was completed by students from Slovenia and Croatia as part of regular study obligations, so the response was 100%.

5.3. Processing and displaying data

An analysis of the acquired data was carried out using SPSS 23.0. In addition to the basic descriptive statistics, we used the following data to process the

[5] More about teacher's pedagogical speech, see. the source mentioned in subheading no. 3.

collected data: 1) the Mann-Whitney test for determining the typical differences between countries on questions using the standard measuring scale; 2) The chi-square test of independence for determining the distinctive differences between countries on issues with a nominal scale. We presented the results in tabular and textual form.

6 Results with interpretation

First of all, we were interested in how important Slovenian and Croatian students considered well-prepared and presented spoken word performance to be. They expressed their opinion on the basis of the 5-level Likert scale, where 1 meant *unimportant*, and 5 *very important*. Their answers can be seen in Table 1.

Rating	**1**	**2**	**3**	**4**	**5**
SLOVENIA (%)	0	0	2.9	33.39	63.71
CROATIA (%)	0	0	1.24	15.43	83.33

Table 1: The importance of well-prepared and presented spoken word performances

We were interested in the average rank of importance of well-prepared and presented spoken word performances among Slovenian and Croatian students. We were also interested in whether the differences between students are statistically significant. The results are presented in Table 2.

				Mann-Whitney U-test	
	N	Average rank	Total of ranks	U	p
SLOVENIA	207	169.12	35,008.50	13,480.500	<0.001
CROATIA	162	205.29	33,256.50		

Table 2: Average rank of importance of well-prepared and presented spoken word performances

As can be seen from Table 2, the average ranking of the importance of well-prepared and presented spoken word performances among Slovenian students is 169.12, while for Croatian students it is 205.29. The difference between the average ranks was also confirmed by the Mann-Whitney U-test score, which is statistically significant ($U = 13,480.500$; $p <0,001$). We can conclude that Croatian students attributed higher importance to well-prepared and presented spoken word performances than Slovenian students.

We also asked Slovenian and Croatian students to assess their ability to perform. They expressed their opinion on the basis of the 5-level Likert scale, where 1 meant *very poor,* and 5 meant *excellent*. Their answers can be seen in Table 3.

Rating	**1**	**2**	**3**	**4**	**5**
SLOVENIA (%)	0.48	9.77	66.28	21.09	2.38
CROATIA (%)	0	5.56	47.53	39.50	7.41

Table 3: Assessment of their own spoken word performance ability

We were interested in the average ranking of the assessment regarding the ability to speak undertaken by Slovenian and Croatian students. We were also interested in finding out whether the differences between students are statistically significant. The results are presented in Table 4.

	N	Average rank	Total of ranks	Mann-Whitney U-test	
				U	p
SLOVENIA	207	164.72	34,097.50	12,569.500	<0.001
CROATIA	162	210.91	34,167.50		

Table 4: The average ranking of the assessment of speaking abilities

As can be seen from Table 4, the average ranking for the assessment of the spoken word performance ability of Slovenian students is 164.72, while for Croatian students it is 210.91. The difference between the average ranks was also confirmed by the Mann-Whitney U-test score, which is statistically significant ($U = 12{,}569.500$; $p < 0{,}001$). We can conclude that Croatian students assess their ability in public speaking to be higher than Slovenian students do.

In the continuation, we were interested in how Slovenian and Croatian students were acquainted with the criteria/strategies for successful spoken word performance. Their answers can be seen in Table 5.

Rating	**1**	**2**	**3**	**4**	**5**
SLOVENIA (%)	0.97	15.18	35.96	33.10	14.79
CROATIA (%)	3.70	20.37	46.91	27.78	1.23

Table 5: Familiarity with the criteria/strategies for successful spoken word performance

We verified the average rankings of familiarity with the criteria and strategies for successful speaking amongst Slovenian and Croatian students and found out the difference between them. The results are presented in Table 6.

	N	Average rank	Total of ranks	Mann-Whitney U-test	
				U	p
SLOVENIA	207	204.87	42,408.00	12,654.000	<0.001
CROATIA	162	159.61	25,857.00		

Table 6: Average ranking of familiarity with criteria and strategies for successful spoken word performance

As can be seen from Table 6, the average ranking in the assessment of familiarity with criteria and strategies for successful public speaking amongst Slovenian students is 204.87, while for Croatian students it is 159.61. The difference between the average ranks was also confirmed by the Mann-Whitney U-test score, which is statistically significant (U = 12,654.000; p <0,001). We can conclude that Slovenian students consider their knowledge of criteria and strategies for successful public speaking performance to be better than Croatian students.

We also asked Slovenian and Croatian students whether, in their opinion, the pedagogical profession requires special spoken word training. We tested the statistical significance with the chi-square test. The results are presented in Table 7.

			Chi-square test	
Answer	**YES**	**NO**	χ^2	p
SLOVENIA (%)	91.8	8.2	11.298	0.001
CROATIA (%)	99.38	0.62		

Table 7: Opinion on whether the pedagogical profession requires special spoken word training

As shown in Table 7, 91.8 percent of Slovenian students agree that the pedagogical profession requires special spoken word training, and 8.2 percent disagree. On the other hand, 99.38 percent of Croatian students agree that the pedagogical profession requires special spoken word training and 0.62 percent disagree. The difference between the two countries was also confirmed by the result of the chi-square test which is statistically significant ($\chi^2 = 11.298$; $p = 0.001$). We can conclude that more Croatian students share the same opinion that the pedagogical profession requires special spoken word training than the Slovenian students.

Slovenian and Croatian students also assessed how much attention was paid to developing speech performance during the study process. They were given three options: A) too much in view of the importance of this competence for the teaching profession; B) sufficient attention in respect of the importance of this competence for the teaching profession; C) insufficient attention in respect of the importance of this competence for the teaching profession. Their answers are presented in Table 8.

				Chi-square test	
Rating	**A**	**B**	**C**	χ^2	p
SLOVENIA (%)	0	50.56	49.44	8.731	0.003
CROATIA (%)	0	66.05	33.95		

Table 8: The amount of dedication to the development of spoken word performance during the study process

As can be seen from Table 8, 50.56 percent of Slovenian students consider that they devote enough attention to the development of public speaking during the study process, given the importance of this capacity for the teaching profession, and 49.44 percent consider that they pay insufficient attention to this. On the other hand, 66.05 percent of Croatian students, consider that they devote enough attention to the development of public speaking during the study process, given the importance of this capacity for the teaching profession, and 33.95 percent consider that they are devoting insufficient attention. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 8.731$; $p = 0.003$). We can conclude that the opinion of Croatian students about the amount of attention devoted to developing public speaking during the study process is higher than that of Slovenian students.

Slovenian and Croatian students also assessed whether the knowledge of preparation for spoken word performance and its implementation is important for effective spoken word performance. They could select from the following options - for effective spoken word performance: A) only the possibility of exercising or training is important or as many spoken word performances as possible; B) it is important, above all, to have as many spoken word performances as possible; only if we have problems with them and also a need to acquire this knowledge; C) knowledge is equally important in the preparation and implementation of spoken word performances as well as practical performance as often as possible; D) knowledge in the preparation and implementation is more important, but some practice is also needed; E) it is necessary above all to know the phases of preparation for spoken word performance and what we must pay attention to in its implementation. Their answers are presented in Table 9.

Rating	A	B	C	D	E	Chi-square test	
						χ^2	p
SLOVENIA (%)	2.42	7.23	79.31	10.08	0.96	19.687	0.001
CROATIA (%)	3.09	12.96	58.64	21.60	3.71		

Table 9: The importance of knowledge in preparation for speech performance and its implementation

As can be seen from Table 9, a large majority (79.31%) of Slovenian students believe that, for effective public speaking, knowledge in the preparation and implementation of spoken word performance is equally important to the possibility of spoken word performances as frequently as possible. A little more relevance to knowledge is attributed by 10.08 percent, and a bit more importance to the frequent performance is attributed by 7.23 percent. Only 2.42 percent of Slovenian students believe that only effective participation is important for effective public speaking, and even fewer (0.96 percent) believe that only knowledge is important. On the other hand, over half of the Croatian students (58.64%) consider that knowledge in the preparation and implementation of speech, as well as the ability to speak as often as possible, are equally important. A little more importance is attributed to knowledge by 21.60 percent, and a bit more importance to a frequent performance by 12.96 percent. Only 3.71% of Croatian students believe that only knowledge is important for effective public speaking, while a little fewer (3.09%) think that only frequent performance is important. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 19.687$; $p = 0.001$). We can conclude that Slovenian students are more aware of what is the most important aspect of effective speaking.

We also examined their theoretical knowledge of spoken word performance. We were interested in how the anticipated phases of preparation for spoken word performance follow each other. Students could choose from the following options: A) the stage of invention; the stage of arrangement or disposition; the stage of putting into text or elocution and preparation for speech; B) preparation for speech; putting into text or elocution; phase of invention; phase of arrangement or disposition; C) the phase of putting into text or elocution; preparation for speaking; phase of invention; the arrangement or disposition phase, whereby the correct answer is A). Their answers are presented in Table 10.

Rating	**A**	**B**	**C**	Chi-square test	
				χ^2	p
SLOVENIA (%)	93.77	4.80	1.43	129.420	<0.001
CROATIA (%)	40.74	13.58	45.68		

Table 10: Knowledge of the predicted phases of preparation for speech performance

From Table 10 it can be seen that 93.77 percent of Slovenian students consider that the stages of preparation for a public speaking speech are followed in sequence *phase of the invention; the phase of arrangement or disposition; putting into words or elocution; preparation for speaking* is, while only 40.74 percent of Croatian students thought so. 4.80 percent of Slovenian students believe that the phases of preparing for public speaking are in the sequence *preparation for speaking; putting into word or elocution; the phase of the invention; the phase of arrangement or disposition,* while only 13.58 percent of Croatian students believe so. Those who believe that the phases of preparing for public speaking are in the sequence *putting into words or elocution; preparation for speaking; the phase of the invention; the phase of editing or disposition*, is only 1.43 percent among Slovenian students, while among Croatian students it amounts to 45.38 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 129.420; $p < 0.001$). We can conclude that Slovenian students are better informed about the phases of preparation for speaking.

We also checked the knowledge of students with the question regarding which rules or principles must be taken into account in spoken word performance. They had several options available, but they had to select all the correct answers. The options offered were the following: A) the characteristics of the selected text type; B) fluent, clear and distinct free speaking; C) fluent and clear reading of the written template; D) creating meaningful, comprehensible and rounded text; E) standard literary language; F) conversational standard language; G) selecting the appropriate wording according to the text type; H) the choice of style-neutral words regardless of the word type; I) grammatical correctness; J) proper pronunciation rules; K) spelling rules; L) appropriate use of non-verbal language (audible non-verbal companions to speaking, visible non-verbal companions to speaking). Table 11 presents their answers, on the basis of which we calculated whether the differences between them are statistically significant.

Answer		**A**	**B**	**C**	**D**	**E**	**F**	**G**	**H**	**I**	**J**	**K**	**L**
SLOVENIA (%)		69.18	99.51	5.88	93.17	74.09	53.73	63.99	27.99	76.58	87.79	16.33	97.53
CROATIA (%)		41.36	95.06	41.36	80.86	66.67	47.53	50.62	10.49	69.75	74.69	46.91	71.60
Chi-square test	χ^2	28.485	7.580	68.302	12.992	2.305	1.350	6.452	17.236	2.337	10.833	40.373	51.497
	p	<0.001	0.006	<0.001	<0.001	0.129	0.245	0.011	<0.001	0.126	0.001	<0.001	<0.001

Table 11: Important rules or principles in spoken word performance

From Table 11 it can be seen that the difference between the two countries at A, which is professionally appropriate, was also confirmed by the result of the chi-squared test, which is statistically significant ($\chi^2 = 28.485$; $p < 0.001$). We found that Slovenian students are more in agreement that in public speaking, the characteristics of the selected text type should be taken into consideration, than Croatian students.

Also, item B, which is professionally relevant, shows a difference between the two countries which was confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 7.580$; $p = 0.006$). We found that Slovenian students are more likely to agree to the need of taking into account fluent, clear and distinct free speech in public speaking than Croatian students.

With item C, which is professionally inadequate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 68.302$; $p < 0.001$). Croatian students are more inclined to take into account, in public speaking, a clear and fluent reading of a written template than Slovenian students, which means they have a poorer awareness of spoken word performance.

For item D, which is professionally appropriate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 12.992$; $p < 0.001$). We found that Slovenian students are more in agreement that public speaking should take into account the creation of meaningful, understandable and rounded texts than Croatian students.

For item E, which is otherwise professionally relevant, the difference between the two countries was not confirmed by the result of the chi-square test, because it is not statistically significant ($\chi^2 = 2.305$; $p = 0.129$). We cannot claim that there are differences between Slovenian and Croatian students regarding the agreement that standard literary language should be taken into account in public speaking.

For item F, which is professionally inadequate, the difference between the two countries was not confirmed by the result of the chi-square test, since it is not statistically significant ($\chi^2 = 1{,}350$; $p = 0.245$). We cannot claim that there are differences between Slovenian and Croatian students regarding the agreement that a standard conversational language should be taken into account in public speaking.

Also, item G, which is professionally appropriate, shows a difference between the two countries which was confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 6.452$; $p = 0.011$). Slovenian students are more likely to agree that choosing the appropriate vocabulary in terms of a text type should be taken into account in spoken word performances than Croatian students.

For item H, which is professionally appropriate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 17.236$; $p < 0.001$). We can conclude that Slovenian students are more in agreement that, in spoken word performance, the selection of stylistically natural words must be taken into account, than the Croatian students.

For the item I, which is otherwise professionally relevant, the difference between the two countries was not confirmed by the result of the chi-square test, because it is not statistically significant ($\chi^2 = 2.337$; $p = 0.126$). We cannot claim that there are differences between Slovenian and Croatian students regarding the agreement that the correct grammar should be taken into account in public speaking.

For item H, which is professionally appropriate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 10.833$; $p < 0.001$). We found that Slovenian students are more in agreement that public speaking should take into account the rules of pronunciation than the Croatian students.

For item K, which is professionally inadequate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 40.373; p <0.001). It can be seen that Croatian students agree more strongly than Slovenian students that public speaking should take into account spelling rules, which points to ignorance of this field. Spelling rules are taken into account in written, not spoken texts.

For item L, which is professionally appropriate, the difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 51.497; p <0.001). We found that Slovenian students are more in agreement that public speaking should take into account the rules of pronunciation than the Croatian students.

The students also had to evaluate which of the non-verbal audible companions are very important in spoken word performance. They were selected from three options: A) intonation, emphasis, and expression intensity, speed, pauses, register, color; B) facial expressions and eye contact; hand gestures, movement; C) intonation, emphasis and intensity, speed, pauses, register, color; facial expressions and eye contact; hand gestures, movement. The results are presented in Table 12.

Rating	A	B	C	Chi-square test	
				χ^2	p
SLOVENIA (%)	96.15	1.43	2.42	16.265	<0.001
CROATIA (%)	83.95	7.41	8.64		

Table 12: Knowledge of audible non-verbal companions of spoken word performance

From Table 12 it can be seen that those who believe that non-verbal spoken word companions are *intonation, emphasis, and intensity of expression, speed, pauses, register, color*, among Slovene students amount to as much as 96.15 percent, while among Croatian students it is 83.95 percent. Those who consider that non-verbal spoken word companions are *facial expressions and eye contact; hand gestures, movement*, amount to only 1.43 percent among Slovenian students, while among Croatian students it is 7.41 percent. Those who consider that that non- verbal spoken word companions are "*intonation, emphasis, and intensity of expression, speed, pauses, register, color; facial expressions and eye contact; hand gestures, movement*," is only 2.42 percent among Slovenian students, while among Croatian students the number is 8.64 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 16.265; p < 0.001). From this, we can conclude that Croatian students are less aware of the knowledge regarding non-verbal companions of spoken word performance.

In addition to knowledge regarding auditory non-verbal companions, we also checked the knowledge of visible non-verbal spoken word companions among Slovenian and Croatian students. They could select from three options: A) facial expressions and eye contact; hand gestures, movement; B) facial expressions and eye contact; hand gestures, movement; intonation, emphasis, and intensity of expression, speed; C) facial expressions. The results are presented in Table 13.

Rating	A	B	C	Chi-square test	
				χ^2	p
SLOVENIA (%)	99.04	0	0.96	7.062	0.029
CROATIA (%)	95.06	3.09	1.85		

Table 13: Knowledge of visible non-verbal companions in spoken word performance

From Table 13 it can be seen that those who consider that the visible non-verbal companions of *facial expressions and eye contact; hand gestures, movement*, number 99.04 percent among Slovenian students, while among Croatian students it is 95.06 percent. Those who believe that visible non-verbal companions in speech are *facial expressions and eye contact; hand gestures, movement; intonation, focus and intensity expression, speed*, amount to zero among Slovenian students, while among Croatian students the figure is 3.09 percent. Those who believe that visible non-verbal companions of the spoken word are only *facial expressions* amount to 0.96 percent among Slovenian students, while for Croatian students the number is 1.85 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 7.062$; $p = 0.029$). We find that Slovenian students are theoretically better acquainted with visible non-verbal companions of speech.

We also asked students what is the principal characteristic of effective speech performance. They could select from five options but had to choose only one that they felt was completely correct. The options were as follows: A) the speaker uses standard literary language following the rules of proper pronunciation, and speaks fluently and freely, and, according to the selected type of text, uses a series of auditory and visible companions of text; the texts are flawless in terms of language; B) the speaker uses standard literary language following the rules of proper pronunciation, speaks fluently as he is reading from a written template, whereby, regardless of text, chooses neutral, and always equal, audible companions to speech (e.g. equal emphasis and use of pauses); the texts are flawless in terms of language; C) the speaker uses standard conversational language following the rules of proper pronunciation, speaks less fluently and entirely freely and, in regards to chosen text type, uses audible and visible companions to speech sensibly; the texts are flawless in terms of language; D) the speaker uses standard conversational language and does not follow the proper pronunciation rules, but speaks fluently and freely and, in regards to the chosen type of text, uses audible and visible companions to speech sensibly; the texts are correct in terms of language; E) the speaker uses their dialect and follows the rules of proper pronunciation, speaks fluently and freely and, in regards to the chosen text type, uses audible and visible speech companions sensibly; texts are not entirely correct in terms of language. The results are presented in Table 14.

Rating	**A**	**B**	**C**	**D**	**E**	Chi-square test	
						χ^2	p
SLOVENIA (%)	78.98	2.93	10.77	6.34	0.98	14.097	0.007
CROATIA (%)	86.42	4.32	6.79	0	2.47		

Table 14: Characteristics of effective speech performances

From Table 14 it can be seen that those who consider the correct claim to be *the speaker using standard literary language following the rules of proper pronunciation, and speaking fluently and freely, and, according to the selected type of text, uses a series of auditory and visible companions of text; the texts are flawless in terms of language;* among Slovenian students is 78.98 percent, while among Croatian students it is 86.42 percent. Those who believe that the correct claim to be *the speaker using the standard literary language following the rules of proper pronunciation, speaking fluently as he is reading from a written template, whereby, regardless of text, chooses neutral, and always equal, audible companions to speech (e.g. even* *emphasis and use of pauses); the texts are flawless in terms of language;* amount to 2.93 percent among Slovenian students, while among Croatian students the number is 4.32 percent. Those who believe that the correct claim to be *the speaker using standard conversational language following the rules of proper pronunciation, speaking less fluently and entirely freely and, in regards to chosen text type, uses audible and visible companions to speech sensibly; the texts are flawless in terms of language*, is 10.77 percent among Slovenian students, while among Croatian students the number is 6.79 percent. Those who believe that the correct claim is *the speaker uses standard conversational language and does not follow the proper pronunciation rules, but speaks fluently and freely and, in regards to the chosen type of text, uses audible and visible companions to speech sensibly; the texts are correct in terms of language*, is 6.34 percent among Slovenian students, while zero percent was recorded for the Croatian students. Those who are of the opinion that the correct statement is *the speaker speaks in their dialect and follows rules of proper pronunciation, speaks fluently and freely and, in regards to the chosen text type, uses audible and visible speech companions sensibly; texts are not entirely correct in terms of language*, numbered 0, 98 percent among Slovenian students while 2.47 percent among Croatian students. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 14.097$; $p = 0.007$).

The students also had to assess which type of knowledge in spoken word performance they would also need themselves or should acquire a deeper understanding of, to become (even more) efficient speakers. They had to circle the letter in front of two options at the most. These were: A) knowledge of text types; B) knowledge of the means to develop a topic; C) knowledge of the phases of text creation; D) knowledge of spelling rules; E) knowledge of pronunciation rules; F) knowledge of the criteria for evaluating public speaking, G) knowledge of the prosodic elements of the text; H) Knowledge of non-verbal companions of speech (hearing and visual). The results are presented in Table 15.

Answer		**A**	**B**	**C**	**D**	**E**	**F**	**G**	**H**
SLOVENIA (%)		11.99	27.45	10.15	19.27	32.69	30.22	11.62	19.33
CROATIA (%)		20.37	32.10	20.37	9.26	34.57	19.75	30.25	30.86
Chi-square test	χ^2	4.718	0.909	7.606	7.258	0.120	5.424	19.924	6.563
	p	0.030	0.340	0.006	0.007	0.729	0.020	<0.001	0.010

Table 15 Assessment of the need for knowledge of spoken language performance

As shown in Table 15, 11.99 percent of Slovenian students believe that they should deepen their knowledge of textual types, while 20.37 percent of Croatian students share this opinion. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant ($\chi^2 = 4.718$; $p = 0.030$). We can conclude that Croatian students consider to a greater extent that they should deepen their knowledge of textual types, compared to Slovenian students.

27.45 percent of Slovenian students believe they should deepen their knowledge regarding the ways in which to develop a topic, while 32.10 percent of Croatian students considered this important. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant ($\chi^2 = 0.909$; $p = 0.340$). We cannot claim that there are differences between

Slovenian and Croatian students in the opinion that they should deepen their knowledge of how to develop a topic.

Among Slovenian students, 10.15 percent consider that they should deepen their knowledge of the phases of the creation of the text, while 20.37 percent Croatian students believe this. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 7.606; p = 0.006). We find that more Croatian than Slovenian students consider that they should deepen their knowledge of the phases of text production.

19.27 percent of Slovenian students, consider that they should deepen their knowledge of spelling rules, while 9.26 percent Croatian students believed so. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 7.258; p = 0.007). We find that Slovenian students consider that they should deepen their knowledge of spelling rules in larger numbers than Croatian students, but it should be emphasized that spelling rules are not relevant for speaking.

32.69 percent of Slovenian students, consider that they should deepen their knowledge of pronunciation rules, while 34.57 percent Croatian students believed this. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant (χ^2 = 0.120; p = 0.729). We cannot claim that there are differences between Slovene and Croatian students in the opinion that they should deepen their knowledge of pronunciation rules.

30.22 percent of Slovenian students believe that they should deepen their knowledge of the criteria for evaluating public speaking, while 19.75 percent Croatian students considered this true. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 5.424; p = 0.020). We find that more Slovenian than Croatian students consider that they should deepen their knowledge of the criteria for the evaluation of public speaking.

11.62 percent of Slovenian students believe that they should deepen their knowledge of prosodic elements of the text, while 30.25 percent of Croatian students agree with them. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 19.924; p = 0.001). We find that more Croatian than Slovenian students consider that they should deepen their knowledge of the prosodic elements of the text.

19.33 percent of Slovenian students believe that they should deepen their knowledge of non-verbal companions, while 30.86 percent Croatian students believed this. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 6.563; p = 0.010). We can conclude that Croatian students consider that they should deepen their knowledge of non-verbal supporters in greater numbers than Slovenian students.

Slovenian and Croatian students also had to present ways of how to improve their own spoken word competence (ways of improvement) at the end of the questionnaire. They could select from the following options: A) public speaking more often and gaining as much experience as possible; B) reduce the likelihood of the conditions that cause stage fright; C) adopt the phases of successful communication and use them in spoken language performance intentionally; D) take the principles of successful communication into account more in their own spoken word performance; E) record their own speech with a camera and analyze it and evaluate it descriptively; F) pay more attention and practice time to the harmonization of the verbal and non-verbal languages; G) pay more attention and practice time to develop fluent, natural and free speech; H) pay more attention and practice time to the use of standard literary language and reduce the influence of dialects. The results are presented in Table 16.

Answer		A	B	C	D	E	F	G	H
SLOVENIA (%)		62.39	31.85	9.23	8.28	20.23	8.62	30.49	18.38
CROATIA (%)		75.31	20.37	19.75	8.02	20.37	9.88	25.93	17.90
Chi-square test	χ^2	7.050	6.137	8.531	0.004	0.000	0.151	0.908	0.013
	p	0.008	0.013	0.003	0.948	0.985	0.697	0.341	0.910

Table 16: Suggestions for improving your own spoken word performance competence

As can be seen from Table 16, 62.39 percent of Slovenian students believe that they would improve their own speaking ability by more frequent public speaking and gaining as much experience as possible, while among the Croatian students that number is 75.31 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 7.050; p = 0.008). We find that Croatian students are more likely to think that they would improve their own spoken word performance capacity by more frequent public speaking and gaining as much experience as possible that the Slovene students.

Among Slovenian students, 31.85 percent are of the opinion that their own spoken word competence will be improved by reducing the possibility of the occurrence of conditions that cause stage fright, while among Croatian students this is 20.37 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 6.137; p = 0.013). We find that Slovenian students are more likely to believe that they'll improve their own spoken word capability by reducing the possibility of the conditions that cause stage fright, than Croatian students.

Among Slovenian students, 9.23 percent believe that their own speech ability will be improved by adopting the phases of successful communication and their planned use in the spoken word performance, while among Croatian students this number is 19.75 percent. The difference between the two countries was also confirmed by the result of the chi-square test, which is statistically significant (χ^2 = 8.531; p = 0.003). We can conclude that Croatian students are more inclined to believe that their own speech capacity will be improved by adopting the phases of successful communication and their planned use in the implementation of speech than Slovenian students.

Among Slovenian students, 8.28% believe that they would improve their own spoken word ability by taking more account of the principles of successful communication in their own speech, while this number is 8.02% among Croatian students. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant (χ^2 = 0.004; p = 0.948). We cannot claim that there are differences in the opinion of Slovenian and Croatian students in respect of the statement that they would improve their own spoken word performance by taking greater account of the principles of successful communication in their own speech.

Among Slovene students, 20.23 percent think that their own speech ability will be improved by analyzing and making a descriptive evaluation of their own speech, while the figure is 20.37 percent among Croatian students. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant (χ^2 = 0.000; p = 0.985). We cannot claim that there are differences between Slovenian and Croatian students in the opinion that they would improve their own spoken word competence by analyzing and making a descriptive evaluation of a recording of their own speech.

Of the Slovenian students, 8.62 percent believe that their own speech capacity will be improved by paying more attention and spending time on the harmonization of verbal and non-verbal languages, while among the Croatian students the number is 9.88 percent. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant ($\chi^2 = 0.151$; $p = 0.697$). We cannot claim that there are differences in the opinion of Slovenian and Croatian students regarding the statement that they would improve their own spoken word competence by paying more attention and spending time on harmonizing verbal and non-verbal languages.

Among Slovenian students, 30.49 percent believe that their own speech competence will be improved by paying more attention and spending time on fluent natural and free speech, while the figure amongst Croatian students is 25.93 percent. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant ($\chi^2 = 0.908$; $p = 0.341$). We cannot claim that there are differences in the opinion of Slovenian and Croatian students regarding the statement that they would improve their own voice capacity by devoting more attention and practice on fluent, natural and free speech.

Among Slovene students, 18.38 percent believe that they would improve their own speaking ability by devoting more attention and exercise time on using standard literary language and reducing the influence of dialects, while among Croatian students this is 17.90 percent. The difference between the two countries was not confirmed by the result of the chi-square test, as it is not statistically significant ($\chi^2 = 0.013$; $p = 0.910$). We cannot claim that there are differences in the opinion of Slovenian and Croatian students regarding the statement that they would improve their own spoken word competence by devoting more attention and exercise time on the use of standard literary language and reducing the influence of dialects.

7 Conclusion

A teacher's oral expression in the classroom is important for the student's speech development as this is primarily taught by example. The classroom is like a theatre scene, and the teacher often feels like an actor on stage. Although young generations are accustomed to the rapid discovery of new means of communication, in interpersonal "face to face" interactions, apart from messages, many meanings are exchanged between teachers and pupils, making it more intense and emotional (Lazzarich, 2017).

In this paper, we have studied the attitudes of students at the faculties of teaching in Slovenia and Croatia regarding the importance of speech performance and oral expression of teachers in teaching. Looking at the results of the research, we can conclude that Slovenian and Croatian respondents are well aware of the importance of effective oral expression within the teaching profession. With minor deviations in thinking, there are many views in which they are unified: everyone agrees that a vocational education requires special vocational education. Half of the Slovenian respondents (50.56%) consider that during their study program they pay great attention to the development of language skills, given their importance in the professional sense, while in the Croatian respondents this average is higher - with 66.05% of students holding the view that exercise of public presentations was fairly represented during their studies. We can observe that Croatian students attach greater importance to the preparation of speech performance.

When it comes to assessing verbal competences, it is noticeable that Croatian students estimate their ability greater in speaking at a higher level than their Slovenian counterparts. By contrast, Slovenian respondents consider their knowledge of the criteria and strategies for successful speech performance as being better than Croatian students. This is in line with their knowledge of the sequence of preparatory stages for public performance.

The difference in attitudes is noticed primarily in the domain of preparation for speech performance. While most Slovenian students (79.31%) believe that, for effective public performance, it is essential to have skills in the preparation and execution of spoken performance, this opinion is only supported by 58.64% of Croatian respondents. When it comes to knowing the rules to be respected during a public performance, a greater number of Slovenians agree that the characteristics of the chosen text type and the proper use of the non-verbal language should be taken into account. Croatian students have emphasized the ability of fluid and comprehensible reading of the written template, which testifies to the partial ignorance of the problem mentioned.

Regarding the self-assessment of their own speaking competences, Croatian students would like to improve their knowledge of textual types, about the stages of making statements, and the knowledge of non-verbal signs of speech to a greater extent than their Slovenian counterparts. In addition, the vast majority of Croatian respondents believe that they will gain more experience with more frequent public performances (75.31%) as opposed to 62.39% of Slovenian respondents. While 31.85% of Slovenian respondents believe that they will improve their interpretation if they remove the opportunities that create stage fright, this is shared by only 20.37% of their Croatian counterparts. Croatian students emphasize the need for more public speaking to gain as much experience as possible in work.

The fact that all respondents are aware of the importance of quality oral communication in the classroom, and therefore lifelong learning is seen as the foundation on the development of a contemporary teacher, is encouraging. Although today's generations are accustomed to the swift exchange of information, dynamic implementation of different activities, young teachers and trainees should not be worried. As in every quality contact, relationships and the learning process too is mutual - students learn from the teacher, but teachers can learn a lot from the new generation of their students, which means both profits from the situation, becoming emotionally and socially richer.

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The word-formation category "displacement causation": mutational and modification semantics of German, Russian and Tatar verbs

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Abstract
The aim of the study is to determine the semantic, structural and cognitive specificity of the derivational embodiment of the semantics of "displacement" in the difference-structured languages. 16 subcategories of the derivational category "displacement causation", 102 derivational types are described in the article taking into account differential semi forming formants. It was determined that the maximum number of word-formative types had been found in German – 49 word-formative types (48%), and the minimum number of word-formative types has been stated in the Tatar language – 25 word-formative types (24,5 %). In the Russian language there were 28 word-formative types (27,5%). The German language consciousness is characterized by a precise description of the movement of an object, taking into account both the directional and temporal, technical and other characteristics of the action. It is also considered to be essential to explicit at the word-formation level the relation of the subject to the reality and the perception of oneself as part of space, that is the ability to express unique meanings which in other languages require additional lexical specification or exist at the connotative level. Russian and Tatar derived verbs are characterized by a high nominative potential and require a greater deal of inference. The empirical material presented in this article indicates that in the word-formation category "causation of movement" two main types of word-formation values in derivative verbs are implemented: modification, determined by an original verb of an additional characteristics, and a mutation, which is accompanied by a change in the categorial meaning of the derivative verb, its desemantization. There is a need to form a complete picture of the structural and semantic system of the Russian, German, and Tatar languages in general and the verb system in particular. Thus, this paper gives an opportunity to realize the peculiarities of linguistic consciousness of peoples, reconstruction of the linguistic picture of the world, and the development of intercultural competence of contemporary people.
Key words: derivational category, verbal derivation, derivational type, formant, displacement in space, German, Russian and Tatar languages

Introduction

Derived words as carriers of derivational meanings in different levels of generalization, performing their main function in the language – nominatively representative ones, are the most important component of the semantic categorization of the world (Allan, 2014). Choosing a language tool or form, the subject of speech offers a certain way of understanding the subject or event, relying on a well-known collective experience of conceptualization and categorization of the world in the language (Kibler – Valdes, 2016). «Categories in linguistics are traditionally considered as constructs of our consciousness that design our knowledge of the world and correlate it with the models of knowledge fixed in the structure of a language» (Kosova, 2014).

Currently categorization issues are examined in various aspects. The research carried out in the mainstream of the psycho-and neurolinguistic approach is of particular interest. With the help of electroencephalographic studies a cluster analysis of incentive words is carried out (Avanzini et al., 2012); the electrocortical reactions of the recipients are examined (Aziz-Zadeh et al., 2006); the brain chains are studied to determine which ones are used during the cognitive processing of certain groups of verbs (Czekoova et al., 2016; Dalla Volta et al., 2018).

Due to the processes of globalization and multiculturalism, which the modern society has to deal with, studies conducted in a comparative aspect are of particular importance. National and cultural specifics of the categorization of the world by the representatives of various ethnic groups are examined (Cadierno et al., 2016; Flecken et al., 2015); Universal and unique features of the explication of the object's "space motion" are described (Gullberg 2011; Malt et al., 2008; Majid et al., 2007).

In recent years the interest towards children's manner of motion and their perception of the category of movement (Gullberg et al., 2010); their ability to categorize dynamic human actions, and how they learn to use motion verbs has grown significantly (Song et al., 2016). Children's gestures depend on their level of knowledge of verb semantics, and indicate the current use of verbs of motion (Gullberg et al., 2010).

Verbs take a special place in the entire system of language and are an important object of study. Verbs of motion are considered to be one of the numerous lexico-semantic groups with a complicated system of direct, metaphoric, and metonymic meanings. In current studies a great deal of attention is paid towards the way of expressing the object's movement in the native language of different ethnic groups representatives (Beavers et al., 2017; Dornseiff, 2004; Rakhilina, 2000) and relationship between the action, space and time in the language system and their perception by a man (Slobin et al., 1996,Wehrle et al., 1961).

From the point of view of communicative-functional linguistics works devoted to the metaphorical use of verbs of motion are of special significance. A metaphor is regarded as a meaning-creating means of word combinations and a means of accumulating linguistic culture (Huumo, 2015; Pavlenko et al., 2015; Özçalişkan et al., 2005). Different languages differ from each other by means of expression in different situations rather than by the system of meanings. While in one language portable meanings of verbs of motion are considered to be unique ones, then in other languages they may only represent a way of categorization (Huumo, 2017).

Currently not enough studies exist on the issues of the relationship between verbs, especially derived verbs of motion, and prepositional-case constructs of locative semantics. This type of studies allows us to establish the functional features of the verbal units and represent the entire picture of situational-propositional structures verbalized by a language.

In spite of a great number of works devoted to the language categorization and theory of word-formation, currently not enough studies exist on the study of the structural-semantic specificity of the derivatives of verbs in multi-structural languages, namely in German, Russian and Tatar.

Materials and methods

In spite of the fact that the linguistic typology defines the German and Russian languages as inflectional and synthetic, and Tatar as agglutinative and analytical, existence of the general approaches to structure of the derivative word in the Russian, German and Tatar word-formation, use of a uniform conceptual framework allow us to carry out system comparisons of word-formation units of multi-structural languages in the light of the theory of nomination.

The derivational category as a complicated, complex, "modelling and classifying macro-unit of the word-formation system of the highest level of generalization" (Kosova, 2014) has a certain correlation with the denotative situation, which in turn is "an image of the reality fragment that serves as a reference for linguistic expression

with a propositional meaning " (Nikitina, 2011) and forms the semantic structure of a sentence. The most important structural component of the derivational category (DC) is the derivational type (DT), and the minimal elements of the DC are the producing (motivating) basis and the formant.
The study of derived units implies logical semantic categorization, for example:

- "action" – "movement" – "by means of a transport" – "on the earth's surface" – "at a fast pace";
- "action" – "movement" – "replacement" – "horizontally" – "removal" – "circumferentially", etc.

It is connected with the semantic realization of the onomasiological task, more precisely, with the establishment of meaningful accents of the derived word. The isolation of the semantic attribute representing individual properties or qualities of the derived unit in question is associated with a change in the roles of the formant and the reference parts. So, for example, when forming the verbs of "foot movement" like *шагать (to step) , маршировать (to march), хромать (to limp),* the formant part appears in the role of onomasiological basis, and it is an onomatological attribute that marks the motivating part of the structure - the fundamentals of nouns (шаг – step, марш – march) and adjectives (хромой – limping). And if we look at derived verbs with the categorical meaning of "movement in space", then the verbs of displacement play the role of an onomasiological basis, for example, Russian: *плыть* (to swim), *лететь* (to fly), *бежать* (to run); German: *schwimmen, fliegen, laufen*; Tatar: *йөзү, очу, йөгерү*, and word-formative formants of orientation semantics (in German and Russian they are prefixes, in the Tatar language are modifying verbs) become the onomasiological attribute, which due to their semantics are able to form subcategories in various degrees of abstraction: unidirectional shift, directional shift across, moving away from the spatial reference point (Russian: *уплыть (to swim away), отплыть (to swim off), улететь (to fly away), отбежать (to run off)*; German: *wegschwimmen, davonfliegen, ablaufen; Tatar: йөзеп китү, очып китү, йөгереп китү*), moving away by a considerable distance (Russian: *убежать (to run away)*, German: *weglaufen*) etc.
As an illustrative material of the Russian and Tatar languages, data from "A National Corpora of the Russian Language" (Ruscorpora) and the National Tatar On-line Library System (Tatknigafund), were used. The source of examples of the German verbs were works of fiction of the German authors (Remarque, 1953; 1988; Süskind , 1994; Boll, 2007) as well as the novels translated from the Russian language (Tolstoy, 1970). In the process of comparison, differential semes, explicating semantic signs specific to their systems in each of the languages, have been singled out.

Results and discussion
From our point of view, the derivational category "displacement causation" includes the following sub-categories:
"The action directed inwards with the space boundary crossing". In the Russian language this subcategory is represented by two productive **DT: в-/во + motivating verb (V)** (войти – to enter, вкатить – to roll in); **за- + V** (заползти – to crawl, закатить – roll up).
For example: «*В то время как Борис **вошёл** к нему, Пьер ходил по своей комнате, изредка останавливаясь в углах…*» (Tolstoy, 1970). *«…он **заполз** в заросли терновника… и уснул»* (Bykov V.B. The main Krygsman).
In German this subcategory is represented by DT **hinein-/ herein-/ ein- + V** (hineingehen, hereinkommen, eintreten – to come in, einrollen – to roll up, to drive in (about a train).

For example: «*In dem Augenblick, als Boris zu ihm **hereintrat**, ging Pierre gerade in seinem Zimmer auf und ab…»* (Tolstoy, 1970; Cadierno et al., 2016). «*Er **sprang** in eine krachende, rote Dunkelheit **hinein**»* (Remarque, 1988).
There is an explicit equivalence between German and Russian prefixes, however, it should be noted that *hinein-*, *herein-* differentiate the direction of the subject's movement: from the speaker to the speaker, respectively.
In the Tatar language **adverbial participle (AP) + керү** are used to express “a movement inside”: (йөзеп керү – to swim in), **AP+ керү, кертү**, if the main verb has the meaning of "inside" (үрмәләп кертү – to roll in, күмеп кую – to bury); **AP + кереп чыгу** (кереп чыгу – to run in, to enter) in the meaning of "not for long"; **AP + кереп китү** (кереп китү – to run in, to come in) in the sense of "doing action in passing by, in a limited period of time".
For example: «*Шулай диде дә, бүтән бер сүз дә әйтмичә, ашыгып, кече якка **кереп китте**»* (Hosny F. Selected works).
"The action directed upwards" is explicated in the Russian language by DT **вз-/вс-/воз- + V** (взлететь – to take off, взмыть – to soar, вскочить – to jump up).
For example: «*Пьер **встал**, чтобы помочь слуге»* (Tolstoy, 1970).
In German the examined expression means DT **auf-/ hinauf- / herauf- + V** (auffliegen – to take off, hinaufgehen –to rise (in the direction from the speaker), heraufgehen – to climb up the stairs), **empor- + V** (emporkommen – to surface), **hinan- + V** (hinanklettern – to scramble up).
For example: «*Pierre **stand auf**, um dem Diener zu helfen»* (Tolstoy L. N. War and peace).
In the Tatar language this meaning is expressed by **AP + менү**, less often **күтәрелү** (очып менү – to take off, очып күтәрелү – to soar).
For example: «*Аз гына җилиссә дә, куккә **очып менеп китәм** дип тора»* (Shafigullin F.H. One boy, three horses).
"Removing from a point with or without the space boundary crossing" is expressed in Russian by DT **вы- + V** (выйти – to go out, вывезти – to take out).
For example: *« – Экое золото у меня этот Митенька, – прибавил граф, улыбаясь, когда молодой человек **вышел**»* (Tolstoy, 1970).
In the German language the subcategory in question is represented by DT **ab - + V** (abgehen – to excrete, abspringen – to jump off, to jump away), **aus-/ hinaus-/ heraus- + V** (ausgehen, hinausgehen, herausgehen – to go out), **hervor- + V** (hervorkommen – to go out, to protrude).
For example: *«Mein Dmitri ist doch wirklich ein Prachtmensch», fügte der Graf hinzu, als der junge Mann **hinausgegangen** war»* (Tolstoy, 1970).
In the Tatar language the examined expression is realize with the help of DT **AP + чыгу** (to go out – килеп чыгу).
For example: «*Ул арада машина кырт кына туктады, ишеге ачылды да маршал үзе **килеп чыкты**»* (Mahdiev M. Farewell).
The direction of the action to the endpoint is explicated by the model **AP + килү/ кайту** (to take out – алып килү, алып кайту).
For example: «*Бу акчага ике гаиләдә икешәр тана, икешәр сарык **апкайттык**»* (Gimadtdinova N. M. Tales).
The subcategory **"action directed from the inside out"** is presented in Russian by DT **из- + V** (изгнать – to expel, извлечь – to extract).
For example: «*Устроившись за большим столом, «охотницы» потрошат свои чувалы, **извлекают** оттуда вещи и передают их друг другу»* (Nazdracheva L. Hunting behind a dress).
In German this subcategory is presented by DT **heraus- + V** (herauziehen – to extract), **hervor- + V** (hervorholen – to extract, to remove).

For example: «*Sie war noch ein paar Schritte von dem Offizier entfernt, da schlug sie das Tuch auseinander, **holte** eine weiße Fünfundzwanzigrubelnote daraus **hervor** und reichte sie eilig dem Offizier hin»* (Tolstoy, 1970).
In the Tatar language to express an action which means «action to the outside» the following constructions are used – DT **AP + чыгу, алу** (тартып чыгару, тартып алу – to extract).
For example: «*Аннан соң ул ыштан балагының эченнән пистолет **тартып чыгарды»*** (Gimadtdinova N. M. Tales).
The central place for the actualization of the meaning **"removal from a point"** in the Russian language is occupied by the derived verbs formed by DT **от-/ото- + V** (отбежать – to run away, отойти – to move away), **у- + V** (убежать – to escape, угнать – to steal).
For example: «*Анна Михайловна точно таким же движением возвела плечи и глаза, почти закрыв их, вздохнула и **отошла** от доктора к Пьеру*». «*Лакей пришёл вызвать Бориса к княгине. Княгиня **уезжала***» (Tolstoy, 1970).
The subcategory **"removal from the point"** in the German language is presented quite widely and includes a number of word-formation types that verbalize this meaning, taking into consideration the specifics of denotative semes: **ab- + V** (abfahren – to drive away), **zurück- + V** (expresses the reverse movement of the subject, returning to the original position of the object) (zurückgehen – to retreat, zurücksetzen – to move away), **weg +V** (wegtreten – to step a side; wegtragen – to carry), **ent- + V** (entfliegen – to fly away), **fort + V** (fortfahren – to leave), **davon + V** (davongehen – to go away).
For example: «*Anna Michailowna machte mit Schultern und Augen genau das gleiche, wobei sie die Augen fast gänzlich schloss; dann seufzte sie und **trat** von dem Arzt **weg** wieder zu Pierre*» (Tolstoy, 1970).
For an explication of the removal meaning in the Tatar language serves DT **AP + китү** (очып китү – to fly away).
For example: «*... Гөлҗиһан аларның очлы түбәләренә егылып төшүдән курка башлый һәм кирегә **очып китә*** (Bairamova F.A. Fourty backs). *«Кичке якта ул кинәт кенә торып аръякка кибеткә **чыгып китте»*** (Mahdiev M. Farewell).
The subcategory **"action directed down. Removal from the surface, from something down»** is presented in Russian by DT **с- + V** (слететь – to fly off, скатиться – to roll off, сойти – to get off).
For example: «*Я хочу **сойти** с этого поезда живым*» (Pelevin V.O. A yellow arrow). *«На половине лестницы чуть не сбили их с ног какие-то люди с ведрами, которые, стуча сапогами, **сбегали** им навстречу»* (Tolstoy, 1970).
DT **об- + V, вы- + V** are also able to express the "direction of action down" (обрушиться – to collapse, обвалиться –to fall out), on condition that the motivating basis is the verbs with the implied directional semantics "down" (падать – to fall).
For example: «*Пока он листал украшенные изображениями веселых зверей страницы, из книги **выпал** листок плотной бумаги*» (Glukhovsky D. A. Subway 2033). «*... павильон станции мог **обвалиться**, и неизвестно еще, сможет ли он пробраться сквозь завалы*» (Glukhovsky D. A. Subway 2033).
In German, to explicate the directivity of the action, there is a number of DT **ab-/ herab-/ hinab- + V** (abspringen – to jump off, hinabgleiten–to roll down (from here to there), herabstürzen – to crash down from above down here) **herunter-/ hinunter- + V** (herunterkommen, hinuntergehen – come down, go down), **nieder- / hernieder- + V** (herniedergehen – to fall out, herniederbrechen – to fall down). The components **her-** and **hin-** specify the position of the speaker regarding the subject of the action. Using prefixes **nieder-** and **hernieder-** in the verbs with the implied direction semantics "downward movement", for example *fallen* (to fall), *stürzen* (to fall, to

crash), there is an increase in their directional meaning. To transmit a similar shade in Russian, the additional word "down" is used.
For example: «*Der Gesang floss mit einem triumphierenden Siegesmarsch zusammen, und die Tropfen* ***fielen*** *klingend* ***hernieder****...»* (Tolstoy, 1970). *«Er rappelte sich auf,* ***rutschte*** *von dem Stapel* ***herunter*** *und wankte wie auf hölzernen Beinen davon»* (Süskind P. Perfume: The Story of a Murderer). *«...aber zu Tränen reichte es, die in seinen Augenwinkeln schwollen und plötzlich beiderseits der Nase* ***herabstürzten****»* (Süskind P. Perfume: The Story of a Murderer).
In Tatar, the action directed downward is expressed by one DT **AP + төшү** (ишелеп төшү – to collapse, йөгереп төшеп китү – to run down).
For example: «*Римма... Вованың өсталеннән бөтен шприцларын, тонатмаларен* ***бәреп төшерде****, ярсып, нәрсәдер эзләде, нәрсәгәдер һөҗүм итте»* (Bairamova F.A. Fourty backs).
It is important to note that DT **AP –п + төшү**, expressing the direction of action downwards, implicitly contains this "removal from the spatial reference point (SRP)", thereby entering into a competing relationship with DT **AP –п + китү**. However, the modifying verb *китү*, whose denotative meaning is "distance from the SRP", explicates the "direction of downward movement" only due to the use of the verbal unit *төшү* with the implicit directive semantics (or verbal units with the implicit directional semantics of the action directed downwards, for example, *егылу*) as the motivating basis. In combination with the DT, the neutral semantics (for example *йөгерү, бару, очу*) the modifying verb *китү* "the direction of downward movement" is incapable of explication.
Subcategory «**action directed through a point, through a reference point**" in the Russian language represents productive DT **про- + V** (проползти – to creep through, пробежать – to run through).
For example: «*Стоит такой стриженый жлоб в камуфляже, и говорит:* ***проскользнул****!* ***Прокрался! Прополз! Просочился!»*** (Glukhovsky D.A. Subway 2033).
In the German language the examined subcategory is presented by DT **durch-/ hindurch- + V** (durchkommen – to pass, to ride through; hindurchgehen – to walk through).
For example: «*Dann glauben sie, dass du bei uns* ***durchgekommen*** *bist, und passen nicht mehr so auf»* (Remarque E. M. Flotsam).
In the Tatar language this subcategory is expressed by means of DT **AP + чыгу** (үтеп чыгу – to go through, йөгереп чыгу – to rung along, to run down, to run through), очып чыгу – to fly pass, to fly over, to fly by), less often by DT **AP + үтү**, (йөгереп үтү – to run through).
For example: *«Шулчак, бакча рәшәткәләренә сырышып диярлек, озын торыклы, салпы колаклы ала эт* ***йөгереп үтте****....»* (Shafigullin F.H. One boy, three horses). *«Ул ... мәрхүм Митя Шорохов раштуага бүләк иткән буй-буй пинжәген җилбәгәй җибәреп, тимер юлны аркылы* ***үтеп чыга****»* (Gylezhev A. Who has the axe in their hand).
As an explication of a denotative situation "**movement of an object or a subject from one place to another**" in the Russian language serves the following DT **пере- + V** (перетянуть – to draw, переселить – to move smb).
For example: «*Пьер догадался по осторожному движению людей, обступивших кресло, что умирающего поднимали и* ***переносили»*** (Tolstoy, 1970).
In the German language to express **«movement from one place to another»** we use productive DT **zurück- + V** (zurückstellen – to rearrange (to put on the former place), **um- + V** (umhängen – to hang elsewhere), **über-/ herüber-/ hinüber-** + V (übertragen, hinübertragen – to transfer; hinüberruddern – to transport by the boat).
For example: *«Pierre erriet aus den behutsamen Bewegungen der Diener, die den*

Lehnstuhl umringten, dass sie den Sterbenden aufhoben und ***herübertrugen»*** (Tolstoy L. N. War and peace).
In Tatar this meaning expresses a productive construction DT **AP + күчү** (тартып күчерү – to draw; күчереп урнаштыру – to move smb, to transfer). Examples show that it is possible to use the verb *күчү* as a motivating basis, an auxiliary verb, as well as an independent verb.
For example: «*Җилләтәсен җилләтеп, юасын юып чыкты кыз. Җиһазларны дазәвык белән* ***күчереп урнаштырды****....»* (Kabirov M.R. Rain of Love).
Subcategory "**to arrive to a point, to approach a point**" is presented in Russian by productive DT **при -** + V (прибежать – to come running, прикатить – to roll up to), **под - + V** (подкатить – to drive to, подойти – to approach) and **до- + V** (добежать – to run up to, долететь – to fly as far as, добрести – to limp to, to get to (slowly or with difficulty), to manage to reach). The direct spatial significance "to reach the goal, to bring the action, called motivating, to a certain limit in time or space" the prefix **до-** expresses only in conjunction with the verbs of unidirectional movement (доехать до деревни – to reach the village, долететь до аэродрома – to fly to the aerodrome, допрыгнуть до камня – to jump to the stone), while as with the verbs of multidirectional movement, the prefix **до-** expresses the seme "redivision of time" (добегать до вечера – to run up till evening, догулять до ночи – to walk up till night).
For example: «*Он* ***подошёл*** *к главнокомандующему и сделал на караул»* (Tolstoy L. N. War and peace). *«Но скоро распахнулась дверь, через порог рухнула тучная женщина,* ***доползла*** *на четвереньках до шкафчика, глотнула валерианки прямо из пузырька…»* (Astafiev V.P. King-fish).
In the German language a number of word-formation types with implied differential signs represent a subcategory "**approaching to a point**": **zu-/ herzu-/ hinzu- + V** (zufliegen – to arrive by air, to fly up to; hinzulaufen – to come running, to run up to), **an-/heran- + V** (ankommen – to come, to come up to), **herbei- + V** (herbeilaufen – to come running), **daher- + V** (daherkommen – to come up to, to approach).
For example: *«Durant war ein ausgezeichneter Bordeauxkenner, ein beliebter Gast auf eleganten Partys, und seine Patienten* ***kamen*** *meistens* ***daher»*** (Remarque E.M. Arch of Triumph).
Semi-prefix **zu -** expresses not only the meaning of approaching to a subject, in the majority of verbs, it also emphasizes purposefulness of an action:
«*Er* ***schritt*** *auf den Oberkommandierenden* ***zu*** *und präsentierte das Gewehr»* (Tolstoy L. N. War and peace).
It is worth noting that the most widespread way of verbalization of movement of a subject to the terminal point is the use of the verb *kommen,* dominating seme of which is "approaching".
Expression of approaching in the Tatar language is served by DT **AP + килү** (йөгереп килү – to come running, to run up to); **AP + җитү**, in case of explication of a meaning «arriving at a point» (килеп җитү), its equivalent in Russian is DT **до- + V** (доехать – to drive up to, добежать – to run up to, допрыгнуть – to leap up to).
For example: *«Менә алар шулай оча-йөгерә Аллакул буена* ***килеп җитәләр»*** (Bairamova F.A. Fourty backs).
There are examples when for an explication of unexpectedness of action the following model is used: **AP + төшү**: «*Дәшмәгән кешенекен кем белсен – көннәрдән беркөнне авылга хикмәтле исемле бер кеше* ***килеп төште****...»* (Mahdiev M. Farewell).
"Directionality of action towards a point, coming across a point" in the Russian language is expressed by DT **на- + V** (налететь – to come flying to).
For example: «*Свита, не предвидя этой остановки, невольно* ***надвинулась*** *на него»* (Tolstoy L. N. War and peace). *«Бруно развернул машину,* ***наехал*** *на*

бордюр, включил скорость и выскочил из сдвинувшейся машины» (Skvortsov V. The Singapore Quartet).
In German and Tatar special word-formative types which convey the direction of the movement towards the surface of the reference point (equivalent to the Russian word-formative type на- + V) have not been discovered. To realize the stated meaning in the German and Tatar languages they use non-derivative verbs with perspective syntaxems auf + Akk. in German and *өстенә* (on) in Tatar respectively. In the German language the seme «collision / clash» is realized by a set of synonymous word-formative types with implied particular meanings: **um- + V** (umfahren – run over, overturn smb./smt, umlaufen – to knock smb. off his feet, overturn smt. while running, umrennen – to knock smb. off his feet); **an- +V** (anlaufen gegen + Akk. – run against smt./amb., anrennen + an, gegen + Akk. – hurt oneself at run); **auf- + V** (auffahren – run over smt., auflaufen auf + Akk. – fall on smt.).
For example: *Er hat den Mann* ***umgeritten****. Er hat eine alte Frau, ein Kind* ***angefahren****. Der Wagen* ***lief auf*** *die Fahrbahnbegrenzung* ***auf*** (Duden Online-Dictionary).
The meaning **«collision with a point»** is presented in the Tatar language by **AP + бәрү, AP + бәрелү** (барып бәрелү – to come flying to).
For example: «*Айдар, капканы ачуга, Ибәткә килеп* ***бәрелде»*** (Bashar R.G. Open Gates).
«Directionality of action from one point to different directions" is explicated in Russian by DT **раз-/ рас- + V** (разбежаться – to scatter, разбросать – to strew).
For example: «*Больному дали чего-то выпить, зашевелились около него, потом опять* ***расступились*** *по местам, и богослужение возобновилось»* (Tolstoy L. N. War and peace).
In the German language we use DT **auseinander- + V** (auseiandergehen – disperse).
For example: «*... gerieten alle in demselben Augenblick in Bewegung,* ***zogen sich auseinander*** *und ließen ein summendes Stimmengeräusch vernehmen»* (Tolstoy L. N. War and peace).
In Tatar a «movement in different directions» expresses a productive construction DT **AP + тарату/ таралу** (таратып ташлау – to strew).
For example: «*Кулларын пешерә-пешерә учакны* ***таратып ташлады****, әлегәчә бөгәрләнеп яткан керпене агач куелыгына этәрде»* (Bashar R.G. Open Gates).
Subcategory "**to collect / gather from different places to one**" is presented in Russian by **DT с- + V** (съехаться – to assemble, сгрести – to shovel).
For example: «*Бетси напоминала ей, что нынче утром к ней* ***съедутся*** *Лиза Меркалова и баронесса Штольц с своими поклонниками...»* (Tolstoy L.N. Anna Karenina).
The same meaning in the German language has the construction **DT zusammen- + V** (zusammenkommen – to meet, to assemble; zusammenraffen – to shovel).
For example: «*In der zehnjährigen Vorbereitungszeit ...**kommt** dieser Mann mit allen gekrönten Häuptern Europas* ***zusammen»*** (Tolstoy L. N. War and peace).
Equivalents of German and Russian prefixing verbs with a meaning "to collect / gather from different places to one" in the Tatar language are considered to be adverbial participle with the verb **җыю** (килеп җыелу – to assemble).
For example: «*Падишаһ, үзенең никадәр голямасы бар, барчасын бу бәхәс мәҗлесенә чакырды.* ***Килеп җыелдылар»*** (Nasyiry K. Selected works).
They represent subcategory **«to extend action to a set of objects»** in Russian by DT **из- + V** (изъездить – to travel all over, исходить – to stroll all over), **о-/ об- + V** (обегать – to run round, обходить – to walk round).
For example: «*Они* ***объездили*** *Венецию, Рим, Неаполь и только что приехали в небольшой итальянский город...»* (Tolstoy L. N. Anna Karenina).

In the German language to express this meaning we use DT **hindurch- + V** (hindurchfahren – to travel all over).
For example: *«Die feindliche Flotte, die später nicht einmal einen Kahn durchläßt, läßt eine ganze Armee **hindurchfahren**»* (Tolstoy L. N. War and peace).
In the Tatar language this subcategory is conveyed by **AP + чыгу** (йөгереп чыгу – to stroll all over, to run round).
For example: «*Әлеге Нур Сафаның алты урында калган күршеләрен **йөреп чыгу** гына да шактый вакыт, никадәр мәшәкать сораячак»* (Battal F.S. Don't laugh at people: comic and satirical stories).
"Orientation of action around a point" is presented in Russian by DT **об- + V** (обежать – to run round, обойти – to walk round).
For example: «*Больного так **обступили** доктора, княжны и слуги, что Пьер уже не видал той красно-желтой головы с седою гривой…»* (Tolstoy L. N. War and peace).
In the German language – by DT **um-/ herum- + V** (umlaufen, herumlaufen – to run round).
For example: «*Auf der Mitte der Treppe wurden sie beinahe von ein paar Dienern mit Eimern **umgerannt,** die, mit den schweren Stiefeln polternd, ihnen entgegen heruntergelaufen kamen»* (Tolstoy L. N. War and peace).
In the Tatar language – by **тирәсен AP + чыгу** (өй тирәсен йөгереп әйләнеп чыгу – to run round a house). In Tatar the selectivity of separate verbs in the choice of a way of expression "movement around" works (compare: *әйләнеп чыгу*, but *өй тирәсен йөгереп чыгу*).
For example: «*Бер-бер хә лбулды мәллә диеп, ул, төн караңгылыгын ерып, **авыл тирәсен әйләнеп тә чыкты** – табылмады Василиса»* (Halim A.H. Kiblah).
Subcategory "**to collect / gather in a large number**" includes the following DT:
In the Russian language **на- + V** (набежать – to run on, навезти – to drive on**), при- + V** (to bring / to fetch, to drag, to haul).
For example: «*И каймаку тебе и винограду, всего **натащит,** — прибавил Ерошка, объяснявший все практически»* (Tolstoy L.N. Cossacks).
In the German language – **zusammen- + V** (zusammenkommen– to get together, sich zusammenziehen – to gater, to get together), an- + V (anschwemmen – to bring / to fetch, sich anhäufen, sich ansammeln – to get together).
For example: *«Die Leute **liefen** zu Hunderten **zusammen**, um ihn zu begaffen.* (Süskind P. Perfume: The Story of a Murderer). *Bald waren wohl an die zehntausend Menschen **zusammengekommen**, mehr als zum Fest der Jasminkönigin, mehr als zur größten Prozession, mehr als jemals zuvor in Grasse»* (Süskind P. Perfume: The Story of a Murderer).
In the Tatar language – **AP + тулу** (китереп тутыру – to drive on).
For example: «*Болай да меңәрләгән, миллион тонналаган атом калдыклары булган урынга бөтендөньяның пычрагын **китереп тутыру** — олы җинаять ул!»* (Bairamova F.A. Fourty backs).
Subcategory "**orientation of action over a point**" forms a number of productive DT:
In the Russian language **пере- + V** (перепрыгнуть – to jump over, перелезть – to climb over, to get over, перелететь – to fly over).
For example: «*–Предел человеческий, – говорил старичок, духовное лицо, даме, подсевшей к нему и наивно слушавшей его, – предел положен, его же не **прейдеши**»* (Tolstoy L.N. War and peace). *«Он **перепрыгнул через** ручеек, отделяющий пансионат от Литфонда, и зашагал по писательской территории»* (Aksenov V.P. Misterious Passion).
In the German language – DT **über-** (detachable) **+ V** (überspringen – to jump over, überklettern – to climb over).
For example: *«…jedem Menschenleben ist seine Grenze gesetzt, die man nicht*

überschreiten** kann»* (Tolstoy L. N. War and peace). *Die Alpen [in 10000 m Höhe]* ***überfliegen (Duden Online-Dictionary).

In the Tatar language – **АР + чыгу** (аркылы сикереп чыгу – to jump over) in correlation with postpositions *аркылы* (through, across), *аша* (through, along), that enable a recipient to get exact perception of the carried-outaction.

For example: «*Урал тауларын **аркылы чыгу** өчен, мәгъриптән мәшрикъка үтәр өчен, шушы кырык сыртны кичәргә кирәк булган»* (Bairamova F.A. Fourty backs). *«Аның ачуы килде. Аның, **койма аша сикереп чыгып**... берәр ничек җавабын кайтарасы килде»* (Fettakh N. Aklan).

The maximum number of word-formative types has been found in German – 49 word-formative types (48%) and the minimum number of word-formative types has been stated in the Tatar language – 25 word-formative types (24,5 %). In the Russian language there were 28 word-formative types (27,5%). This indicates to a more detailed reflection of the fragment of the reality in the German linguistic culture that is probably determined by the needs of society, and the selected differential semes are indicative of a particular perception by the German natives of the category of space-time.

Comparative research on derivative verbs of the spatial relations field revealed the fact that almost all semantic categories of direction in the German language are nominated with the help of prefixes. The exceptions are the verbs which have the meanings of «direction of the movement on the surface of the dimensional reference point» and «direction of the movement out of the dimensional reference point». In the German language the explication of the meanings happen by means of the vocabulary and in Russian – by means of word-formation. For the German language the semantic category "directed movement towards" has become very specified. To explicate this category the following word-formative formant is used *entgegen-* (entgegeneilen – to hurry towards, entgegenstürzen – to rush towards, entgegenkommen – to walk towards). To indicate the meaning "towards the spatial reference point of movement" in the Russian language the following construction can be found – verb + prepositional-case construction, for example, **towards + Dativ** (бежать навстречу кому-л. – to run towards smb., идти навстречу кому-л. – to walk towards smb., ехать навстречу чему-л. – to drive towards smt./smb.). In Tatar to explicate the meaning "towards the spatial reference point of movement" the following constructions are used – каршы (in front of), каршыга, каршыга таба + V.

Specific word-formative meanings in the Russian and Tatar languages are presented in Table 1.

Table 1. Specific word-formative meanings in the Russian and Tatar languages

Language	Specific word-formative meanings	Word-formative lacunas
Russian	Direction of the movement on the surface of the dimensional reference point	• Direction of the movement towards the dimensional reference point; • Direction of the movement backwards.
German	Direction of the movement towards the dimensional reference point	• Direction of the movement on the surface of the dimensional reference point; • Direction of the movement towards the dimensional reference point.

Tatar		• Direction of the movement towards the dimensional reference point; • Direction of the movement on the surface of the dimensional reference point; • Direction of the movement along the dimensional reference point; • Direction of the movement by the dimensional reference point; • Direction of the movement ahead (forward).

Table 2 represents the subcategories of the semantic field “dimensional relations” with the largest number of synonymous word-formative types. It shows the more detailed reflection of this reality fragment in the linguistic world picture of a people.

Table 2. The subcategories of the semantic field

Languages	Subcategory	Number of word-formativ e types
Russian	to arrive at a point, to approach a point	3
	The action directed upwards	3
	Action directed down. Removal from the surface, from something down	3
	to extend action to a set of objects	3
German	to arrive at a point, to approach a point	7
	The action directed upwards	5
	Removing from a point with or without the space boundary crossing	5
	Action directed down. Removal from the surface, from something down	7
	Movement of an object or a subject from one place to another	5
Tatar	The action directed inwards with the space boundary crossing	3
	to arrive at a point, to approach a point	3

The study found that two main types of word-formation meanings of the derived verb, namely modification and mutation, are realized in the formative "causation move" category. Table 3.

In the word-formation of the German, Russian and Tatar languages, the meanings of the verb stem are the most productive ones. Correlating with displacement verbs, prefixes with a directive semantics give the motivating basis an additional meaning, specify the vector of motion, modify in a spatial sense. For example, in German: *laufen* (to run): *weglaufen* (to run away), *fortlaufen* (to run away), *herbeilaufen* (to come running), *vorbeilaufen* (to pass by), *durchlaufen* (to run (through something), etc.; in the Russian language: *идти* (to go), *прийти* (to come), *уйти* (to leave), *отойти* (to stand away), *дойти* (to reach), *перейти* (to pass), etc .; in Tatar: *йөгереп керү* (to run into), *йөгерен китү* (to run away), *йөгерен чыгу* (to run out), *йөгерен төшү* (to run down), etc...

In the interaction of the prefixes of the directive semantics with the verbs of unidirectional displacement, which also implicitly direct the semantics, under the condition that the direction of the vector of their action coincides, **the amplifying function** of the prefix is realized. Intensification of the verbal meaning is realized mainly in German, for example: *aufsteigen* (to rise upwards), where the separated prefix *auf-* expresses the direction upwards, and the verb *steigen* means 'to rise'; *niederfallen* (to fall), where the separable prefix *nieder-* and the verb *fallen* (to fall), indicate the direction of the action down. In the Russian and Tatar languages the amplification of the directive meaning of the displacement verb with the help of prefixes modifying verbs of directive semantics is much less frequent. An example is the Russian verb *спадать* (to subside), where both the prefix *с-* and the verb *падать* express the direction of action downward, Tatar *егылып төшү* in which also the main verb *егылу*, and the modifying one *төшү* expose the action from the top down. This, from our point of view, is a kind of synergistic **modification-amplification function.**
The emergence of a completely new lexical meaning on the basis of the old one signifies **a mutation**. A mutation of the meaning of the displacement verbs is accompanied by a change in the categorical value of the prefix verbal unit. For example, German *gehen* (to go), *übergehen* (to deprive some one of attention, to come down to the side of (in a dispute); *aufbrummen* (to drive on some one, to run aground), whereas *brummen* means *to growl*, *to roar, to buzz*. In the Russian language the following verbs can serve as an example: *ступать – уступать* (to step – to give place to somebody), *приступать* (to start working), *проступать* (to show through clothes). In the Tatar language the mutation of meaning is observed in the analytic verb *ертылып (тишелеп) чыгу* (to break through (for example, we are talking about the grass that broke from the earth to light), while the Tatar verb *ерту* means to tear paper *(кәгазь ерту)*.
The neutralizing function of the prefix is realized if the action vector, implied in the formant and in the verb, does not coincide. "The verb loses the direction of the movement originally set in the semantics, thereby dominating the meaning of the prefix over the semantics of the verb ... The neutralizing function of the prefix is realized only in the general context of the statement" (Konobeeva, 2006). Thus, in German the verb *hinuntersteigen* (to descend downwards), the directive semantics of the verb *steigen* (to go up) is neutralized and changed by the meaning of the detached prefix *hinunter-*, indicating the direction of action down:
For example: *«Dann ging er ohne zu grüßen weg und* ***stieg*** *die Leiter* ***hinunter****»* (Böll H. Wo warst du, Adam?) – *Then, without saluting, he went to the stairs and went downstairs.*
The implementation of the neutralizing function of the formants of the semantics is not typical for the Russian and Tatar word-building.

Table 3. Type of word-building meanings

Type of word-building meanings	The Russian language	The German language	The Tatar language
1. modification (the acquisition of an additional meaning by the original verb)	идти (to go), прийти (to pass), уйти (to go away)	weglaufen (to run away), herbeilaufen (to come running), vorbeilaufen (to run by)	йөгереп керү (to run into), йөгереп китү (to run away), йөгереп чыгу (to run out)
1.1. modification-amplification function	спадать (to subside)	aufsteigen (to climb up)	егылып төшү (to fall down)

2. mutation (accompanied by a change in the categorical meaning of the derivative verb unit, its desemantization)	ступать (to step), уступать (место) (to give place to), приступать (к работе) (to start working), проступать (сквозь одежду) (to appear (through clothes);	kommen (to come), abkommen (to lose one's way), aufbrummen (to run over someone, to run aground), rummen (to growl, to roar, to buzz)	ертылып or тишелеп чыгу (to break through)
2.1. neutralizing function	within the category under consideration was not detected	hinuntersteigen (to climb down), steigen (to rise), hinunter- indicates the direction of the action down.	within the category under consideration was not detected

Conclusion

Derivational category "displacement causation" is extensive in a quantitative sense, complex-structured and significant in the aspect of modeling language picture of the world. Different language speakers and representatives of different cultures can consider, interpret, and explicate content categories in a different way. The specificity of conceptualization of reality by an ethnic group is more apparent when doing comparative research on universal and ontological categories, such as "movement in space". Both the language system and the presence of absence of means of verbalization of a certain phenomenon of reality in this language system indicate those spheres of life, which were particularly important for people in the period of language formation and at the same time are considered to be an evidence of this people's ethnic mental world outlook. Comparison of word-formation models, types of the different structured languages allows to allocate common word-formation relations, to reveal both lexical, and word-formation lacunas in the course of expression of a meaning and to present national-caused hierarchy of evaluation conceptions of ethnos.

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Linguistic deviation and the rhetoric figures in Shakespeare's selected plays

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Abstract
This research is the study of linguistic deviation is one of linguistic analysis in literary studies. The purpose was to uncover the linguistic deviation found in Shakespeare's plays. It should be considered important and helpful for foreign readers (non-native speakers of English) to have a better understanding of the stylistics used in Shakespeare's plays. The analysis applied was language-based. As a great author who lived in the transitional period from Old to Modern English, Shakespeare has been credited with encouraging the birth of new English, and his contribution has been recorded in the history of the English Language. His rhetoric remains topical and has continued to captivate readers through several centuries. His plays are still learned in many parts of the world. The objectives of the study are 1) to inventory a number of linguistic deviations contained in Shakespeare's works, 2) to find out the types of rhetorical style in Shakespeare's linguistic deviation, and 3) to determine to what the extent of respondents (non-native English) failed to understand the linguistic deviation in Shakespeare's works. However, the language that Shakespeare used in his plays, besides sustaining the beauty of the style, it also contains a number of linguistic deviations. His specific deviations and the stylistics concerned were the topics of this qualitative research. The results of this research show that linguistic deviations found in Shakespeare's works are stylistically varied, and may be misconstrued by foreign readers. This kind of deviation, in turn, may give rise to misinterpretation and misunderstanding for foreign English readers.
Key words: linguistic deviation, stylistics, rhetoric, play, Shakespeare, licencia poetica

1. Introduction

There is no doubt that English is the most vital subject at schools and universities around the globe (Weda – Sakti, 2018: 718). For learners of foreign languages, especially English, an understanding of linguistic deviation is very important. However, linguistic deviation often disrupts the understanding of readers, especially foreign readers. Chaos may occur in syntactic aspects and in semantic aspects. The syntax is related to structure, both sentences, and phrases, whereas semantic is related to the field of meaning. Semantic fields are usually called notional categories considered with the complex of split-level means of their expression in a certain language; these categories interact each other because of the prevalence of their semantic functions (Ptashki, 2015).

Stylistics is the field of study or the study of the style of language used by someone or an author in expressing thoughts, ideas. In the style of language, language forestry is increasingly visible to influence readers. The power of language use can be found in rhetoric figures. This is one characteristic of the language used by Shakespeare in his works. Stylistics can also be defined as a means used by the author to achieve a goal, such as the beauty of sound because stylistics is a way to express the mind, soul, and personality of the author in his or her unique way. It is a linguistic part that focuses on variations in language use but does not exclusively give special attention to the use of complex languages in literary works. In stylistic, the division of language style is broadly under the Scheme and Trope. The Syntax is related to Scheme while Trope is related to Semantics.

This research is an attempt to explain the symptoms of language use as found in some of Shakespeare's works. The results of this study are very useful for English readers and learners in understanding the rules of language applied in stylistics.

1.1 Linguistic deviation and stylistics

Linguistic Deviation (LD) is a term used by linguists to describe distortion in the use of language (at least at lexical and grammatical levels). Leech (1969: 42-52) claims that there are 9 kinds of deviation found in poetry (according to his study on various poems collected over a period of time). These are as follows: a) lexical deviation, b) semantic deviation, c) phonological deviation, d) morphological deviation, e) syntactic deviation, f) register use deviation, g) historical deviation, and h) graphological deviation. In literary study, the linguistic deviation is often to happen since the *licencia poetica* or poetical licence of the authors.

In fact, LD does not only occur in literary works of poetry but also in other literary works, including dramas such as those written by Shakespeare. Over the centuries, readers can sense the various linguistic deviations in the works of Shakespeare.

Licencia poetica (LP) is a colloquial term in literary study, often also referred to more prosaically as poetical licence. LP occasionally refer to the rhetorical euphemism which is used for indicating linguistic distortion, the alternation of language construction or grammar, or recomposing the existing text made by the author in the name of art or beauty. There can be no doubt that, Shakespeare utilized LP for poetic effect in his plays. In the study of linguistics, the language used by authors which departs from general rules, both lexical and grammatical, is usually termed deviation. The term LD was first introduced by Leech when researching a number of poems in his studies. He later found numerous irregularities in the use of language from a linguistic perspective, a practice which he called ‘linguistic deviation’.

The researcher claims that one interesting aspect of stylistics is the ability of the author to manipulate the language used for the sake of dramatic effect and rhetoric purposes, and that such manipulation can usually be referred to as LD. Furthermore, the researcher considers that Shakespeare was a playwright who could readily manipulate the language he used for personal identity and aesthetic purposes, as well as rhetoric effects. His rhetoric constructs used for aesthetic and dramatic effects are often evident in the form of forces and iconicity present in his works.

1.2 Research questions

Based on the topic of this research, the researcher formulated the following research questions: 1) What kind of Linguistic Deviation are present in Shakespeare's plays; 2) What form do the Rhetoric Figures of linguistic deviations in Shakespeare's plays take; and 3) How can knowledge and comprehension of these linguistic deviations and rhetoric figures assist English language learners to understand the works of Shakespeare.

The first question can be answered by exploring Shakespeare’s plays through dialogues of character and soliloquy to find the linguistic deviations present. The second question can be achieved through a study of the stylistics of Shakespeare’s language. The third question can be answered through a detailed descriptive explanation of the linguistic artifacts to assist readers (non-native speakers of English) to attain a better understanding of the linguistic deviations and stylistics used in Shakespeare's plays.

1.3 Objectives of the study

The purpose of this study was formulated as follows: 1) to inventory a number of linguistic deviations contained in Shakespeare's works, 2) to find out the types of rhetorical style in Shakespeare's linguistic deviation, and 3) to determine to what the extent of respondents (non-native English) failed to understand the linguistic deviation in Shakespeare's works.

The first objective can be achieved by searching the texts of plays accurately. This also includes the kind of linguistic deviation reported by respondents. The second objective is to examine their scheme and trope and then to determine what type of rhetoric they belong to, and the third objective is to provide a questionnaire to respondents. The simple statistical method is used to find out in what cases for non-native English failed to understand the linguistic deviation in Shakespeare's plays.

2. Material and methods

2.1 Material

This study examines the linguistic aspects of Shakespeare's works using the perspective of stylistics study. Only 10 of the 38 Shakespeare works were used as data sources. These were: 1) Romeo and Juliet (RJ), 2) King Henry V (KH), 3) Antony and Cleopatra (AC), 4) King Lear (KL), 5) Hamlet (HM), 6) The Merchant of Venice (MV), 7) Julius Caesar (JC), 8) Troilus and Cressida (TC), 9) King Richard II (KR), and 10) Measure for Measure (MM).

Primary data sources (Shakespeare's works) are compiled in a collection entitled "The Complete Works of Shakespeare", published in 2008 by Gedded & Grossel, David Dale House, New Lamark, Scotland. For referencing this research data, it is done by mentioning it in succession: drama titles in short, Act, Scene and pages. For example (AC / V.II.218-219), read *Antony and Cleopatra*, Act V, scene II, page 218-219.

2.2 Procedure

The data of this study are drawn from each Shakespearean work (in 10 selected works) through decontextualization, that is, separating the pieces of dialogue, sentences, or phrases that are known to have linguistic deviation elements. For the purposes of the research discussion, an example of the case "Shakespeare’s words unfamiliar in today English" has been shown in the following Table 1. The next step is to present 13 data (sampling) from various works to be tested on respondents. Respondents are gathered in a classroom, given sufficient explanation, they are then presented with each data one by one through the projector show. The respondents are given the opportunity to appreciate each question. The time available for each number is five minutes. There are three choices; a) guess the meaning and context, b) strongly confusing, and c) no idea at all.

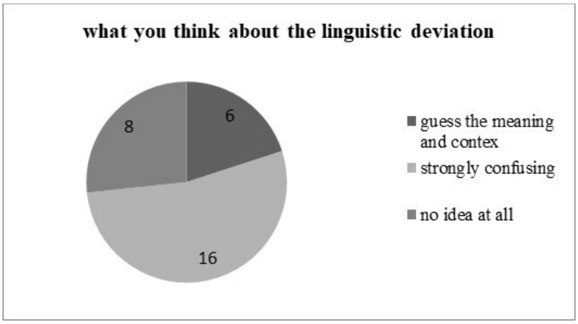

Figure 1 Respondents' attitudes on the linguistic deviation

2.3 Respondents

Respondents were 30 students of Literature of English Language Studies (ELS) Department of the Faculty of Cultural Sciences, Hasanuddin University - Indonesia. The respondents are postgraduate students. They were instructed to answer multiple choice questions that have been prepared by the researcher. The option was set up 3 choices, namely a) agree, b) disagree, and c) neither agree nor disagree. The questionnaire was specifically designed to explore students' attitudes when facing linguistic deviation found in Shakespeare's literary works. For data retrieval, the respondents were instructed to answer the questionnaire in one spot place. They are like attending a diagnostic test. The instructions included the following:

1) Read the following instruction of question carefully. Tick your answer!
2) You do not need to write your name in the answer sheet
3) Answer (tick) one of the options: a) agree, b) disagree, and c) neither agree nor disagree. Remember! There is no any right or wrong answer for this assessment
4) Read the item as printed, no question about the item, the instruction is already clear.

The result of the assessment is presented in the following table.

Table 1. Respondents' assessment result

No	Items	Agree	Disagree	Neither agree nor disagree
1	Linguistic Deviation needs to understand especially for non-native speakers of English	19	4	7
2	Shakespeare uses several Linguistic Deviations in his works, and very limited books that can explain it well.	22	8	0
3	I often find Linguistic Deviation in reading literature (especially Shakespeare's works) and I just ignore them	5	13	12
4	I really need a detailed explanation if I find Linguistic Deviation in works of Shakespeare (The detailed explanation from many sources)	25	0	5
5	One of my obstacles to understanding Shakespeare's works is the style of language (it is the transition from Old English to Middle English) especially regarding Linguistic Deviation	23	3	4
6	What I am facing in reading Shakespeare's works not only on the phonological, lexical, syntactic aspects, but in the semantic aspect	28	1	1
7	The aspect that is quite difficult for me is the semantic aspect of Shakespeare's language	26	0	4
8	Shakespeare's sentences are mostly complicated for non-native speaker readers	27	1	2
9	Some parts of Shakespeare's works, due to language style factors, I finally understood speculatively	6	8	16
10	Comparing to the style of writing literary works of his time, Shakespeare displayed a distinctive and unique style of writing	24	5	1
		205/10 = 20.5	43/10 = 4.3	52/10 = 5.2
		68.4%	14.3%	17.3%

Based on Table 1 it can be seen that 68.4% said they agreed with the items asked in this assessment, this number dominated those who disagreed and who were neutral. This shows that LD can disturb the reader (especially a non-native speaker of English) when they are reading and the limit of their understanding of Shakespeare's works.

2.4 Methodology

This research aimed to identify the topic of Linguistic Deviation and Stylistics in Shakespeare's Plays. In order to achieve this goal, the following methodological steps and procedures were undertaken: 1) carefully examine the LD and the style used by Shakespeare in constructing his literary work through observation of data gathered from both primary and secondary data sources; 2) detect the existing LD's, based on the assumption that Shakespeare's LD was varied in style and rhetoric figures used; 3) decontextualize the utterances containing the LD; 4) describe the use of language with elements of LD; 5) categorization into rhetoric figures of style; and 6) outline a tentative conclusion.

The researcher made the assumption that, by adopting and adapting the general principles of corpus analysis (as shown the steps above), it would be possible to develop a bottom-up strategy, beginning by looking at the instances of language in order to arrive at generalizations about the significance of certain patterns, and then use a top-down approach for other points. By using this procedure, a theoretical construction could be developed.

The researcher considers that this new approach (perhaps more appropriately a new procedure) can bring to light new kinds of evidence. Thus, this study may help other researchers to validate and privilege certain interpretations, and perhaps even arrive at interpretations that have not been offered before.

2.5 Data collection procedure

The research data were sourced from several Shakespeare's works, as already mentioned above. Some of the procedures and methods of data collection are formulated as follows: 1) read the objects carefully as the primary data source, 2) identify the dialogues, who speaks to whom, and what the speaks intend to, 3) identify the part of the events, the relationship between speech events and characters action related to the topic, 4) list the conceptual points as preliminary LD, 5) list 'specific expression, keywords, symbol, name of places, proper name, and terms found in each works, 6) identify 'difficult words' (early modern English) that belong to the most applied in Shakespeare's plays, 7) build relationships between paradigmatic and syntagmatic of processed data, and 8) arranging the reference quotations in a row under the quotation; title (in abbreviation), act, scene, and lines.

Primary data is the data obtained from works intrinsically. In supporting the primary data, this study also made use of secondary data from the extrinsic element of the works. Thus, this study applies both literary study and the semantic one (language-based analysis). The language-based analysis is introduced by Cummings and Simmons (1986:3). It may lead to reaching the objective of this study**.**

This study is a descriptive qualitative by using the structural and semantic approach of the works. The main data sources (primary data) of this study come from a number of Shakespeare's plays. Data collection techniques performed using analysis of documents (plays). The validity of data sources was done by using check and recheck method. This is also called "cross-examination". Data analysis using flow analysis consists of three components, namely data reduction, data presentation, and data verification as well as tentative conclusions.

3. Shakespeare's language and plays

3.1 Shakespeare's language

Most non-native of English speakers complain that Shakespeare's language is very hard to understand (Crystal, 1986:9). It is understandable that people may sometimes be a little overwhelmed when reading Shakespeare, since language is always evolving, and nowadays some of the words used in Shakespeare's plays can have a very different meaning from that which was current when the plays were created, while a number of words or grammatical constructions are no longer used in modern English. Some examples (Bloomfield, 1981:xiv) are as follows:

- ”Thou” as “you.” For example: “Thou art a villain.”
- ”Thee” as “you.” For example: “When will I see thee next?”
- ”Thy as “your.” For example: “Thy name is more hateful than thy face.”
- ”Hath” as “has.” For example: “He hath killed many a man.” OR “He hath a horse”

In Shakespeare’s plays, certain parts of speech are frequently switched and "normal" sentence order is frequently varied, often for the sake of rhyme or meter (which is related to rhythm). He often played with non-standard English; some common features include:

- Nouns or adjectives used as verbs
- Verbs and subjects which don't agree
- The use of implied words or omissions
- Word endings such as "-ly" applied inconsistently
- Some tricky sentence constructions.

For instance, consider the simple, normal sentence: "John caught the ball". Shakespeare might write this as "John the ball caught," or even "The ball John caught" (Shakespeare's Grammar).

In fact, the English language has already changed a great deal over the last few hundred years, and it is assuredly still changing. A list of some of the most common words used in Shakespeare's time and works which might not be familiar in English today, as they either have different meanings or have nearly been forgotten, are shown in Table 2.

Table 2. Shakespeare's unfamiliar words in today's English

Words	Expressions/Statements
art—are, OR skill	*"Thou art dead; no physician's art can save you."*
hie—hurry	*"Hie thee hence, or lose your life!"*
ere —before	*"We must leave ere daybreak."*
fain —gladly	*"I fain would bake Mr. Love cookies if I could get an A."*
anon —right now, right away, OR "I come right away".....	*"Anon, good nurse! Speak!"*
fie—an exclamation of dismay or disgust	*"You cheated? Fie upon it!"* OR *"Fie! Are you mad?"*
hark—listen	*"Hark to the owl," OR "Hark! The herald angels sing!"*
doth or dost—does or do	*"Dost thou know the time?"*
hence—away	*"Get thee hence, beggar!"* OR *"We must hence before the army arrives."*
wherefore—why	*"Wherefore dost thou leave?"* OR *"Romeo, Romeo, wherefore art thou Romeo?"* [As in, "why can't you be someone else, whom my family doesn't hate?"]
hither—here	*Come hither, young lad."*
thither—there	*"Thither hath he ridden with the news."*
ho—hey (roughly equivalent).	*"Lucius, ho!" [Brutus calling his servant]*
marry—indeed	*"He says I should respond quickly; marry, I want to."*
pray/prithee—a polite way of asking something	*"I prithee answer the question."*
saucy—cheeky; sassy	*"Hence, thou saucy boy!"*
hath—has	*"He hath killed many a man." OR "He hath a horse."*
sirrah—a term of address used for inferiors	*"Sirrah, bring the letter over here."*
whence—from where	*"Whence came that news?" OR "Return to whence you came."*
mark—pay attention to	*"Mark my words."*

3.2. Shakespeare and his works

William Shakespeare is a well-known author in the world. He and his plays have the reputation of being among the greatest of authors and works in the English language and in Western literature. Traditionally, his 38 plays are divided into three genres. They are tragedy, history and comedy. In fact, they have been translated into every major language in the world, in addition to being continually performed all over the world.

Many of Shakespeare's plays originally appeared in a printing quartos series, but half around of them until 1623 were still remained unpublished, when the posthumous First Folio was published. Based on the traditional divisions of the plays, they were categorized into tragedies, comedies and histories following the categories used in what we called the First Folio. However, a number of modern critics have named them or some of them as "problem plays" which elude easy categorization, or perhaps purposely break generic conventions. What we called romance has been introduced for what scholars believe to be his later comedies. The categorization used in this research was based on the commonly accepted classification of Shakespeare's plays, as shown in Table 3.

Table 3. The categorical distribution of Shakespeare's plays

No	Category	Number of Works	Remarks
1	History	16	
2	Comedy	12	
3	Tragedy	10	
Total		38 plays	

In this article, representative LD's used in Shakespeare's plays were gathered from 10 plays. These were: 1) Romeo and Juliet; 2) King Henry V; 3) Antony and Cleopatra; 4) King Lear; 5) Hamlet; 6) The Merchant of Venice; 7) Julius Caesar; 8) Troilus and Cressida; 9), King Richard II; and 10) Measure for Measure. The types of LD found and their sources are shown in Table 4.

Table 4. The main types and sources of LD found in 10 Shakespeare plays

No	Title of the Play	Linguistic Deviation Types	Rhetoric Figures
1	Romeo and Juliet	• Semantic	• Paronomasia
2	King Henry V	• Semantic	• Hypallage
3	Antony and Cleopatra	• Syntactic	• Hypallage
4	King Lear	• Lexical	• Aphaearesis
5	Hamlet	• Lexical	• Aphaearesis
6	The Merchant of Venice	• Lexical • Lexical	• Neologism • Apocope
7	Julius Caesar	• Semantic • Phonological	• Paronomasia • Paronomasia
8	Troilus and Cressida	• Lexical	• Apocope
9	King Richard II	• Lexical • Lexical	• Neologism • Polyptoton
10	Measure for Measure	• Lexical	• Neologism

Table 3 above shows that the dominant type of LD was a lexical deviation, followed by semantic, phonological and syntactic deviations. The rhetoric figures were limited to apheresis, neologism, apocope, and polyptoton (lexical deviation), paronomasia and hypallage (semantic deviation), paronomasia (phonological deviation), and syntactic (syntactic deviation). Thus, it might seem that there was a relationship between the kind of LD and the rhetoric figures used. However, in fact, there is no definite relation between LD and rhetoric figure types. The same rhetoric figure (e.g. paronomasia) might be present with more than one linguistic deviation type.

3.3 The rhetoric emotion in Shakespeare's plays

Means of communication between the author and the reader (the so-called audience) include dialogue and soliloquy (Peng, 2008: 216). Through the dialogues and soliloquies, the author's message is transmitted to the reader or audience. This is the reason why dramas have sometimes come to be called dialogues, since their essential is usually contained in the dialogue. The power of the dialogue itself is rhetoric.

Rhetoric (Lyne, 2001:72) is the art of persuasive argument through writing or speech – the art of eloquence and charismatic language, while the rhetoric figure is a category of the figures of speech such as schemes and tropes. A trope is an artful deviation from principal or ordinary signification of a word, in other words, the trope can refer to the use of word, phrase or images where its meaning cannot be interpreted in normal way, while scheme is the deviation of words arrangement from the standard pattern to the artful words pattern (Verdonk, 1995:17).

Rhetoric based on Peirce's semiotic is being rediscovered, and this concept. Peirce's triadic theory and typology of the sign have been used as a model for interpreting the system of rhetorical figures; Pierce also developed a pragmatic theory of rhetoric (Noth, 1990:342).

Based on the conceptual framework outlined above, the author strongly believes that literary text is a good tool for tracing LDs used by authors in creating their works. Through the LD, the author often conveys an important implied message and meaning which the reader (audience) needs to interpret.

In communicating, understanding of LD is important to attain a more meaningful communication. In relation to rhetoric, this relates to the persuasiveness of the speaker to the listener (audience), author to readers, and performers to the audience, or the strength of the dialogue between the characters in the drama, and so forth.

The communication between author and reader/audience through the medium of the language used in dialogues (also via soliloquy) (Murphy, 2007:132). Misunderstanding and misinterpretation often occur due to the presence of various types of LD, especially for non-native speakers (foreign learners) of English (Figure 2).

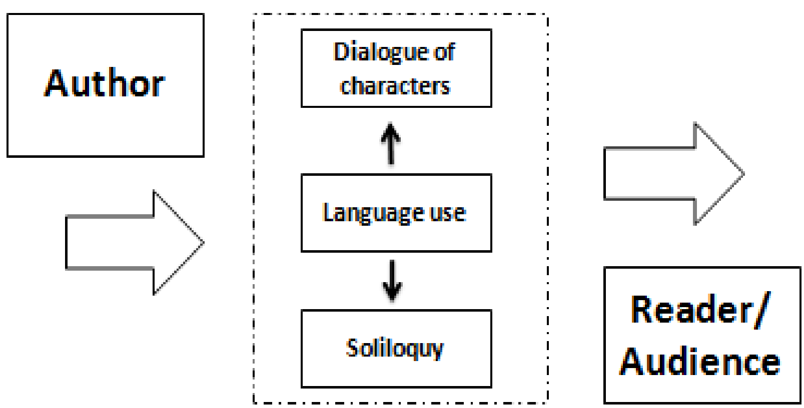

Figure 2: Medium of communication between author and reader/audience (Murphy, 2007)

With that point in mind, how does one make an argument persuasive enough to change the beliefs of another person? In classical Greek rhetoric, there are three basic approaches - three "rhetorical appeals"- one can use to make a convincing argument. They include these three items; a) *logos* (using logical arguments such as induction and deduction); b) *pathos* (creating an emotional reaction in the audience); and c) *ethos* (projecting a trustworthy, authoritative, or charismatic image)

In addition to balancing logic, emotion, and charisma, the rhetorician also has to adapt the argument, tone, and approach for the specific reader/audience. This reader/audience adaptation takes into account the assumptions of that reader/audience, and analyses the spoken and unspoken assumptions behind a specific line of argument.

4. Linguistic deviation and the Significance of this study

4.1 Linguistic deviations of Shakespeare

In the present study, the researcher has found a number of LDs of hypallage, apheresis, apocope, enallage, and so on. For the sake of evidence, some examples are presented as follows:

4.1.1 Deviation of syntax

LD in syntax is also found somewhere in Shakespeare’s plays. “John the ball caught” is a good example. Subject (S), Verb (V), Object (O) is the simplest pattern of sentences which mostly found in modern English. A subject (John), a verb (caught), and a noun (ball), when they are composed, will derive an understandable sentence, "John caught the ball." This case is exactly the same sentence in modern English as understood as in Shakespeare's era. However, Shakespeare often changes the pattern of these three basic components where he used a great deal of SOV inversions, which makes the sentence "John door kicked." This SOV pattern is commonly found in the German language where much English comes from its syntactical basis (Shakespeare's Grammar).

The use of such sentence patterns is considered by Shakespeare to be more practical where at that time the romance of Italian and French introduced rhythmic poetry. Since the introduction of this rhythmic poetic form there had been a shift in English poetry. Houston (qtd. Shakespeare's Grammar), “verbs in Old French and Italian make handy rhymes, and they make even better ones in English because many English verbs are monosyllabic”. It is a natural development in the verse line or couplet comprising a subject near the beginning and a verb at the end.

It is certain that Shakespeare wrote his work in blank verse which mostly unrhymed “iambic pentameter” where at that time, Elizabethans allowed for a lot more leeway in word order. Shakespeare didn’t only realize that, but he took as his advantage of it. In this case, Shakespeare was effectively putting the metrical stress wherever he wanted and thus English is very dependent on vocal inflection. In this case, English became very difficult to translate in suggesting emphasis and meaning. By using inversion order, Shakespeare could offset his literary shortcoming.

In another case, Shakespeare had also given many samples of word inversion on the sentence pattern used by using OSV (object, subject, and verb) which can be found such in the sentence “The ball John caught”. It seems that Shakespeare employed this colloquially in many works as a transitory device to supply continuity especially in bridging two sentences. Besides that, Shakespeare also used the verb subject (VS) construction, “caught John” rather than “John caught”, which seems like a stylistic choice.

Finally, according to Houston that, this happens might become the effort in making the language more memorable through the linguistic deviation of the spoken habits. It shows the essence of literature is to heighten the language even colloquial over that the prose, a heightening that produces an idealized, imaginative conception of the subject.

A good example of LD (syntactic) in the stylistic study is the basic set distinction within the grammar which distinguishes between different parts of speech.

Consider now first that the following well-known lines from Shakespeare's *Antony and Cleopatra* (AC).Shakespeare writes;

1) "…. and I shall see some squeaking Cleopatra
boy my greatness I the posture of a whoe"

(AC/V.II.218-219)

Now one of the basic set distinctions within the grammar which distinguishes between different parts of speech; and *boy* would, of course, be specific as a noun in the standard description of English. Here, however, it operates as a transitive verb. Shakespeare is consequently guilty of violating a grammatical rule [..]. In the case of the line from Shakespeare quoted above, the linguist can note that they constitute a deviant sentence and can specify where the deviance lies; the playwright has violated a 'category rule' by transferring the lexical item *boy* from the category of noun to the category of verb and more precisely to the sub-category of transitive verb (Widdowson, 1988).

4.1.2 Hypallage

Hypallage (combining two examples of hyperbaton or anastrophe) is characterized by the presence of the reversed elements are not grammatically or syntactically parallel. In this case, it is easier to give examples than to explain it. Look at the example, "The smell has brought the well-known breezes" when we would expect, in terms of proper cause-and-effect, to have "the breezes bring well-known smells." In *King Henry V* (KH), Shakespeare writes,

2) Our gayness and our gift are besmirched
With rainy marching in the painful field"

(KH/IV.3.110)

When logically the reader would expect "with painful marching in the rainy field." Roethke playfully states, "Once upon a tree // I came across a time." In each example, not just one hyperbaton appears, but two when the two words switch places (inversion) with the two spots where we expect to find them. The result often seems to overlap with hysteron-proteron, in that case, it creates a catachresis.

Based on the illustration, it is found that the use of iconic force to make a convincing argument, respectively; a) logos (using logical arguments such as induction and deduction), b) pathos (creating an emotional reaction in the audience), and c) ethos (projecting a trustworthy, authoritative, or charismatic image).

4.1.3 Aphaeresis

Here, the researcher also proposes aphaeresis as one of LDs. Aphaeresis (also spelled *apheresis*; plural: *aphaereses, adj. apheretic*) is rhetorically deleting a syllable - unaccented or accented - from the beginning of a word to create a new term or phrasing. For instance, in *King Lear* (KL), we hear/read that,

3) "the king hath cause to plain"

(KL/III.1.39)

Here, the word *complain* has lost its first syllable, *com* (com+plain). This kind of deviation also happens in *Hamlet* (HM), when Hamlet asks,

4) "'Who should 'scape whipping'
if every man were treated as he deserved.

(HM/II/2.534)

For the case above, note that the *e-* in *escape* has itself cleverly escaped from its position! It is an aphaeresis example of a rhetorical scheme or trope. It is clear this one contrasts with the more precise linguistic term aphesis. In the idea of aphesis, it linguistically operates the omission of an *un*accented syllable from the front of a word. It strongly contrasts with the more general rhetorical term, aphaeresis.

4.1.4 Apocope

What to discuss then is *apocope*. In the case of apocope, it is to delete a syllable or letter from the end of a word. In The Merchant of Venice (MV), one character says,

5) "when I ope my lips let no dog bark,"

(MV/I.1.93-94)

Furthermore, the last syllable of *open* falls away into *ope* before the reader's eyes. This also happens in *Troilus and Cressida* (TC) (IV.5.148-150), Shakespeare proclaims,

6) "If I might in entreaties find success—
As seld I have the chance--I would desire
My famous cousin to our Grecian tents"

(TC/5.1.148-50)

Here, the word *seldom* becomes *seld*. This one belongs to apocope (the omission of a final part of a word). Based on the case, it is what the researcher needs to state clearly that apocope is an example of a rhetorical scheme. And it needs to note that some scholars modernize this word and refer to it as **apocopation**. It is really contrasted with ***syncope.*** Syncope is the omission of a medial part.In relation to the linguistic deviation, Shakespeare has placed many "guessing words" as a specific character of his works.

4.1.5 Polyptoton

Now we are on polyptoton rhetorical figure. As an instance of polyptoton consisting of two verb forms, a line from *Richard II* (KR/V.5. 49) can be quoted:

7) I wasted time,
and now doth time waste me'.

(KR/V.5. 49)

Here, the entire carrier of King Richard with its two faces –the period of incompetent rule and the period of his decline-finds a rhetorical equivalent in the grammatical change from the subject position ('I wasted') to the object position ('wastes me') and the change of the tense-form of the verb iconizes a change of fortune.

Furthermore, the misuse of grammar might be one interesting case in the discussion of LD. This method is very linguistics**.** It is about *enallage*. This term is derived from Greek, meaning an "interchange". Here Shakespeare is intentionally misusing grammar to characterize his character (speaker) or to create a memorable phrase (to his reader or audience). In daily life, the current deviations are also seen in advertisement language such as "We was robbed!", or "You pays your money, and you takes your chances."

4.1.6 Neologism

As has already been described earlier that Shakespeare lived during the early modern English. Consequently, in addition to the poetical license, or for an artistic reason, it is meant to upgrade the emotional effect and sense of beauty for the readers (audience). Shakespeare also used a lot of big words and are rarely found in the English language today, such as *thy'ld*, never found any more. In stylistics, the use of words such as so-called neologism.

Neologism is a made-up word that is not a part of normal everyday vocabulary. As a matter of fact, Shakespeare of *Measure for Measure* (MM) often invented new words for artistic reasons. For instance,

8) 'I hold you as a thing ensky'd [enskied]."
(MM/III.34)

In LD especially phonological deviation, this is called syncope, that is the omission of a medial part of a word. The word *enskied* implies that the girl should be placed in the heavens. Other Shakespearean examples include *climature* (a mix between *climate* and *temperature*) and *abyssm* (a blend between *abyss* and *chasm*), and compounded verbs like *outface* or *un-king*. Occasionally, the neologism is so useful, it becomes a part of common usage, such as the word *new-fangled* that Chaucer invented in the 1300s. The following quotations are examples from King Richard (KR) where LD has related to iconic forces:

9) Pardon me, if you please; if not, I pleas'd
Not to be pardon'd, am content withal
(KR/II.1.187-189)

10) A banish's traitor; all my treasury
Is yet but unfelt thanks, which more, enrich'd
(KR/II.1.187-189)

11) O villians, vipers, damn'd without!
Dogs, easily won to fawn on any man!
Snakes, in my heath-blood warm'd
that sting my heart
(KR/II.1.187-189)

One of Shakespeare's contributions to the enrichment of the English vocabulary is by creating some neologisms. The interesting thing about those examples are that there is an iconic relationship of each, such as [pleas'd with 'pardon]', ['treasury and enrich'd] and [vipers and snakes].

A neologism may be considered either a rhetorical scheme or a rhetorical trope, depending upon whose scholarly definition the reader trusts for. Neologism is generally divided into five types namely compounding, infixation, epenthesis, proparalepsis, and prosthesis, eventhough some of them are not found in the gathered data.

4.1.7 Paronomasia

The point of paronomasia is that a mere accidental phonetic relationship assumes the appearance of a semantic relationship. It seems the words couple in paronomasia may have a different or contrasting or even contradictory meaning. Here is, first, an instance of an antithetical relation of the punning words from Shakespeare's Romeo and Juliet (RJ) as shown below:

12) ‘These times of woe afford no time to woo’.

(RJ/III.4.8)

The iconic impact of this pun lies in the fact that words of similar sound, but sharply contrasted meaning (woe-woo) are combined. The figure then reflects the contrarieties and antagonisms which dominate the whole action of the play. Furthermore, the fundamental problem of the play is iconized in miniature by such an antithetical combination of similar-sounding words, an effect which is also produced by the rhetorical figure of oxymoron which pervades the whole play. This case is commonly found in Shakespeare’s plays.

The example above must be classified as an instance of endophoric iconicity (Moyle, 2001) since it has a clearly identifiable function in that an individual linguistic element is here an analog to the larger structure of the whole text.

A different case is to be found in the following instance of paronomasia, the pun contained in the climactic lines of Cassius’ attempt to persuade Brutus to join the conspiracy against the eagerly/would be king *Julius Caesar* (JC) in Shakespeare’s play,

13) Now is it Rome indeed, and room enough,
When there is in it but one only man.
(JC/I.2.155-156)

This pun, which relates the words “Rome” and “room”, is iconic in that the phonetic similarity between the two words-according to Elizabethan pronunciation the pun might be conceived as a homonymic pun – coincides with a semantic correspondence. What Cassius protests against is that Rome is under the given circumstances in danger of losing its political identity, its status of being room for many people and not for one man, i.e. an autocratic ruler. The pun with its combination of different words of similar sound has a profound semiotic function. It is used to express the political ideal of Rome as a stronghold of republicanism. To make it unmistakably clear, the pun’s iconicity is exophoric, because Cassius argues that “room” and “Rome” should be ‘one and the same’ reality.

4.2 The significance of this study

This study was designed with two objectives; theoretically and pragmatically. Theoretically, it is to examine that *licentia poetica* makes exceptions and authority to the author to treat language as reasons effect of meaning without considering the limitations of the reader's understanding. However, it is important to note that misinterpretation and misunderstanding can reduce the appreciation of literature for readers (Rees, 1973).

Pragmatically, this study will be useful, among others, the first to help the reader of Shakespeare’s plays (especially for non-native speakers of English) to understand the style of the author though by way of LD. This kind of research will hopefully solve the problem of teaching English as a foreign language especially in reading Shakespeare’s plays.

Things become obstacles for foreign speakers, in fact Elizabethan dialect is strongly different from Modern English as today, but it becomes obstacles even if they basically are mostly the same. In the present day, there are actually some anomalies that the prepositional usage, for instance, verb agreement and number of Shakespeare’s words have shifted the meaning from the present vocabulary. What was then happened, the improvement of the language in the case with the word order from Middle to Early Modern English was slightly more flexible, although

Shakespeare's prose, came as like the nonstandard prose that could give greater licenses in expression. As a result, the Elizabethan English period remains a sibship of the tongue, and eventually, accessible.

As for the significance of this research is expected to provide two keys of benefits, increase appreciation of literary works of Shakespeare and to enhance the knowledge of English especially for readers of non-native speakers of English. This research is designed to help the non-native of English, but not to give all the answer. It is simply to show a case that they can help for themselves.

5. Conclusion

As mentioned previously, LD can disturb the reader (especially a non-native speaker of English) and limit their understanding of Shakespeare's works. This research revealed a number of LDs, including a) Deviation of Syntax, b) Hypallage, c) Aphaearesis, d) Apocope, e) Polyptoton, f) Neologism, and g) Paronomasia. Shakespeare's linguistic deviation needs to be understood in modern English as it was Shakespeare's time.

The LD can be parsed from the stylistic elements, since in reality, the same LD may have different stylistic categories. That case was found in this research and is part of what makes this study of interest.

As this research shows that the linguistic deviation found in Shakespeare's works is stylistically varied, there is a high likelihood that specific instances will be misinterpreted especially by the foreign readers, and is likely to cause misinterpreted and lead to misunderstanding. However, the results of this study can help the reader to overcome this challenge through a better understanding of the linguistic deviations present in Shakespeare's works.

Finally, this study proves that the same LD may have different rhetoric figures, and vice versa, both in the same and or different works. The significance of this information can be applied to assist learners of English as a foreign language, through enhancing their familiarity with language stylistics, and the art with which Shakespeare employed various usages of the English language. It is often argued that Shakespeare is as relevant today as he was in his own time; through a deeper understanding of LD, non-native speakers of English may understand Shakespeare's true meaning with greater ease and proficiency, and thus come to truly appreciate his great literary works.

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Influence of words in the sentence on the communicative function of a language (exemplified by the Russian and Tajik languages)

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Abstract
A necessity in the development of the comparative grammar of the Russian and Tajik languages and a need in solving of many disputable issues of the syntactic knowledge, moreover, the lack of fundamental researches on comparative studying of the words order in Russian and Tajik allows to define our research as for actual. The objectives of the article are studying of the words order in Russian and Tajik within comparative and typological aspects formulization of peculiarities of interaction between the structural-grammar and actual aspects of studying of words order in sentences of the languages themselves. In order to achieve the objectives, the authors used a method of direct observation of word arrangement in texts when expressing the grammatical and logical base of the sentence; linguistic experiment the content whereof is various types of transformation; comparative method by means whereof differences are exposed in communicative structures of analyzed sentences, statements and types of words order in sentences and statements and descriptive method. Studying of variants of syntactic structures in the two languages expose national specificity of the semantics of the verbal execution of a statement in these consistencies/inconsistencies. The results allow expansion of theoretical knowledge of the role of words order and other means of actual articulation of a sentence in the Russian and Tajik languages as well as working out the theory of words order in sentences, the communicative structure of a sentence and functional grammar.
Key words: comparative linguistics, Russian language, Tajik language, sentence, words order, communicative function

Introduction

Structuring of a sentence and words order in the Russian and Tajik languages in the comparative aspect is one of the weakly explored issues of the contrastive linguistics; as a result, there are no scientific works devoted to the analytical study of words order in simple sentences in these languages.
However, please note that the theme of words order and influence thereof on the communicative function of a language was duly reflected in scientific papers of certain modern linguists and exploring philologists; for example, the mentioned theme has been developed on the base of the English language: N.A. Kobrina (2006), T.P. Karpukhina (2006), Yu.I. Gurova (2012, 2013), U. Sobirova (2015); the French language: D.G. Vedenina (2017), A.M. Yelivanova (2013), O.A. Turbina (2014), M.G. Gazilov (2014); the German language: A.A. Abuseva – O.Yu. Kirillova (2017); the Persian language (Farsi): M. Estiri et al. (2011); the Russian and Russia's national languages: A.F. Kudzoyeva (2003), Z.K. Kakhuzheva (2014), R.M. Rasulova (2014), Z.G. Khutezhev (2015), A.Z. Gandaloyeva (2014); the Japanese language: I.I. Bass (2007). Some important researches on a comparison of the structure of a sentence in the Tajik and Russian languages can also be found in works by A.M. Niyazov (2013), R.D. Salimov, A.M. Niyozi – A.T. Saloyev (2016), M. Yusupova (2011).
It is commonly believed that the Russian language is featured with the flexible word order; thus, this or that member of a sentence does not possess any strictly fixed position. However, it is not exactly so: an arbitrary distribution of words in a sentence

leads, in most cases, to disturbance of cause-and-effect links between the words and afterwards to a change of the semantic content of the utterance as a whole. In the course of creating of a written text, the semantic content of an utterance cannot be clarified by means of non-verbal means of communication: gestures, mimics, intonations, or logical emphasis, so the accurate words order will be of the utmost importance.

Now we will determine the typology of the words order in sentences in the Russian and Tajik languages. Under typology we understand one of the possible systems of the typological classification of languages, which are used in linguistics and based on the basic order, i.e. the location of the subject, the verb and the object in a sentence.

The modern linguistics distinguishes 6 possible types of languages: SVO — Subject Verb Object, SOV — Subject Object Verb, VSO — Verb Subject Object, VOS — Verb Object Subject, OSV — Object Subject Verb and OVS — Object Verb Subject. Basing on these criteria, we will refer the Russian language to SVO type where S is Subject, O is Object, and V is Verb. This order of words is the most frequent in Russian sentences; however, all the above-mentioned variants may also be used in texts.

In result of analysis of verbal and written texts one can state the following words order in the Tajik language: subject — object — verb. Within the izafet (Ezāfe) combination, the determinant follows the defined word (determinandum). According to the words order typology, the Tajik language relates to SOV type. In the typology of such a kind, the subject occupies the first place (with an exception when it is preceded by the adverbial modifier of time). The verb always stands at the end of a sentence; the determinandum stands in front of the determinant, with exceptions "envisaged by grammar rules (for example, determinants expressed by demonstrative and some other types of pronouns, plus superlative adjectives are in a preposition). Various types of objects and adverbial modifiers clarifying the verb will precede it" (Asefnezhad, 2012).

It is worth to note that such words order can be disturbed in oral speech. As the verb completes a sentence, it is preceded with various secondary parts thereof – complements and adverbial modifiers. Use of intonations in colloquial speech will reduce the syntactic role of the words order in a sentence, which leads to deviation from the standard words order.

The objective of our paper is to study the words order in the Russian and Tajik languages within the comparative and typological aspects.

The following issues have to be solved in the process of our study:

1. To determine the degree of development of the issue of words order in the Russian and Tajik languages;
2. To reveal peculiarities of the interaction of the structural-grammatical and actual aspects of studying of the words order in sentences of the compared languages;
3. To determine the role of various means of expressing the words order in generating of different types of information in the Russian and Tajik languages.

Research Methodology

In the process of the study, the following methods were used: a method of direct observation of word arrangement in texts when expressing the grammatical and logical (in case of actual articulation of a sentence) base of the sentence; a linguistic experiment the content whereof is various types of transformation; a comparative method by means whereof differences are exposed in communicative structures of analyzed sentences, statements and types of words order in sentences and statements; a descriptive method.

The suggested method allowed to define the components of actual articulation of a sentence or statement on the communicative level which are their informational components: theme (or a known, given component) and rheme (or something new, not known from the preceding context, from the previous con-situation). The following criteria were selected as essential for delineation of the theme and rheme composition:

1) Functions which realize components of actual articulation in a statement. The theme is a component of the statement performing functions of nomination; the rheme defines the basic content of the theme;
2) Logical correlation of the content of information: the theme is an initial point of communication; the rheme is a core, basic information;
3) Correlation of informational components of actual articulation with the preceding context: the theme is the given (known), the rheme is the new (unknown).

The above-mentioned criteria are generally recognized in the modern linguistics. They begin with the theme denoting new information. No doubt, the theme as the new is obligatory for a statement, it cannot be omitted; if the theme as the new is a new informational component from the viewpoint of informative communication, it is necessary for the statement and usually occupies the initial position of this utterance.

Statements with the theme as with the new will occur not only at the beginning of a narration, chapter, or paragraph but also in any positions inside them. It is externalized especially when a narrator describes synchronically (simultaneously) existing subjects or states, or synchronically (simultaneously) occurring actions of persons, etc. A theme with the function of the new occurs not only in two-member declarative sentences but also in any other types of statements the narrator can begin his speech with.

When analyzing the examples selected by us in respect of the definition of informational components' functions from the viewpoint of informative communication, similar situations were taking place which allowed to disagree with the generally accepted opinion. First, one could see narrowness of this view on the actual articulation in respect of the study object; second, the obviatedness of the actual aspect of the study from articulated statements, and third, this is the thing you can agree with in no case.

Authors have been singled out four criteria for determination of boundaries of the actual articulation components:

1) Articulated or non-articulated nature of a statement;
2) Peculiarities of semantic articulation of a sentence (statement);
3) Order of consequence of syntactical structure elements;
4) Semantic and grammatical properties of sentence members, especially of a verb as a predicate, and others.

To delineate communicative groups of the theme and the rheme, the question put to a certain sentence in respect of the determination of the content of the informational component will be an important criterion from the viewpoint of informational communication. The portion of the information contained in the sentence and the question is the theme; the portion of the information represented by an answer to this question is the rheme. The communicative function of the words order is the word arrangement of informational components with the purpose of actualization of the statement. In actualization of a statement, the actual articulation interacts with the syntactical structure of a sentence in various ways.

Results

While studying the function of words order as a means of expressing syntactic-grammatical attributes of components in a sentence, we also found out that the words order in a two-member declarative sentence is inseparable from the grammatical articulation of members in a sentence. The words order plays an important role in expressing the actual articulation of a sentence too. Depending on the order of arrangement of components, statements as such may acquire non-uniform actuality. The words order is a formal means which fixes the actual articulation. The linear

order of elements of a sentence is a syntactical tool used for imaging of syntactical links. However, each language is featured with its own objective laws of the words order.
Analysis of actualization of a sentence by means of words order evidence that various methods exist in arrangement of paradigmatic and syntagmatic relations between various types of statements: either the actual articulation corresponds to the grammatical (syntactical) articulation and does not disturb it, or the actual articulation comes into conflict with the syntactical articulation and, consequently, disturbs it. Differences between the Russian and Tajik languages are demonstrated, first of all, in an expanded sentence. In Russian and Tajik, the actual articulation will not disturb the syntactical articulation in statements which are syntagmatically independent. Only the subject, verb and determinants take part in the actual articulation by means of the words order, while dependent components of word combinations included into these groups do not take an independent part in the actual articulation of the statement.
An actual information in a stylistically neutral speech in Russian will be expressed with the post-positive rheme (T+R), while characteristic in Tajik are also patterns (T+R +T(grV) and T(grV), wherein the verb is included into the structure of the sentence's theme (thematic verb and its word-modifying distributors as valent distribution). Post-positive positioning of the verb in the Tajik language usually conditions its entrance into the composition of the new (rheme). It will possess the semantic structural message of an unknown informative component. Neutral division of a statement into the theme and rheme, when the rheme is located after the theme in the sentence, and as the verb in the Tajik language always stands at the end of a sentence (that is, in the position of the rheme), it is always new. This is the thing which conditions the verb to bear the meaning of the new (the rhematic communicative component) in the sentence. In the Russian language, as compared with the Tajik language, communicative articulation of a statement is a frame wherein the theme (beginning of the statement) is a law-regular information position for thematic members, and the thematic verb which usually stands, independently on the actual articulation, after the theme, will enframe the rheme, that is, an adverbial modifier in the middle of the sentence. Such position of the rheme is referred to as inter-positional. The informatively strong position in Russian is the open position of the rheme, while in Tajik it will be the closed position of the rheme.
The analysis shows that the most widely spread type of word arrangement in syntagmatically independent statements in Russian is the following: a determinant + group of the subject + verb + members of the sentence dependent of the verb, e.g.: *Around midday / the road cart // turned from the road to the right... (Chekhov. The Steppe). Over several days / countess Lidiya Ivanovna // was in a state of the strongest excitements (L. Tolstoy. Anna Karenina)*

Table 1: The words order in syntagmatically independent statements of the Russian and Tajik languages

No.	Words order in Russian	Words order in Tajik
1.	T[(O+S)]-R[(gr.V)]	T [(S+O)]- R [(gr.V)]
2.	[(O)]+T- R[(gr.V)]	R [(O+S)]- T [(gr.V)]

Another sequence order of constructively forming elements of a sentence is also possible in Russian: **R [(O + S)] + T [(V)+gr. П]]:** *Since this night in Romanov / occurred a mental failure (Kuprin). With the aviation for people / appeared new tempos of movement, new speeds and new periods of time (Pimenov). In the west beyond the town // glowing was the dawning (Kuprin). In the evening dusk / appeared a big one-story house with a rusty iron roof and dark windows (Chekhov. The Steppe). Around the town / circulating were new hospital gossips (Chekhov. Ward No. 6).*

The words order in syntagmatically independent statements in the Tajik language is entirely different from that in Russian: **R [(gr.S+O)]-R[(gr.V)]** = subject group + determinant + verb group: *Ман ҳозир // барои ҳамин кор омадам (Ҷ. Икромӣ) Ў рўзи дароз //дар ҳамин ҳолат буд (Ҷ. Икромӣ) Тараддуд ва рафту омад дар назди мудири маориф //зиёд шуд. (Ҷ. Икромӣ). Вай барои давлати падараш меҷангад (Fazliddin Mukhamadiyev. Zainab-bibi). – He is at war for the sake of his father's property.*

In syntagmatically dependent statements, the actual articulation in the Tajik language will disturb the syntactical articulation whereat modification of the usual words order will play an important role. The words order in syntagmatically dependent statements in Russian can change also the order of sequence of syntactical groups of the subject and verb or even disturb the entire nature of a syntactical group: *Her husband // she was afraid of. (Turgenev). In the reverse direction the key // would not turn (Gaidar). His picture from the medieval life he // was continuing (L. Tolstoy).*

Compare the same sentences under syntagmatic independency: *She // was afraid of her husband. He // was continuing his picture from the medieval life. From this time // he hated Piletsky. The key // would not turn in the reverse direction.* The words order in the Tajik language, performing the function of communicative articulation, can also dismount the syntactical articulation of a sentence. For example: *Дар лаби дарё // якчанд киштии калони бодбони маҳалӣ тайёр буд. (S. Aini. Yatim). Дар дашт / гусфандон ҳануз аз хурок сер нашуда буданд (S. Aini. Yatim). Аз дунболи онхо/ Ятим ҳам аз ҳабсхона баромад. (S. Aini. Yatim). Дар руи ҳавлии миршабхона / бисёр одамон машъал гиронда истода буданд. (S. Aini. Yatim). Дарвақти сафед шудани рўз / Ятим ба доманаи куҳе расид. (S. Aini. Yatim). Шабона / маҷлиси президиуми комиҷроя шуда буд. (Fazliddin Mukhamadiyev. Zainab-bibi). In the evening / seating of the presidium took place. Аз хамгашти девори казарма / Зайнаб намоён шуд (Fazliddin Mukhamadiyev. Zainab-bibi). From behind the barrack fence, Zainab appeared.*

However, the possibility of changing the word arrangement on the level of actual articulation in both languages is conditioned with common rules of the syntactic-structural arrangement of a sentence in each from the compared languages. Change of the words order shall be determined by relations which occur between words as structural elements of a sentence.

Depending on the structural-grammatical relations between members of a sentence in both languages, considerable differences can be seen in possibilities to use the words order for expressing the communicative perspective of a sentence. The fixed nature of the verb position in the Tajik language and its positional non-fixed nature in Russian are explained with peculiarities of realization of components' linear arrangement in a subordinate word combination.

The Tajik and Russian languages are different also in terms of the linear direction of links between components which is conditioned by methods and means of realization of subordinate relations in these languages. We may tell here that the regular law of arrangement of components in a word combination in the Tajik language is preposition of the dependent word in relation to the main word, as subordinate words precede the main word in the majority of texts in the Tajik language: *дафтар харидан, бисер кор кардан, касеро дидан, дар кўча гаштан, ин китоб, як нафар, кариб се соат, хеле паст, etc.* It is only izafet word combinations where a dependent word stands in postposition to the main: *дафтари ту, хонаи калон, ранги сафед, хоҳиши шумо, шоҳи япони, соати тилло, бисту якуми январ, etc.*

The analytical nature of the grammatical structure of the Tajik language quite weakly expresses inflectional forms which delineate words of various parts of speech or words of one part of speech marking their syntactic functions in a sentence and ways of morphological expressing of subordinate relations, and requires maintaining of the word combination order of sequencing of components in the sentence. As most words in a sentence are introduced with the verb, and it, according to rules of the word combination linear link stands in post-position to the dependent words, then maintaining of this trend of subordination in a sentence will condition that the verb in the Tajik language must occupy the final position in a sentence.

Versatile directionality of the subordinate link at the well-developed of morphological forms of various content words in Russian conditions the words order liberty. In the arrangement sequence of predicative core components in Russian, the right-side directionality of the subordinate grammatic link will take place (as well as in the Tajik language, though); directionalities of the subordinate grammatic link of object and adverbial components are also right-side (while in Tajik they are left-side), whereas the direction of the subordinate attributive link is left-side (as for Tajik, it is versatile in dependence on the method of expressing and the grammatic link: an izafet attribute possesses the right-side direction which cannot be changed under any circumstances, while quantitatively expressed attributes have the left-side direction, as well as expressions of components with the adverbial meaning). For example: *Zakhrone believed her eyes. – Заҳро ба чашмони худ бовар намекард (Kh. Karim. Khikoyakho, page 43). Муллобачахо афандиро кашон-кашон ба сӯи арк бурданд (Ҷ.Ikromū. Духтари оташ, page 551). The madrasah students dragged him to the Emir's palace. I rewrote it without corrections on a sheet of paper too. - Ман ҳам инро бе каму кост ба рӯи когаз кучонидам (Kh. Karim. Khikoyakho, page 6).*

Such peculiarities of the Russian and Tajik languages are manifested at actualization of sentences with different possibilities of expanding in various types of expanded sentences. Variants of words order (paradigmatics of statements) are much different in both compared languages. For instance: *Did not believe Zukhra her eyes. Zukhra her eyes did not believe. Zukhra eyes of her did not believe. Her did not believe eyes Zukhra. Her Zukhra did not believe eyes. Zukhra did not believe her eyes. Eyes Zukhra of her did not believe. Her Zukhra eyes did not believe. Her eyes Zukhra did not believe. Eyes of her Zukhra did not believe. Eyes did not believe of her Zukhra. Did not believe her eyes Zukhra. Did not believe eyes of her Zukhra.* As a result of such word shifting in Russian we can obtain 16 variants. Within such a procedure, at first the attribute word combination "her eyes" and the predicative core "Zukhra did not believe" change their places. The word combination is brought into preposition to the whole predicative core; you obtain a new variant of the sentence when you shift the definitively agreed component into postposition to the main nominal component. Then the verb is put into preposition to the subject; afterwards the subject occupies the final position in the sentence, while the nominal word combination is in interposition. A sentence structure in Russian may be completed with the subject as well, while each component of a nominal word combination may stand at the beginning of a sentence in front of the subject or after the verb in the very end of a sentence. The positioning of each component of a word combination in various places between the scattered components of the predicative core is not only far from preventing understanding of the sentence's semantic structure (which is provided by the flectional nature of the specific grammatical features) but, all the more, emphasizes the communicative significance of the information.

In the Tajik language, a four-member grammatical structure similar in its lexical content, the presence of the sentence members and the semantics, also consists of the predicative core *(Зуҳро бовар намекард)* and one nominal word combination *(ба чашмони худ)* which represents a prepositional-izafet structure. The method of the link of the determinandum makes it indivisible, but the presence of the preposition (*ба*) makes it possible, under certain circumstances of an indivisible structure, to change the place en bloc, occupying the preposition in front of the subject. For instance: *Ба чашми худ Зуҳро бовар намекард.* As an emphatically furnished objective member of a sentence, the subject in the Tajik language may be also in preposition to another member of the predicative core (verb). Preposition of the verb to the subject (as well as that of the subject to the verb) can be of two types: distant (such position is usual for them) and contact: the verb at the beginning of a sentence (this position appears in the process of the verb informative actualization). Each of these types – the subject stands before the verb (at the words order in the very end of a sentence), or the verb stands in preposition to the subject in the very beginning of a sentence and realized in the communicative articulation. For example: *Ба чашмони худ Зуҳро бовар намекунад. Бовар намекунад Зуҳро ба чашмони худ.*

As an absolutely unfurnished member of a sentence in a four-member structure of the Tajik language, the subject is able to be positioned at the end of a sentence too when the statement is subjected to communicative actualization, though is can be seen very rarely and in oral speech, as a rule: For instance: *Бовар намекунад ба чашмони худ Зуҳро.* It's only an attributive member of a sentence both in an izafet-less (pre-positive) and in an izafet (post-positive) structures which cannot take part in the actualization of a sentence by means of changing of the words order. As the description of the communicative analysis shows, even that of a four-member grammatical structure, the words order as a means of informative actualization of a statement in the Russian and Tajik languages, differ significantly in the scope of practical realization. For instance, as many as 16 variants of a statement can be acceptable in the result of changing of the word order in a 4-member grammatical structure in Russian, whereas only four are possible in Tajik.

If we number the order of word arrangement of members of a sentence in Russian and Tajik, we may visually present this peculiarity in the table form:

Table 2: Comparative digital transformation-quantitative analysis of four-member communicative structures of the Russian and Tajik languages

No.	Russian: Digital pattern of positions	Examples in Russian and Tajik	Tajik: Digital pattern of positions
I	II	III	IV
1	1 2 3 4	Zukhra did not believe her eyes. Зухро бо чашмони худ бовар намекунад.	1 2-i 3 4
2	3 – ■ – 1 – 2	Her eyes Zukhra did not believe. Ба чашмони худ Зухро бовар намекунад.	2-i 3 1 – 4
3	1 2 – 4 – 3	Zukhra did not believe eyes of her. Бовар намекунад Зухро ба чашмони худ.	4 – 1 2-i – 3
4	1 3 – 4 – ■	Zukhra her eyes did not believe. Бовар намекунад ба чашмони худ Зухро.	■ – 2-i – 3 1
5	1 4 – 3 2	Zukhra eyes of her did not believe.	————
6	4 1 3 2	Eyes Zukhra of her did not believe.	————
7	3 1 4 2	Her Zukhra eyes did not believe.	————
8	3 ← 4 ← 2 ← 1	Her eyes did not believe Zukhra.	————

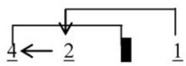
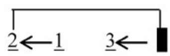
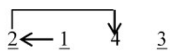
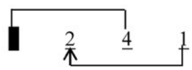
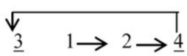
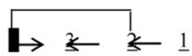
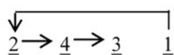
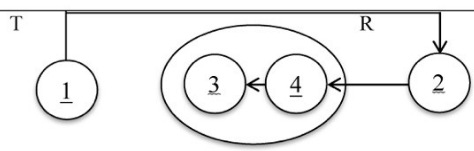
9		Eyes of her did not believe Zukhra.	———
10		Eyes did not believe of her Zukhra.	———
11		Did not believe Zukhra her eyes.	———
12		Did not believe Zukhra her eyes.	———
13		Of her did not believe eyes Zukhra.	———
14		Of her Zukhra did not believe eyes.	———
15		Eyes of her did not believe Zukhra.	———
16		Did not believe eyes of her Zukhra.	———

Table 3: Theme-rhematic characteristics of a four-member statement in the Tajik language

No.	Rheme-thematic analysis of a statement	
	Patterns of the sequence order and change of direction of the statement information components	**Rheme-thematic analysis of a statement**
1		Subject – the given (theme) in preposition to Verb (rheme) in a stylistically neutral variant (right-side direction)

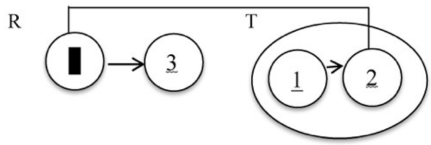
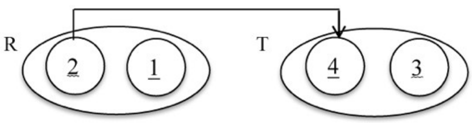
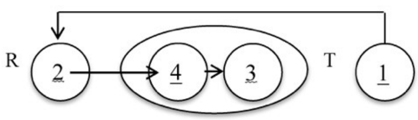
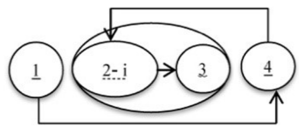
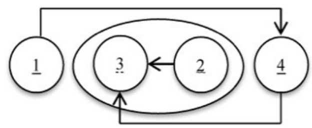
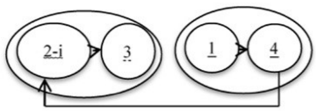
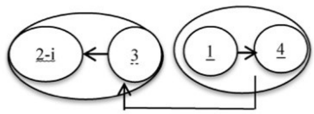
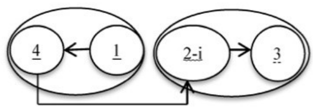
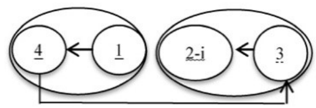
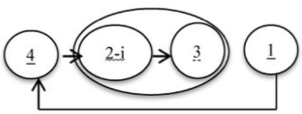
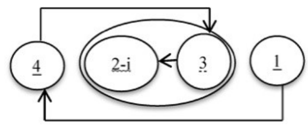
2		Shift at the usual (left-side) position of the communicative component into preposition to the subject and the whole predicative core will turn the syntagma into the **rheme.** In the case of the right-side direction, change of the words order in a communicative statement, the subject will maintain the informative significance of the given and remains to be the **theme** of the statement.
3		When replacing postposition of the verb into preposition to the subject, using an unusual (left-side) position of the dependent component of the predicate core, the verb will maintain informative significance of the **new** and remains to be the **rheme** of the statement.
4		Reverse (left-side) position of the dependent predicative component (verb) does not change the communicative significance of the **new,** and the predicate remains to be the rheme of the statement, which is emphasized by the characteristics.

Table 4: Comparative transformation-quantitative analysis of four-member structures with an izafet and izafet-less attributive component in the Tajik language

No.	Attributive izafet structure	Attributive izafet-less structure
1.		
2.		
3.		
4.		
Graphical designation of sentence members	1- subject 2-i objective complement to izafet attribute 3- attribute 4- verb	1- subject 2-i objective complement to izafet-less attribute 3- attribute 4- verb

Four-member transformation structures in the Tajik language with an izafet and izafet-less attribute possess four communicative variants which differ just by the sequence of arrangement of the attributive component in stylistically neutral versions of disarticulated two-member narrative sentences. As for stylistically neutral four-member versions of disarticulated two-member narrative sentences, the attributive component in izafet-less structures of the Tajik language will occupy the second place in the sentence, and the third in izafet structures. In the case of communicative transformation, the attributive informational component both of an izafet-less and izafet structures shall be shifted in the unchanged pre-positive (izafet-less attribute) or post-positive position to the objective component.

The subject in a four-member structure with an izafet attributive informational component occupies one first place in the distant proposition to the verb; one second place in contact postposition to the verb; one third place in contact preposition to the verb; and one fourth place in distant postposition to the verb. The verb is located, in one variant, in a distant post-positive way to the subject, and in one more variant, in a contact post-positive way with the subject will occupy two fourth places in statements. The objective complement in sentences with an izafet attributive component occupies one first place, two second places and one third place. In each communicative variant, the objective complement stands in contact preposition to the attribute (with left-side direction) and in distant preposition to the main word (verb). The attribute in sentences with the izafet link with the determinand word, which is objective complement, stands in contact postposition: it does not possess the first place, possesses one second place, three third places and one fourth place.

In a four-member structure with an izafet-less attributive component only the attribute will change place. In a neutral stylistic structure the attribute will occupy the second place, but the structure will be other in communicative statements: one first place (contact with the left-side position), the second place – twice, the third place – one, and the fourth place will not be occupied. In other informative-communicative variants, the words order will be shifted too. The following word order will be in izafet-less four-member structures: the subject occupies one first place (distant left-side preposition), one second place (contact right-side postposition), and one third place (contact left-side position).

The verb occupies 2 fourth places (1 distant right-side postposition to the subject) and 1 contact postposition (right-side position as well) and 2 first places (one contact pre-positive structure to the subject with the left-side position of the dependent component and one distant preposition with the left-side position of the dependent component).

The izafet-less attribute in a four-member structure occupies one first place (contact pre-positive position with the left-side position of the attribute to the determined object), two second places (contact preposition with the left-side position of the dependent component), one third place (contact preposition with the left-side position of the dependent component); the izafet-less attribute does not occupy the fourth (last) place.

The object will occupy the third place in a neutral informative-stylistic variant. The following order of sequence of the object will take place in a four-member izafet-less structure: the object won't occupy the first place in an izafet-less structure; one second place (contact postposition in an attributive word combination (with the right-side position of the main component of the quantitative-nominative word combination and distant right-side preposition to the main predicative word); two third places (1 contact postposition with the right-side position of the main word to the dependent attribute and distant preposition to the main member – the verb (with the left-side position of the dependent object), one contact-distant position (contact in a attributive word combination, post-positive with the right-side position of the object and distant, as well with the right-side position of the dependent object from the verb); the object occupies one least, fourth place and is in contact post-position to the object and in distant post-position to the verb (possesses the right-side direction of positioning in respect of other components). On the base of sentences with a definite syntactic composition, one can build up statements (statements paradigm). Member of the paradigm will be different in the essence of actual articulation and expressing (the words order).

The comparative investigation of the words order in the Russian and Tajik languages discloses the nature of regular laws of the linguistic thought figuration in the different national languages, thus contributing to the culture of speech in different languages and the culture of thinking, as it creates a pre-requisite of the genuine culture, specifically the conscious attitude to use of the national asset of each of the contacting languages (Russian as a foreign language in the contemporary social situation, and Tajik as a native national tongue for the Tajiks and as a foreign language for the Russians).

Discussions

The communicative function is one of the most important ones of a language; structuring of any sentence in the Russian language can be changed in line with a certain communicative intention. As we could observe, the arrangement of main members of a sentence is fully subordinated to the communicative function.

The words order in each language is a structure of a sentence, i.e. "inter-location of members of a sentence being significant from the syntactic, semantic and stylistic viewpoints" (Rozental, Golub – Telenkova, 2005). However, the words order function can be different in various languages, and the article is devoted to the most important cases of the syntactic function of the words order in the Russian and Tajik languages. In the scope of the syntactic structure of a sentence, the words order helps to define syntactic functions of certain components. The basic role of the words order in a sentence in the modern Russian language with its well-developed inflection system is the communicative one. In most cases, the syntactical function of the words order in Russian is redundant due to the diversity of inflective means. However, this fact does not mean that the words order in Russian is completely free: there are norms and regular laws of word arrangement.

"Syntactical and communicative roles of the words order are opposed on their functional load. It means that in languages where the syntactical role of the words order is the main function for establishing links between sentence members, communicative abilities of the words order will reduce, as the words order is loaded with establishing (expressing) of syntactical relations between members of a sentence" (Asefnezhad, 2012).

Among basic tools of the structuring of a sentence we will mention, first of all, the words order, actual articulation of a sentence, plus intonation and logical emphasis. To have a sentence structured correctly, the words order, that is, a certain consequence of words arrangement of the sentence members will be important. "Syntax is a level of permanent linguistic creation. A speaker would not create new words during a speech act, but he continuously creates new sentences, new structures and a new text. That is why studying of syntax in the process of mastering of communicative skills is so important" (Tskhovrebov, 2017). In case of communicative articulation, each member of a sentence relates either to the given, known content of a statement (theme), or to the new (rheme). There is a kind of interrelation between grammatical and actual articulations. The subject is predominantly the given in a sentence, the object can equally act as the given or as the new; the same can be said about adverbial modifiers of place, cause, and purpose.

Such members of a sentence as the adverbial modifier of manner and the verb, bear predominantly a load of the new. A load of the attribute is closely connected with the semantic weight the determined word possesses. But our studying does not reveal any unambiguous correspondence between the grammatical articulation (that is, articulation of sentence members) and actual one (propinquity to be either a theme or a rheme, i.e. to coincide with any of communicative functions). We came to this conclusion in the process of the comparative analysis of the communicative structure of sentences in the multi-structural compared languages (Russian and Tajik). Actual articulation of a sentence will depend on a communicative task: in certain conditions it maintains the grammatical articulation of the sentence unchanged, but will possess a pattern of its own in others. It does prove that the semantic-functional role of the both (grammatical-syntactical and actual) articulations is different.

Professor I.P. Raspopov (1961) in such a way describes differences between the grammatical and communicative articulation of sentences (statements): "Grammatical articulation boils down to reflection, in the form of the grammatical link of words, of objectively existing (and recognized, naturally) relations and links between subjects, phenomena, and attributes. In actual articulation relations are used which are expressed by grammatical articulation, in the purpose of communication", "... obviously, selection of this or that syntactical structure cannot be casual" and that variability of actual articulation, possibilities of expression of the communicative paradigm of a statement are dependent, to a certain extent, on the grammatical articulation of the sentence" (Raspopov, 1961).

Results of comparison of the Russian and Tajik languages demonstrate the importance of such grammatical attributes of structural types of sentences as expandedness or non-expandedness, mono- or binominality, composite or non-composite character, etc., as well as ways and means of grammatical interrelation between component in the structure of a sentence, directions of linear connection of dependent words, etc. differing in Russian and Tajik in terms of arrangement, interaction of grammatical and actual articulation and by the width or restraint of actual articulation in comparison with grammatical articulation. In result thereof, in both languages there is the specificity of interaction of these two types of articulation conditioned by peculiarities of the arrangement of the grammatical articulation in the compared languages.

Depending on the interrelation of the grammatical and actual articulation of a sentence, various classification may be found in linguistic primary sources (Raspopov, 1961). The basic difference between Russian and Tajik is in the possibility of a change of the verb position (i.e. rheme) on the level of actual articulation. The fixed nature of the verb place in the Tajik language and its positional liberty in Russian will condition basic differential attributes of these compared languages in the possibility to use the words order as a means of actualization of a statement. A.A. Saidmamadov (1989), while analyzing the interconnection of the grammatical (structural) and actual articulation of a sentence in Russian and Tajik, explains the reason of using of the verb at the end of a sentence in the Tajik language by a weak development of the ways of morphological arrangement of words as indicators of their syntactical dependence in the structure of a sentence and other ways of subordination (Saidmamadov, 1989). In the opinion of M. Normatov (1968) a researcher of the words order of the modern Tajik standard language, the final position of the verb is stipulated by dependence on ways of subordinate relations in the Tajik language. We share the opinion of these authors in this line. However, it is worth noting that the reason for the fixed position of the verb in the Tajik language was not finally explained in the linguistic literature. Probably, it is related to the fact that analysis of the words order in Tajik was conducted in isolation from analysis of the syntactic-grammatical organization of subordinate relations in a sentence and methods of component structuring on the basis of the subordinate link in a word combination.

Comparative studying of the Russian and Tajik languages speaks for the fact that various possibilities of use of the word arrangement as the way of designating members of the actual articulation are explained by the structural-grammatical arrangement of subordinate relations in the compared languages: means of expressing of subordinate relations and peculiarities of the linear arrangement of components in a subordinate word combination.

Conclusion

As a result of conducting this study, it was established that:

1. The words order in the Russian and Tajik languages essentially influences the communicative function of a language.
2. The Russian language is featured with a relatively free words order, while that of the Tajik language is fixed: subject — object — verb.
3. Interaction of the grammatical and communicative functions is an essential issue in studying regular laws of word arrangement in a language.

4. The positioning of members in a composition of a simple sentence discloses the link with the syntax of other levels of the language system, which conditions the general linguistic significance of words order studying.
5. Notional words, their morphological categories and forms disclose a regular-law connection with functions of sentence members and possess the specific syntactical role.

Significance of the conducted research consists in the fact that the obtained results allowed to define the words order in the Russian and Tajik languages; to disclose peculiarities of interaction of the structural-grammatical and actual aspect of the words order in sentences of the compared languages; to define the role of various expressive means of the words order of various types of information in the Russian and Tajik languages. Materials of this article are important not only for the contrastive linguistics theory but, no doubt, can be useful in practical methodological work for linguistics scientists, translators and, which is most important, in pedagogy for school, college or university teachers of Russian and Tajik.

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Multiculturalism or feminism?
Arguments about the use of the integral veil

[¿Multiculturalismo o feminismo?
La discusión en torno al uso del velo integral]

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Abstract
Based on an article by Martha Nussbaum surrounding the prohibition of the use of the integral veil in the public dependencies in western Europe, we aim at going over the discussion around the reasons that enable or forbid it. Contrary to Nussbaum, who justifies–according to the principles of an extreme liberalism–the freedom of women to choose wearing or not the integral veil, we will sustain–based on the same principles of freedom and equality–the need to prohibit it in order to defend women's autonomy and integrity. In the context of a post-secularized world, we will try to show the viability of a cultural and religious pluralism that confirms, instead of denying, the universality of human rights and the citizenship for each person, especially for women.
Key words: liberalism, secularism, religion, minorities, citizenship

Resumen
A partir de un artículo de Martha Nussbaum sobre la prohibición del uso del velo integral en las dependencias públicas de gran parte de Europa occidental, nos proponemos tornear la discusión en torno a las razones que habilitan o vedan su uso. Mientras que la argumentación de Nussbaum se sostiene en los principios de un liberalismo político a ultranza desde el cual justifica la libertad de elección con respecto al uso del velo, en este artículo sostendremos, basándonos en los mismos principios de libertad e igualdad, la necesidad de su prohibición a fin de asegurar la autonomía e integridad de las mujeres. En el contexto de un mundo post-secularizado, intentaremos mostrar la viabilidad de un pluralismo cultural y religioso que confirme, en lugar de negar, la universalidad de los derechos humanos y la carta de ciudadanía de toda persona, en especial de las mujeres.
Palabras clave: liberalismo, secularismo, religión, minorías, ciudadanía

1. Introducción

Durante siglos de modernidad ilustrada, el racionalismo iluminista luchó por la pureza secular del espacio público contra las aspiraciones tutelares de los viejos regímenes teocráticos. Por el contrario, el mundo contemporáneo parece asistir al giro post-secular de la sociedad (Habermas, 2008), con el viejo y el nuevo espíritu religioso emergiendo otra vez en la escena pública. El espíritu post-secularista de los nuevos tiempos testimonia el retorno público de las religiones, bajo el ala pluralista de las democracias liberales, el multiculturalismo y el post-colonialismo. (Kocev et al, 2017).

Las sociedades post-seculares tienden a conjugar la libertad y diversidad de culturas, creencias, cultos y prácticas con el núcleo duro del secularismo, fundado en el ejercicio de la igualdad y mutuo reconocimiento ciudadano y sostenido sobre un Estado laico y neutral respecto de cualquier posicionamiento religioso. Igualdad ciudadana y separación iglesia-estado constituyen los supuestos seculares del nuevo mundo post-secular, en el cual la diversidad cultural y religiosa tiende a multiplicarse y a influir en los ámbitos en el ámbito político, en tanto y en cuanto no violen los derechos universales de la humanidad.

Jürgen Habermas señala al respecto que si bien el espíritu religioso de los nuevos tiempos es fuertemente descentralizado, des-jerarquizado e individualista –tómese por ejemplos el caso de la *new age* o el neopaganismo– y las instituciones clericales tradicionales tienden a reducir sus funciones al ámbito pastoral, sin embargo eso no significa que la conciencia religiosa e incluso las religiones tradiciones hayan perdido su influencia y relevancia en la existencia personal o colectiva (Ambrozy, Kralik y Poyner, 2018). Por otra parte, aun cuando se trate de ciudadanos religiosos cuyas creencias permean la cosa pública, el carácter cívico de sus relaciones sociales debe dominar la esfera política e influir incluso en su conciencia religiosa, haciéndola más reflexiva e igualitaria. De allí que Habermas concluya en la mutua impregnación y el aprendizaje recíproco entre el ámbito secular y el religioso.

En tal contexto post-secular, hacen su aparición fenómenos y elementos culturales específicamente patriarcales que plantean el problema de hasta qué punto es legítima y viable la conjunción civilidad-religión. En concreto, nos referiremos aquí al uso público del velo integral femenino, símbolo claro de su ocultamiento en el seno de sociedades patriarcales donde las mujeres son moneda de intercambio. En cualquier de sus matices o niveles de ocultamiento, ya se trata del velo integral –la burkha como el niqab–, la hiyab o el chador[1], velar el cuerpo de las mujeres expresa la represión de su identidad propia, declinada en las sombras del silencio y la inexistencia.

El debate que el uso público de tales elementos plantea a las repúblicas democráticas de occidente gira en torno a su consistencia con los principios de una ciudadanía universal e igualitaria, fundada en la inviolabilidad de los derechos humanos. En el caso concreto del uso público del velo integral, los que están en juego son los derechos universales de las mujeres y niñas en tanto que ciudadanas libres, iguales y autónomas, sujetas de su integridad física, psíquica, moral y espiritual. Giovanni Sartori plantea la cuestión en los siguientes términos: *"¿*debe consentir una democracia la propia destrucción democrática?" (1998)

La respuesta de varios países y ciudades de Europa como Bélgica, Italia, Francia, Luxemburgo y Barcelona ha sido la prohibición de la burkha en el espacio público de la escuela, el trabajo y la calle. En 2009, Sarkozy justificó la prohibición con el siguiente argumento:

> "El problema del burkha no es un problema religioso. Es una cuestión de libertad y dignidad de la mujer. No se trata de un símbolo religioso, sino de un símbolo de subordinación o bajeza. Quiero decir solemnemente que la burkha no es bien recibida en Francia. No podemos aceptar en nuestro país a mujeres atrapadas en una valla, apartadas de la vida social y privadas de cualquier tipo de identidad. Ésta no es la idea que tenemos de la dignidad de la mujer".

Desde abril de 2011, la ley francesa prohíbe el uso del velo integral (burkha y niqab) en la calle. Según el argumento de Sarkoky, las razones no hay que buscarlas

[1] Entre los tipos de velo se encuentra la *burkha*: manto que cubre la cabeza y todo el cuerpo, incluso las manos, y solo cuenta con una rejilla a la altura de los ojos; el *niqab*: manto que cubre la cabeza y todo el cuerpo hasta los tobillos, dejando al descubierto solo los ojos; la *hiyab*: pañuelo que cubre la cabeza y el cuello, pero no el rostro; el *chador*: velo que cubre la cabeza y el cuerpo, pero no el rostro; el *haik* argelino: pañuelo fino y pequeño que esconde sólo la nariz y la boca.

en rivalidades nacionalistas o xenófobas, sino en el sexismo patriarcal. El choque cultural debe ser buscado entonces entre el patriarcado más primitivo y la búsqueda de la equidad de género.

Con la prohibición del velo coinciden pensadores como Mario Vargas Llosa (2003), Alain Finkielkraut (2005), Elizabeth Badinter (2003) o Regis Debray (2004). Por el contrario, otros autores como John Rawls o Martha Nussbaum defienden su uso público y lo hacen bajo los mismos argumentos democráticos, pluralistas e igualitarios de quienes sostienen su prohibición. Liberalismo político, multiculturalismo o post-colonialismo tornean así un debate aun abierto, del cual intentaremos trazar sus principales lineamientos.

A fin de comprender la raíz y el alcance de la discusión, el primer paso es remontarnos a la historia de sus símbolos y develar las razones religiosas de su atribución al sexo femenino. Solo la deconstrucción histórico-religiosa es capaz de determinar el significado cultural de un fenómeno persistente por más de 3000 años.

2. Las razones religiosas del patriarcado para ocultar el rostro femenino

La historia de ocultar el cuerpo femenino nos remonta al oriente próximo del segundo milenio a.C., cuando una ley asiria promulgada por el Rey Tiglat Phalazar I impuso la portación de velo para toda mujer casada, según consta en la Tabla A 40 de las Leyes asirias depositada actualmente en el Museo Británico. Su imposición es por lo tanto de origen semita y la comparten –al menos– asirios y hebreos. Las mujeres hebreas de la época de Jesús llevaban velo, y su usanza se extendió desde el judaísmo al cristianismo greco-latino, por una parte, y al islamismo oriental por la otra.

En el caso de la tradición judeo-cristiana, el uso del velo es sancionado por Pablo en su carta a los Corintios: "el hombre no debe cubrirse la cabeza, porque es imagen y gloria de Dios, más la mujer es gloria del hombre. Pues no procede el hombre de la mujer sino la mujer del hombre; ni fue creado el hombre para la mujer, sino la mujer para el hombre. Por eso la mujer debe llevar en la cabeza una señal de sujeción a causa de los ángeles" (I *Cor.* 11, 7-10). En palabras del apóstol, el velo traduce en términos simbólicos la inferioridad y subordinación de la mujer respecto del varón, inferioridad que es tanto ética y política como ontológica o constitutiva. Pero tal valoración no se limita a la mera sujeción de la una respecto del otro, sino que se funda en la perversión original de la mujer, que los primeros capítulos del Génesis declaran, tal como veremos de inmediato. La mujer es siempre Eva, quien cae primero e induce la caída del varón. Ella es la que tienta y seduce, y por eso los Padres de la Iglesia como Clemente de Alejandría o San Ambrosio enseñan que por prevención ella debe ir completamente cubierta con un velo, a no ser que se encuentre en casa. Con la cara cubierta no inducirá a nadie al pecado.

Por su parte, la tradición islámica recomienda el uso de la hiyab –de la raíz ḥaŷaba: esconder, ocultar a la vista o separar. La sura 24, 32 del Corán ordena a "las mujeres creyentes que bajen la vista con recato, que sean castas y no muestren más adorno que los que están a la vista, que cubran su escote con velo y no exhiban sus adornos sino a sus esposos". Páginas mediante, el Corán vuelve a exhortar a Mahoma a decir "a tus esposas, a tus hijas y a las mujeres de los creyentes que se cubran con el manto. Es lo mejor para que se las distinga y no sean molestadas" (Sura 33, 59). Incluso a aquel varón que visitara a otro, se le recomienda tratar con las mujeres de la casa a través de una cortina (Sura 33, 53). Las mujeres decentes y obedientes a Alá deben velarse para que el instinto de posesión viril las distinga como ya pertenecientes a otro y no intente arrebatárselas.

La raíz semita de las tres grandes religiones patriarcales coincide en el carácter amenazante de la mujer, siempre sospechada de perversión, caída y muerte. En esos términos justifica Yavé, Alá o el Dios Padre su sujeción y ocultamiento, a fin de mantener la pureza viril del orden socio-cultural. Las primeras páginas del relato bíblico asientan el precedente de un pecado original cuya responsabilidad última recae sobre la mujer. De este modo, si bien en el orden constitutivo de la creación ella deriva del varón, en el orden ético-religioso de la perversión original, el pecado y la muerte derivan de ella, en alianza ancestral con la serpiente (Ambrozy, Valco y Bhattarai, 2017). En efecto, tentada por la serpiente, Eva comió del fruto prohibido e indujo a su marido a comer de él (*Gen*. 3, 9). De aquí la sentencia ineludible del Antiguo Testamento: "por la mujer comenzó el pecado y por ella morimos todos" (*Eclo*. 25, 24); "toda maldad es poca comparada con la de la mujer: la suerte del pecador caiga sobre ella" (*Eclo*. 25, 19).

Las religiones patriarcales argumentan que la tentación mortal de la mujer, su inferioridad constitutiva y moral, y su astucia para seducir al varón son los justificativos tanto de su ocultamiento simbólico, como de su sujeción y su estatuto de objeto disponible a la agresión masculina. Manto o velo materializan la invisibilidad política y cultural de las mujeres, entregadas a la voluntad del otro. Respecto de esta última, su ocultamiento es símbolo de decencia, recato, obediencia e incluso de distinción y prestigio social en el seno, claro está, de una sociedad patriarcal, donde la sumisión y el silencio son las máximas de la identidad femenina.

La mujer decente está sujetada a su padre, esposo, Dios, profeta o sacerdote, y contracambio –según el orden contractual establecido entre varones– el resto se abstendrá de molestarla con acosos, violaciones, secuestros, golpizas, etc. En tal orden de cosas, el manto del ocultamiento resulta un medio de protección y un salvaguardia vital para la mujer honrada, que de ese modo previene la violencia y conserva cierto ámbito de movilidad exterior a la domesticidad, aun cuando se trate de una movilidad invisible. Por esas ironías y paradojas del destino, el patriarcado convierte su opresión en un recurso de vida, y la exclusión de todo derecho en una honra social.

En concreto, hoy por hoy algunas mujeres se velan coaccionadas por la violencia y otras inducidas por la costumbre, el hábito o la tradición. Algunas incluso lo portan como expresión de libertad y empoderamiento, que les permite moverse en un mundo dominado por los códigos de la masculinidad, y otras como estandarte político de comunidades minoritarias. No obstante, en cualquiera de estos casos, el velo expresa segregación y ocultamiento respecto de un elemento que permanece opuesto y hegemónico.

A lo largo de sus 3000 años de historia, el sentido último del velo –ya sea integral o parcial, judío, cristiano o islámico– permanece uno y el mismo: ocultar la identidad femenina a fin de resguardar al varón de la perversa seducción de aquella, a la vez que resguardarlas a ellas mismas de la barbarie. El velo constituye un pacto entre varones que cuidan mutuamente su propiedad y limitan sus ansias de posesión a fin de hacer viable la coexistencia patriarcal. Justificados por la perversión esencial de la sexualidad femenina, el ocultamiento político de las mujeres y su encierro doméstico es una exigencia de la ley del Padre, sea este Yavé, Dios o Alá. En una palabra, la ley del Padre es negar a las mujeres rostro, voz y cuerpo propios.

Las 3 mayores instituciones religiosas de occidente comulgan tanto en su origen semita como en su esencia patriarcal, donde el poder y la voz de los unos se articula con la invisibilidad y el silencio de las otras. El velo femenino –concebido en todos sus matices e intensidades, desde el manto de la virgen María hasta burkha iraní– constituye uno de los símbolos más claros y contundentes de aquello que el patriarcado no quiere ver ni escuchar, aquello que solo vale como objeto de cambio en una sociedad pactada de varón a varón.

3. Las razones filosófico-políticas en pro y en contra del ocultamiento

Las sociedades post-seculares de occidente –pluralistas y multiculturales– han puesto sobre el tapete la discusión sobre el uso del velo integral en la esfera pública de las democracias liberales, especialmente en Europa occidental. Las voces que entrecruzan el debate incluyen desde quienes se pronuncian a favor de su uso público hasta quienes enfatizan su prohibición. Y lo curioso del caso es que ambas partes lo hacen bajo los mismos principios, a saber, que hombres y mujeres nacen libres e iguales en dignidad y derechos.

En la línea pro-velo se pronuncia el liberalismo político de corte rawlsiano en el que se inspira Martha Nussbaum (2010; 2012), para quien la prohibición del velo en los países de Europa occidental es expresión de intolerancia político-religiosa y de discriminación contra las minorías musulmanas. La posición de Nussbaum asume como punto de partida que todos los seres humanos son igualmente dignos y merecen igual respeto, también en sus creencias y prácticas religiosas. El límite negativo de este principio se encuentra en la paz, seguridad e igualdad de derechos y libertades de los otros. Justamente en este punto, Nussbaum considera que el uso del velo satisface la igualdad de derechos y la libertad de elección, sin violar el mutuo reconocimiento y el respeto ciudadano. Su prohibición, en cambio, constituye para Nussbaum una medida inequitativa y discriminatoria contra la comunidad islámica, invasiva respecto de la libertad de conciencia individual e intolerable en una democracia liberal. En su opinión, el velo es símbolo de libertad, igualdad y democracia –americana– y el modo de luchar contra él no sería en todo caso la prohibición, sino la persuasión y el ejemplo.

A fin de mostrar lo inequitativo y discriminatorio de prohibir el uso del velo, Nussbaum toma como ejemplos la pornografía, las cirugías, lipoaspiraciones y hasta el uso de tacos altos, fenómenos igualmente cosificadores de las mujeres y sin embargo abundante en el mundo occidental. Otro tanto sucede, por ejemplo, con el velo de las monjas católicas, el barbijo de cirujanos, la ropa de los esquiadores o los abrigos para el frío, todos los cuales ocultan partes del cuerpo y sin embargo son permitidos. Amén del abuso y el equívoco de la comparación, cuando no de su carácter ofensivo respecto de las mujeres musulmanas, lo cierto es que justificar una modalidad de patriarcado por otra modalidad del mismo resulta por lo menos falaz.

Bajo el argumento de la igualdad y libertad democrática se ampara tanto el liberalismo político cuanto el multiculturalismo, defensor de los derechos de las minorías religiosas contra el racismo, la xenofobia y el imperialismo cultural, pero no de las mujeres contra la dominación del patriarcado: usina de exclusiones e inequidades culturales.

Ante tales posicionamientos, emerge lo que Karl Popper denomina «la paradoja de la tolerancia» e implica que "la tolerancia no debe extenderse a los intolerantes" (1981:512), porque en ese caso se invierte a sí misma en intolerancia. Tal es lo que sucede cuando la promoción de la igualdad civil se invierte en inequidad y discriminación, especialmente de género. El resultado de tolerar lo intolerante es que los Estados liberales terminan por amparar comunidades culturales antidemocráticas y sexistas, volviéndose ellos mismos sospechosos de un relativismo antiliberal y patriarcal.

Tal es lo que sucede con un liberalismo político a ultranza, absolutamente neutro respecto de toda concepción del bien moral. La concepción política de Rawls o Nussbaum está vaciada de todo criterio moral, psicológico o espiritual, y se proclama neutra respecto de las diversas ideas del bien. La neutralidad política es para Rawls un rasgo esencial de la justicia y el único medio para lograr la convivencia pacífica de una ciudadanía plural, dividida por creencias, doctrinas, usos, costumbres, etc. El pluralismo exige por lo tanto la neutralidad (Habermas y Rawls, 1998.). Lo paradójico del caso es que un estado moral y metafísicamente neutro linda con lo amoral, y de aquí su riesgo de concluir en un relativismo incapaz de operar contra la injusticia, la discriminación y los abusos de los derechos humanos.

Además, la supuesta autonomía y libertad de elección defendida por este tipo de liberalismo pasa por alto –como lo subraya Clare Chambers– la construcción socio-cultural de cualquier deseo, elección, sistema de valores o normas (2004:1-33).

Cuando el marco socio-cultural de tales elecciones está viciado por ideologías antidemocráticas y sexistas, lo que debe cuestionarse es la moralidad y libertad subjetiva de la elección, cosa que un liberalismo meramente político y neutro no puede hacer. Su igualdad política y su autonomía individual es plenamente consistente con la reproducción de inequidades, discriminaciones y exclusiones culturales y morales (Chambers, 2004:1-33).

En el caso concreto del uso público del velo, y más aún del velo integral, el liberalismo político tanto como el multiculturalismo dejan intacta e incuestionada la inequidad sexista, a la cual se sujeta la supuesta autonomía de las mujeres. Lo mismo vale para el sexismo de prácticas tales como la mutilación genital femenina, la poligamia o los casamientos de niñas menores, costumbres todas donde el argumento de la elección individual pone en riesgo la integridad personal (Chambers, 2004:16). En estos casos, negar a las mujeres de las culturas minoritarias la igualdad de derechos frente al varón y la defensa de su integridad física, psíquica y moral significa abandonarlas al abuso y la opresión. Mientras que para estas mujeres vale la inequidad y discriminación intra-cultural, para las mujeres de la cultura mayoritaria vale la equidad e inclusión. La libertad de elección política concluye así en un doble o triple estándar moral (Cohen, Howard y Nussbaum, 1999:19-20), y en el condicionamiento del acceso efectivo a la ciudadanía por la mediación de un colectivismo cultural sexista.

En última instancia, si bien las culturas minoritarias suelen ser más patriarcales y sexistas que las democracias liberales de occidente, sin embargo un Estado liberal que justifique el sexismo y la exclusión de las mujeres se vuelve implícitamente sospecho y deja abierto el interrogante sobre si el sujeto paradigmático de los derechos humanos y civiles no sigue siendo finalmente varón (Cohen, Howard y Nussbaum, 1999).

Dicho brevemente, un liberalismo político o cultural a ultranza, indiferente al contenido filosófico y ético del ordenamiento social, deja la zona liberada a la violación de los derechos humanos fundamentales y, en el caso concreto que nos incumbe, específicamente femeninos. Porque "los derechos de las mujeres son derechos humanos" (Cohen, Howard y Nussbaum, 1999:36), políticos y civiles, su protección, promoción y desarrollo debe ser prioridad de cualquier sistema democrático y multicultural comprometido con la equidad de género. En palabras de Susan Moller Okin, es necesario "un multiculturalismo que efectivamente trate a todas las personas como a todo otro igual moral" (Cohen, Howard y Nussbaum, 1999:129). Para tal fin, la concepción de la libertad y la autonomía deben abandonar su asepsia ética e impulsar la construcción de aquellos supuestos sociales, culturales, económicos, educativos, etc. que condicionan la autonomía subjetiva y la igualdad política (Mahrik, Kralik y Tavilla, 2018). Es necesaria la intervención del Estado a fin de prohibir, regular, desmotivar y promover comportamientos que dañen o beneficien la integridad personal (Chambers, 2004:22). Más aun, Okin propone una formación cívica liberal y multicultural que abra a los ciudadanos un abanico de posibilidades de existencia, en lugar de dejarlos solos con el colectivo religioso o cultural de sus padres como único modo de vida (Mitterpach, Stur, 2017).

4. Mujeres veladas o ciudadanas

Entre las razones que justifican la prohibición del velo se cuentan las de una convivencia ciudadana en igualdad de derechos, transparencia, mutuo reconocimiento y reciprocidad, amén de otras razones como la seguridad, salubridad y prevención de la violencia. La carta de ciudadanía es inmediata, adquirida por nacimiento, independiente de cualquier credo y políticamente fundacional de la libertad religiosa. De aquí que la libertad de conciencia y religión esté presupuesta y limitada por los derechos ciudadanos. Los Estados post-seculares son ante todo comunidades de ciudadanos libres e iguales que pueden tener diversos credos, cultos y prácticas religiosas, configurando por lo mismo una sociedad plural y diferenciada. Lo que no puede ser en tales Estados es la priorización de prácticas religiosas por encima y en contra de las prácticas democráticas.

En el caso de los viejos Estados teocráticos, religión y política coinciden, de manera tal que lo político constituye el brazo armado de la fe y esta última se erige como el reaseguro divino que controla y tutela el orden público, la moral, el derecho, la simbólica cultural, etc. En el caso de los Estados post-seculares, en cambio, el orden político y civil es en sí mismo laico respecto de lo religioso y su racionalidad democrática se establece como criterio y medida de toda creencia o práctica de culto. Esto significa que en tales Estados, la ley de la Biblia o el Corán, la palabra de Alá o Yavé no tiene vigencia política, y en caso de haber colisiones o conflictos entre ambos, la palabra determinante del ámbito político es la de sus constituciones republicanas o códigos civiles.

En tal contexto post-secular, Jürgen Habermas considera posible conjugar la universalidad política del proyecto iluminista con el pluralismo cultural y religioso del mundo actual. En su consideración, el pluralismo no equivale a relativismo moral o asepsia cultural –cosa que terminaría por hacer inviable la coexistencia–, sino que justamente supone la universalidad de una razón en diálogo y consenso. El desafío es por lo tanto el de una multiculturalidad en acuerdo con la igualdad de derechos, esto es, medida y regulada por el núcleo esencial de la política institucionalizada, a saber: la igualdad, la libertad, el pacifismo, la democracia, principios incuestionables del orden secular. Un ciudadano puede ser judío, cristiano, musulmán, new age, neo-pagano, laico o ateo. Lo que no puede en ningún caso es violar los derechos civiles iguales para todo varón y mujer, porque tales derechos son fundacionales y limitantes de cualquier otro.

Los ciudadanos y ciudadanas de las repúblicas democráticas son libres e iguales en dignidad y derechos, de donde la producción de situaciones discriminatorias o sexistas constituye un asalto a la naturaleza democrática del Estado y a la esencia misma de la ciudadanía. Cualquier violación de la libertad y la igualdad, sea por motivos religiosos, culturales o minoritarios, debe ser medida con una misma vara política, civil y penal, y recibir la sanción correspondiente. La ley religiosa no tiene privilegios respecto de la ley civil, tal como es propio de los estados teocráticos, pero no de las democracias de occidente. En estas últimas, la ley civil o penal vale por igual para toda institución o persona, religiosa o no religiosa.

La igualdad de derechos incluye la equidad sexual, y ella debe ser defendida por un Estado democrático contra las prácticas discriminatorias y sexistas que suelen permear las instituciones religiosas tradicionales. La determinación democrática de las repúblicas occidentales no consiste en ceder internamente a regímenes teocráticos sino en respetar su existencia externa dentro de los límites soberanos de cada nación. Lo específicamente democrático es que ningún país tenga derecho de imponer su modo de vida a otro ni de violar los valores fundamentales recogidos por la constitución o los códigos de dicho país. Invocar el nombre de la multiculturalidad o el liberalismo a fin de habilitar la transgresión de derechos elementales democráticamente sostenidos es un argumento, por lo menos, falaz.

Por otra parte, un multiculturalismo o liberalismo moralmente neutro niega el carácter individual, universal e inmediato de los derechos humanos, en razón de establecer "entre el Estado y el individuo la mediación de una comunidad étnica, cultural o religiosa. Para ellos, la definición de los derechos individuales pasa por la adscripción a un grupo determinado" (Marotte, 2017:11). Esto significa que, en definitiva, el sujeto de la libertad y la igualdad no es el individuo personal sino el colectivo socio-cultural, igualmente digno y respetable a todo el resto. En caso de tratarse de culturas esencialmente patriarcales, la inequidad de género está así garantizada.

Los derechos de las mujeres son derechos humanos y los derechos humanos son derechos políticos y civiles, religiosos y culturales. Entre ellos se cuenta el derecho a una convivencia en mutuo reconocimiento y reciprocidad, libre de coacciones y violencia. En tal contexto, el velo opera y simboliza el ocultamiento de la ciudadanía femenina, la negación de su identidad como sujetos políticos en consonancia con la negación de su integridad subjetiva. Para ellas no vale el ser reconocidas en sus particularidades singulares sino el ser negadas en la alteridad de un género en sí y por sí mismo excluido. A ellas se les prohíbe también el derecho de reconocer al otro como un igual, un par, y donde no hay reconocimiento, tampoco no hay tampoco interacción. Este mutuo desconocimiento es determinante de una conciencia alienada para la cual todo otro constituye una amenaza, un enemigo a evitar, un infierno invivible. El velo expresa, en una palabra, la conversión del espacio público en una amenaza continua, donde la alteridad es siempre sospechosa y la vida se vuelve inhumana.

La ciudadanía es en cambio el espacio público de la propia voz y el propio rostro, en la diferencia universal de expresiones que la libertad hace posible y la racionalidad, coexistente.

5. A modo de conclusión: hacia un multiculturalismo feminista

Un Estado de ciudadanos y ciudadanas libres e iguales no permanece indiferente a todo contenido moral según un rígido dualismo público-privado, sino que asume una acción política comprometida con equidad moral y cultural, tanto en lo público como en lo privado. Habermas considera al respecto que la tarea política no es solo la de "vincularse a convicciones fácticamente dadas, sino también poderlas *juzgar* según el baremo de una concepción de justicia razonable. Tiene que evitar tanto el desdoblamiento acrítico de la realidad como la desviación hacia un papel paternalista. Ni puede asumir simplemente las tradiciones existentes ni trazar un diseño de contenido para una sociedad bien ordenada" (Habermas y Rawls, 1998: 175-76).

La norma y medida indiscutible de tal posicionamiento político son los derechos humanos, el primero de los cuales asegura que varones y mujeres nacen libres e iguales en dignidad y derechos. La única discriminación posible es en todo caso aquella que discrimine positivamente a fin de promover una igualdad material, concreta y efectiva respecto de condiciones estructurales inequitativas.

Los derechos humanos son *eo ipso* derechos de mujeres y niñas, sin diferencia de raza, elección sexual, origen, posición económica, etc. Su legitimidad y reconocimiento es inmediato, vale decir, les corresponden por nacimiento sin necesidad de instituciones culturales intermedias. Esto significa que se nace ciudadana y, eventualmente, se es o deviene ciudadano laico, musulmán, cristiana etc., sin que ello obste la igualdad y libertad política. En un mundo post-secular, la diversidad de creencias es totalmente legítima y enriquecedora. Cualquiera puede creer en Alá, Yavé, Cristo, Zeus o la difunta Correa. Lo que no es legítimo ni tolerable es, en nombre del dios o sus profetas, violar las normas de una ciudadanía democrática articulada en la reciprocidad (Sartori, 1998). Quienes tienen derechos, voces y rostros no son las culturas ni las religiones ni las instituciones clericales del patriarcado, sino los seres humanos y en particular las mujeres, cuyo cuerpo ha sido simbólica y materialmente mutilado. (Lenovsky, 2015).

Desde el antiguo régimen de monarquías teocráticas al nuevo régimen post-secular permeado por la diversidad cultural y religiosa en la atmósfera de la igualdad ciudadana, occidente ha recorrido un largo proceso de maduración. En el contexto de tal evolución, retroceder a la legitimación de prácticas sexistas como el uso del velo integral –por no hablar de poligamias, ablaciones o matrimonios pactados y precoces–

significaría “un enclave anacrónico, inhumano y fanático en la sociedad que proclamó, la primera en el mundo, los derechos del hombre” (Vargas Llosa, 2003).

Sea que el velo se use como símbolo religioso, estandarte político o bandera de la lucha islámica contra la hegemonía occidental, se trata en cualquier caso de un significante patriarcal. Tal es la naturaleza histórica y el sentido esencial de su práctica, que no debe confundirse con motivos anti-colonialistas o anti-eurocéntricos. En su núcleo más íntimo, el único choque de civilizaciones que el velo enarbola es el choque contra la barbarie falogocéntrica.

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New media: invective language transformation of global communication

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Abstract
The article is devoted to studying new media. In the article, methods and techniques of invective language transformation of global communication are considered. This article discusses verbal features of the invective language in the modern media discourse. In work, psychological and linguistic approaches to the analysis of an obscene vocabulary are described. Obscene lexicon is considered as the emotional grammar of the speech. Authors use the following research methods: general scientific conceptual modeling, descriptive (observation, interpretation and generalization) and comparative method, functional and semantic analysis, contextual analysis, elements of discourse and component analysis. It is established that obscene lexicon is used not only as means of speech aggression, but also as means of optimization of interpersonal interaction in situations of frictionless communication where it can express negative and positive emotions and estimates.
Key words: new media, media discourse, invective language, global communication, linguistic transformations

Introduction
Today, swearing and language profanity is an integral part of the language environment, occasionally invading even the best manners and the most controlled circles. There's hardly an area where "bad language" isn't audible, and there are currently several popular culture genres such as rap, reggae, "celebrities", as well as shock jokes that depend largely on lower registers. Words cannot be left unsaid, more than blows can be returned, and both can have serious consequences. Swearing is a constant source of passion for those who are interested in language and society, constantly provokes disputes and raises topical issues. The extraordinary range of style and content has evolved in oaths, profanity, obscene language and ethnic insults over the centuries, ranging from the most sacred to the most forbidden. Formal swearing-in is a ritual of social subordination and commitment: in marriage, in court, in high office and as loyalty to the state. On the other hand, informal swearing is a violation of codes, ranging from simply impolite to criminal. Emotions of anger, disgust and contempt come down in one "hostility triad" where also emotions of fear, suffering, loneliness, etc. can register. All these emotions can differ under certain circumstances, but in the conditions of natural life, they are called together and make difficulty in their naming. The similar ability of emotions to generalization leads to the fact that the relation of the person to other people shows a high degree of generality of the emotional relation. The aim of the article is to consider the peculiarities of the invective language transformation of global communication in new media.

Methodology
In work, psychological and linguistic approaches to the analysis of an obscene vocabulary are substantially described. Obscene lexicon is considered as the emotional grammar of the speech. Authors use the following research methods: general scientific conceptual modeling, descriptive (observation, interpretation and generalization) and comparative method, functional and semantic analysis, contextual analysis, elements of discourse and component analysis.
The carried-out analysis of special literature (Tarde, 1969; Wilson, Cantor, 1985;

Hoffner, Haefner, 1994; Thompson, 1995; Jamieson, Campbell, 1997; Bernstein, 2008; Barabash, 2010; Eccles, Drury, Doyle, 2014; Shlykova, 2014; Shlykova, 2015; Denisenko, Denisenko, Chebotareva, 2016; Zheltukhina et al., 2017; Zheltukhina et al., 2018; Kalita et al., 2017; Ponomarenko et al., 2017; Karapetyan et al., 2018; Ostrikova et al., 2018; Khusainova et al., 2018, etc.) and the actual material have shown that swearing now includes so many diverse and developed forms that some broad distinctions need to be made at the beginning. As for the mode, we swear by some higher power or someone; we swear that something is right; we swear to do something; we swear at something or somebody; and we swear simply out of anger, disappointment, or frustration. These different modes can be returned by various unfamiliar classical concepts, such as asseveration, invocation, imprecation, malediction, blasphemy, profanity, obscenity, and ejaculation (Hughes, 2006).

This figure "Varieties of Swearing and Word Magic" shows the hierarchical separation between the binary opposites of "sacred", "profane", and "taboo", divided by the line of acceptability" on which stands "oaths", since they can be either sacred or profane.

SACRED

Prayers Attestations Charms Oaths

Line of Acceptability---

Curses Profanity Spells Obscenity

Malediction Perjury Foul Language

Blasphemy Ethnic Slurs

PROFANE **TABOO**

Figure 1: Varieties of Swearing and Word Magic (The Encyclopedia of Swearing)

The categories of "obscenity", "foul language", and "ethnic slurs" stand below the line because they are purely secular and have no sacred equivalent. As the entries for these major categories show, several of the terms have complex histories sister and unstable meanings. Taboo itself also contains a binary opposition, referring to human experiences, words, or deeds that unmentionable because they are either ineffably sacred (like the name of God) or unspeakably vile (like incest). Although we are familiar with most of these modes of swearing now, they have not been constantly present in the past. They represent growth or accumulation that have not been constantly present in the past. They represent growth or accumulation that has evolved over centuries. Nevertheless, the crude and simple history of swearing, however named, is that people used mainly to swear by or to, by now they swear mostly at (Hughes, 2006).

D. Crystal (2003) noted that it is necessary to make a clear distinction between the language of taboos, the language of abuse and the language of swearing. These three may overlap or coincide: call someone a *shit* – use the taboo word as a term of abuse, and if you talk with enough emotional power, it will be considered an act of swearing. Another thing is that, as D. Crystal (2003) correctly notes, such coincidences are not necessary. *Piss* is a taboo word, which is usually not used in itself as an invective or a swearing word. *Wimp* is a term of abuse, which is neither a taboo word nor a swear word. And *heck* is a swear, word which is neither taboo nor invective. However, other distinctions are often made, some of which are given legal definition and refer to sanctions in certain circumstances. In English, the most common notions are obscenity, which includes the expression of indecent sexuality – "dirty" or "rude" words of *blasphemy* that show contempt or lack of respect for God or gods. P*rofanity* has a wider range, including irreverent attachment to holy things or people. However, in English despite these differences, the word swearing is often used as a common label for all types of foul language, regardless of its purpose (Crystal, 2003).

Russian linguist I.A. Sternin (2015) notes that if one wants to understand offensive language, he/she should specify stylistic characteristics of the vocabulary. He emphasizes that the linguistic consciousness of native speakers can perceive with certainty a maximum of three stylistic categories of language differentiated with respect to the conditions of use: *standard, colloquial, and obscene language.* Standard and colloquial vocabularies belong to the non-obscene language, the use of which meets the norms of standard and colloquial speech.

Obscene language is perceived as offensive for the interlocutor and giving a negative characteristic to the speaker, therefore the society views it as something subject to a ban on use in public (that is used in public spaces), and however, it can be used in the privy. Obscene language comprises vulgarities, cusses, and swearing.

Vulgarities in the speech (paunch, mug, pan, arse, crap, etc.) reveal primarily bad manners of the speaker; his/her wrong personal choices about conduct, unfamiliarity with elementary rules of communication. However, when saying these words the speaker does not address them to the other person as an abuse; a cultured person is usually offended if someone is just saying these words in his/her hearing.

When saying cusses (bullshit, asshole, bastard, shitass, shit, bitch, scum, etc.) the speaker usually intends to insult or degrade the addressee or a third party. Nevertheless, in certain situations the words of that kind can be said without such intention and be just an emotional blow-up addressed to no one. Collective consciousness disapproves the use of cusses in public.

Swear words are evocative words, which are prohibited by the collective consciousness of today's society to be used in public that is in a public space. A public space (when it comes to speech) is any communicative situation, which participants (even one) are not in someone's immediate circle. When used in privy swearing will not be condemned by the public just because the public will not hear it. However, if a situation is public, swearing is prohibited by social morality.

Results and Discussion

Swear words form a minuscule share of any language, but that is exactly why these words strike a hearer when used in speech. There are only 4 swear words in Russian – these are indecent names for male and female reproductive organs, sexual intercourse, and a female prostitute. However, all these words have many derivatives in Russian – they form a part of many words thus making them swear ones. The scientist notes that swearing as well as cusses (invectives) may be either intended or not to insult the interlocutor.

Bad words are evocative words either with the depreciative meaning intended or not to insult the hearer – cusses and swearing. Bad words comprise cusses (disapproved by collective consciousness) and swearing (prohibited to be used in public by collective consciousness), but do not comprise vulgarities (which reveal primarily bad manners and ill-breeding of the speaker). In addition, obscene language comprises vulgarities, cusses, and swearing and is a broader concept, than bad words.

Several swear words have developed different connotations in Britain and America. For example, in America, a man who is *pissed* is angry; in Britain, he is drunk. *Bugger*, a completely innocent word in America, is not welcome at all in a polite conversation in Britain. At the beginning of 20 century, the person can be fined or imprisoned for writing or saying about it. The bugger in the UK is a sodomite. Despite the fact that the bugger is unacceptable, the buggery is perfectly in order: it is a term used by both a lawyer and newspapers when someone is accused of criminal sodomy (Bryson, 2001).

Laurence Brown notes that one of the things he cherishes most about living in the United States – especially as a person with a deep interest in language nuances – is witnessing the linguistic evolution of the American folk language. Moreover, one of the most interesting (and often hilarious) recent developments in this area is the emergence here of British swear words. There is something wonderfully unnatural about hearing otherwise harsh-sounding words uttered in an American accent: more so, when it becomes clear that the speaker does not know what the words mean (Brown, 2013).

Thus, obscene language (*profanity, socially offensive language, bad language, strong language, offensive language, crude language, coarse language, vulgar language*) represents unprintable words, swear words, foul words, which have come from the lower strata. Bad words and invectives are often a spontaneous response to an unexpected and unpleasant situation. Besides, there are some more obscene words in Russian, which are not swearing and are much less taboo, but still considered as improper and degrading (Sternin, 2015).

Language is a social phenomenon, and we adjust our own to model that of the people around us. What makes the Internet such a frothing mess of this kind of language, however, is the inherently social nature of it over other kinds of media.

The Canadian science writer and a contributing editor at George P. Dvorsky has made an interesting research. He entered the words “shit” and “cunt” and “fuck” into Google’s Ngram tool – which analyzes English-language texts from between 1900 and 2000 – and found an explosion of cursing not 20-30 years ago, but over 50 years ago, beginning at the start of the 1960s. This is, not coincidentally, also the start of a larger movement in mass media. It’s likely the evolution of our own cursing has matched that of how much profanity we allow through our literature, movie screens, and televisions. He concludes that cursing begets cursing, simply because all language works proliferates through repetitive use. The open, welcoming atmosphere of the Internet combined with the degree that we encourage to be social, means the most common and important form of media we consume – social media – is encouraging and allows us to curse more often (Branstetter, 2016).

As the well-known Russian psycholinguist professor A.A. Leontyev (2014) emphasized repeatedly prohibition against using in public obscene words and phrases, which are ideographically and semantically associated with the taboo subject of sexual intercourse, sexual relationships, and “the bottom of body” in general, has been formed among the East Slavs – the ancestors of the Russians, Ukrainians, Belarusians – as early as in the Pagan Period as a strong folk tradition and has been being firmly supported by the Orthodox Church through 1000 years. Therefore, this taboo is a long-standing time-honored Russian tradition.

But nowadays mass media all too often break from this tradition, says M.V. Gorbanevsky (2006), and they do so not being irate or in the heat of passion, but voluntarily – as the own and well-weight choice of a given news reporter, editor, or news presenter. Whereas linguistic consciousness formerly considered mass media as a certain guide to a standard language, now all-permissiveness and unpunished use of cusses, swearing, offensive and abusive words in public are becoming an accepted standard of linguistic behaviour influencing the young generation's language cultivation and, consequently, their ethics of life (Gorbanevsky, 2006).

However, according to the press service of the Federal Service for Supervision of Communications, Information Technology, and Mass Media (Roskomnadzor), as compared with the year 2015 swearing appears in the Russian mass media almost five times less frequently. "Statistical data show that mass media are using obscene language more rarely: in the year 2015 – 47 warnings related to swearing, in the year 2016 – 34 warnings, and in the year 2017 – 10 warnings," said the source of the agency. The press service of Roskomnadzor noted that positive changes in this sphere speak for the growing responsibility of mass media editors with regard to meeting standards and requirements of the relevant laws and regulations, and that is thanks in

large part to the preventive measures taken actively by Roskomnadzor in the sphere of mass communications (Roskomnadzor, 2017). The use of obscene language, swear or law prohibits dirty words in mass media. TV, print, and sound broadcast media are observing this unspoken rule.
Today the punishment for swearing on TV is not very strict – a TV channel will get off with a heavy penalty, but systematic abuse will be followed by revocation of a broadcasting license. The use of obscene language in the official print media is practically impossible – there is no live broadcast or similar stuff there.
Nevertheless, today obscene words still appear in mass media – TV channels allow themselves to use strong words and successfully avoid prosecution. Therefore, do radio stations. Using swear words in social media, and on the part of the ordinary users as well, can be regarded as a violation of the law. The cusses are typed with an asterisk or underscore instead of just one letter. For example: *(f*ck)*.
It is strange but interactive words may even appear on the federal TV channels, and this is what happened, for instance, during the 2018 Presidential Election Campaign.
The leader of the Liberal Democratic Party of Russia (LDPR) V. Zhirinovsky has sworn at Kseniya Sobchak in the course of the presidential debates broadcasted by Russia-1 TV channel on February 28, 2018. Sobchak reproved Zhirinovsky, when the latter was arguing with S. Baburin. The LDPR leader called Sobchak a fool and added some more epithets. After that, Sobchak splashed water on his face. In the heat of debate he said:
“...Shut up, shut up, you fool... She is stupid...An idiot...A disgusting woman, a fucking whore...Crazy...” (Debaty, 2018).
In connection with the fact that, in linguistic terms, invective vocabulary goes beyond the literary norm, it differs as a literary one, i.e. referring to the Russian literary language, and extra-literary or non-literary, for example, slang. The latter group is just obscene vocabulary. Such texts are often found in the interviews posted on YouTube, conducted by prominent journalists in the media.
One of them is Y. Dud – video blogger, the winner of the award of the popular weekly magazine GQ (Gentlemen's Quarterly) in Russia in the nominations «Man of the Year 2016» and «Face from the screen of 2017». The author's show of the journalist on the YouTube channel, where Yuri interviews famous musicians, journalists, businesspersons, cultural figures, politician, already has more than two and a half million subscribers. The interview of a video arcade with a famous rap artist abounding with such a vocabulary. He started very expressively at the beginning of the interview: “*we not only engaged in this fucking, this shit monitored, all this shit was fucked up by all ... fucked commercial release* ....”. In the culminating part of the interview, the number of obscene vocabulary grows (Uspensky, 2017).
V.I. Zhelvis (2008) notes that it is impossible to make a common list of taboo words for all the cultures. The words, which are strongly disapproved in one culture, turn to be perfectly acceptable in another. A literal translation of, for example, the English "Fuck" into Russian may only disorient. In the Russian culture the literal equivalent of "fuck" is an absolute taboo, but the English "fuck", although disapproved by many native speakers, may appear regularly both in writing and in speech, and in this context it is similar to the Russian "what /why /who /where the hell...", and "fucking" – to "shitty" or "devil's" (Zhelvis, 2008).
However, as time goes the attitude towards the prohibited words within the same subgroup may change for the opposite one. Whereas not so long ago homosexuality was being classified as a criminal offense in our country, today it is not a charge anymore, but the word "Faggot!" ("pederast") is still taboo, although it is mainly used toward the other person regardless of his sexual orientation, just as an offensive address. For the English hearers the word "Bitch!" had just recently sounded even much more insulting than "Whore!", but now "Bitch!" is often accepted by women just like in old times the artists accepted the contemptuous nicknames of the Fauvists

or the Impressionists, and like even earlier the nicknames of the French sans-culottes (literally "without breeches") or the Dutch rebels the Geuzen (literally "beggars") turned into their honorable self-designation names.

And vice versa – the increased influence of the feminist movement resulted in a situation where even funny English blonde jokes are now regarded as a gross insult aimed at women, that is as harassment. The above-mentioned circumstance that one and the same word can be used both as an offensive name and a statement of fact, even a disagreeable one, is also significant. The word "one-eyed" can be said about a person blind in one eye in his absence, but a direct address "Hey, you there, one-eyed!" is a perfect example of verbal aggression. Therefore, we should speak not of prohibiting this or that word, but of prohibiting saying it in a particular situation (Zhelvis, 2008).

The behavior and speech of Americans have deteriorated in the last few decades, according to a recent poll conducted by The Associated Press-NORC Center for Public Affairs Research. However, most Americans feel the disrespectful tone of political campaigns these days surpasses the level of rudeness in everyday life.

In general, the public disapproves of behavior ranging from using cell phones in restaurants to making sexist statements in public. At the same time, a large majority say political leaders should be held to a higher standard than average Americans should, and many think candidates should be sensitive to the possibility of upsetting people while on the campaign trail.

Data for cursing in real life can be hard to come by, reliant as it is on self-reporting and the inherent bias some may have in hiding how much they actually do curse. What the AP-NORC study does reveal with certainty, however, is an increased acceptance of foul language in public life. Of the 1,004 respondents to the study, 25 percent agreed using "fuck" in public is perfectly acceptable behavior, with a majority (64 percent) agreeing it remains unacceptable. This is a shift towards tolerance (Apnorc, 2018).

It's no secret the USA national politics have taken a stark turn away from decency and politeness and towards rudeness and vulgarity, notes G. Branstetter (2016): "In the hotly contested Republican primary alone, candidates – including one in particular – have attacked each other's wives, called one another obscene names, and even mocked the size of each other's genitals. But it's not just our politics – we, too, have become more obscene" (Branstetter, 2016).

According to the survey, more and more Americans are finding behaviors once deemed rude and impolite as acceptable and normal. The use of curse words, in particular, has jumped significantly over the last 10 years. A quarter of Americans admit to saying the word "fuck" on a daily basis, compared to just 15 percent in 2006.

The analysis of the use of obscene words in the USA newspapers showed their widespread use in quotations and in the headings of articles.

For instance:

Anthony Scaramucci, the new director of communications in the White House, phoned Ryan Lizza of The New Yorker to demand the name of an alleged White House leaker. Scaramucci was quoted (and later re-quoted in The Times) saying the following:

*Of the now former White House chief of staff Reince Priebus: "**Reince is a fucking paranoid schizophrenic.**"*

*Of the White House's chief strategist: "I'm not Steve Bannon, I**'m not trying to suck my own cock."***

*Of the Beltway "swamp" that wants to undermine Donald Trump: "They're going to have **to go fuck themselves**"* (Stephens, 2017).

*Did Hillary Clinton **mutter 'f*** you' to Donald Trump** during the debate?* **(**O'Connor, 2016).

Donald Trump called Hillary Clinton a “nasty woman”, prompted laughter from the audience by trying to convince them that he respects women, and implied that he may not accept the result on Election Day. Clinton mutters “***Fuck you***” during debate while Trump talks, the newspaper reports. D. Trump repeatedly made vulgar comments about women. In a 2005 recording obtained by The Washington Post before the presidential election, Donald J. Trump talks about women in vulgar terms to Billy Bush, then the host of “Access Hollywood.”

“Trump: ***I did try and fuck her***…” (Trump, 2016).

On the campaign trail, he vowed to “***bomb the shit out of ISIS***”, offered American companies that move their operations abroad should “***go fuck themselves***”, and proposed to start trade talks with China by saying, “***Listen, you motherfuckers***”.

The journal “Time” reports that the president has already known for his *crude language* (Shear & Hirschfeld Davis, 2017) and *off-color remarks* (Trump, 2017) demeaning other nations, but Donald Trump’s description of Haiti, El Salvador and some parts of Africa as “***shithole countries***” (Beckwith, 2018) has sparked unprecedented international outrage. He seemed to deny using those words in a tweet. Trump was meeting with lawmakers at the White House on Thursday to discuss a bipartisan immigration deal when he reportedly grew frustrated at the suggestion that immigrants with protected status would need that status restored. “Why are we having all these people from ***shithole countries*** come here?” Trump said. Condemnation from around the world, including the countries named, followed swiftly after the initial report, and in some cases, in no less salty language than president’s own choice words” (Beckwith, 2018).

Some countries struggled to find an appropriate translation for the president’s offensive comments “***shithole***” but others chose to employ the censor’s pencil. This was not the first time that D. Trump has caused a flurry of chaos within the translation community. A look at international headlines reveals a striking variety of translations, ranging from the straightforward to the prudish to the downright obscure:

“*Like toilets*” – Japanese media;
“*Birds don't lay eggs”*– Taiwan outlets;
"*Places where wolves mate*."- Serbia media;
“*Rubbish holes*" – Austrian press;
"*The arses of the world*" – Czech Republic media;
"*Dirty holes*" – Germany press;
"*Dead ends", "pigsties*" – Romania;
"*Stinking holes", "shitholes*" – Russia
"*Dirty holes", "Arse-end countries*" – Poland.
“A ‘shitholes’ by any other name: how world media translated Trump “(AFP, 2018).

The NYT published the detailed list of the journalist, politicians and places President Trump has insulted since declaring his candidacy:

«*The 459 People, Places and Things Donald Trump Has Insulted on Twitter: A Complete List*» (Lee – Quealy, 2018).

It is interesting to note that the British General election race of 2017 brought quite a bit of unparliamentary language from the people standing in the election and the people supporting them. In fact, British politicians use risqué language for very specific reasons, especially before the elections. On May 2, 2017 Theresa May started cursing, saying Jean-Claude Juncker would find her a *“bloody difficult woman”* in the Brexit negotiations.

"Bloody" is generally considered a curse, and its use is quite common in British English.

Today “four-letter” words are used on the streets and increasingly in the media.

Emily Thornberry, the shadow foreign secretary, accused defense secretary Michael Fallon of talking “bollocks” on live TV.
“Bollocks” originally meant “testicles” (and was considered standard until the 17th century), but it’s now used to mean “nonsense”, among other things. It was also ruled un-obscene by a UK court in 1977 (May, 2017).

Conclusion
The analysis of the actual material shows that obscene lexicon is used not only as means of speech aggression, but also as means of optimization of interpersonal interaction in situations of frictionless communication where it can express negative and positive emotions and estimates. The English and Russian obscene lexicon has a number of functional and pragmatic features, which need to be considered in intercultural communication and translation theory. The sphere of distribution and functioning of the obscene lexicon in the English communicative culture is wider, than in the Russian that is shown in high admissibility and tolerance degree to its use, including in polite communication. Expansion of the sphere of distribution and functioning of obscene lexicon negatively affects the literary standard of language that sets a task of a comprehensive investigation of this phenomenon for the purpose of its control. It is worth noting that the reasons why Americans, for example, may react more strongly than Brits to swearing are too complex but perhaps this is partly due to another word for swearing in the US: “curse”. This is an indication that there is profanity sometimes retains more of the religious feelings that originally inspired many of the curses everywhere. We note that the inclusion of obscenities in other professional online sites is becoming more and more widespread in Russian and English media because young people perceive this as an ordinary phenomenon. Today we see more loosening in online news and information sites that are native to the digital world. However, in Russian traditional publications show that mass media are using obscene language more rarely.

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A stage-by-stage approach to utilizing news media in foreign language classes at higher educational institutions

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Abstract
The importance of the media for foreign language learning is emphasized in this research. The multifunctional role of the media is described. The significance of a modern means of delivering news through the Internet is pointed out. A stage-by-stage approach to working with the media during foreign language classes is suggested and its efficiency is proved experimentally. Three stages, preparatory, procedural, and control, are proposed. The task of the preparatory stage was to select news articles that would cover most aspects of the socio-political life of the society, contain a representative vocabulary and meet the students' reading needs. The tasks of the procedural stage were to provide: an accumulation of socio-political vocabulary by students; development of their foreign language skills at the reproductive, reconstructive and creative levels; and the ability of free communication on socio-political topics. The purpose of the control stage was to assess learners' results according to the chosen criteria and indicators. The results of this experimental work strongly support that the proposed approach contributes to an improvement in reading, speaking, and listening skills, and the level of students' self-realization when utilizing media materials in foreign language classes.
Key words: foreign language, higher school, media, news, stage-by-stage approach

Introduction

The influence of the modern media on the young people's formation cannot be underestimated, as the media possess ideological, political, economic, moral, and organizational impacts on their behavior, values, and thoughts.
The consciousness of young people is sometimes characterized by instability, excessive criticism, maximalism, and emotional sensitivity. Therefore, they can be subjected to the most extreme influences. New approaches to forming students' attitudes and values are needed, and one of them is to use the news media as a powerful educational instrument.
In the current high-tech era, when in many homes it has become possible to receive television programs from abroad through satellite, tune in to any radio station, and read news from around the world on the Internet, language barriers often emerge as an annoying obstacle that precludes people from getting the information that interests them. Many students, as well as other adults often feel the need to learn a foreign language (FL) in a manner that would help them easily obtain the desired information from abroad.
A current analysis of FL courses that are popular among learners demonstrates that the socio-political aspects of language are not paid sufficient attention. Thus, the problem of developing students' skills to work with the news media is a necessary and desired topic in FL teaching.
The multifunctional role of the media allows their extensive use during FL classes, not only by helping to remove obstacles to accessing global information but also by ensuring students' learning of different layers of vocabulary, as the media provide the most up-to-date language across a variety of themes. Journalists, who usually attempt

to be maximally expressive and address their readership, use the most popular linguistic approaches. The media can be regarded as a practically inexhaustible basis for communicative activity, as events in socio-political life are often common topics for discussion by various layers of society, including young students.
Nevertheless, as the literature on this subject demonstrates, working with materials that focus upon the media is usually spontaneous and unstructured.
The aim of this research is:

- to specify the role and functions of the media in education
- to substantiate the effectiveness of the stage-by-stage organization of working with the media during FL classes
- to describe the technology required to implement this approach; and
- to present results of experimental work with media resources in FL classes.

According to Bell (1995) four practical and principled reasons explain why the language of media has been popular with linguists, applied linguists and sociolinguists. First, the media provide an easily accessible source of language data for research and teaching purposes. Secondly, the media represent linguistic institutions which output makes up a large proportion of the language that people use every day. Media usage shapes both language use and attitudes in a speech community. Third, how the media use language is interesting from a linguistic standpoint, in their own right. These include how different dialects and language are used in ads, or how radio personalities use language to construct their images and their relationships to an unknown audience. Fourth, the media present culture, politics, and social life-shaping and reflecting their formation and expression. Media discourse is essential both for what it reveals about society and for what it contributes to the character of the community.
Oroujlou (2012: 27-28) supports these ideas claiming that media's language is true to life and authentic source for accent, dialect, style, etc. – it can be used as a model in classes for language learners. The author points out the reasons justifying the use of the media in foreign language classrooms. First, using authentic language in language learning classes can enhance the proficiency of the students. Second, the media provide an easily accessible source of language data for learning purposes. Third, the media can familiarize students with real and authentic contexts that are necessary for language learning. Fourth, the media use different dialects and styles which can be interesting for language learners and can help familiarize them with various forms of a language.
But the implementation of the media sources can be successful only in case of effective didactic intervention. Otherwise, it leads to a non-productive language activity. «Professional activity of modern university teachers carried out in the information, and educational environment calls for flexible, productive thinking, creativity, highly developed innovative competence to work out and implement effective educational technologies» (Kubrushko et al., 2018).
Newspaper articles are considered to be the most suitable sources to communicate daily spoken language, cultural patterns and phrases or idioms (Vasbieva, 2015). To teach speaking effectively, the daily news can be read and debated orally in the classroom delivering news across the cultures and countries (Akdemir et al., 2012).
Media activate the visual style, but not all visibility will improve the effectiveness of learning, it should be a visual image that promotes theoretical thinking (Kubrushko et al., 2018).
Thus, the media presents the rich thematic and linguistic diversity of the most up-to-date educational material, and this cannot be ignored. Besides, the media help educate

a socially and politically active community, form political culture, and may even lead to developing a taste for politics.
The idea that classroom exposure to political issues predicts political engagement has been emphasized by Metzger, Erete, Barton, Desler, Lewis (2015), among other researchers. They found a positive relationship between high school classes that stressed civic responsibilities and the likelihood of collective problem-solving.
Beaumont (2011) came to the conclusion that the development of political agency among students utilizing political learning experiences is significant.
Implementing the course which will be targeted at pushing students to follow politics, to consider ways of addressing social issues, and stressing "solving public problems and building democratic society" (Boyte, 2008: 16), the universities can empower students to consider and take on the responsibilities of engaged citizenship (McMillan – Harriger, 2007).
In the learning process, the media can perform several functions. Undoubtedly, its primary function is that of providing information. Then we would mention the media's role in the formation of the readers' social consciousness, development of their analytical thinking, and perhaps even their social behavior. Additionally, we distinguish between the development of autonomy and cognitive interest, which is realized in the choice of the material that is of the readers' interests. Some choose to read news from the sports section, while others may prefer the cultural pages, business section, or politics. The modern media tend to take into account the information needs of its consumers, while including news from the world of cinema, music, gossip, and so on. The subject matter of the media is very diverse, and this allows it to satisfy the needs of all kinds of readers.
The next role of the media to be highlighted is that of entertaining. Many readers, tired of senior, often dramatic or even tragic information, may want to rest, relax, and improve their mood. Therefore, all sorts of entertaining stories, trivia, and crossword puzzles, are typically included in newspapers and magazines.
In this modern age, people receive news from various traditional and increasingly digital sources. Printed materials, radio, television and of course the Internet, through which information is transferred to a large, geographically dispersed audience present modern mass media.
A recent study by Pew Research center (2010), demonstrates that after television, people use the Internet to obtain information about daily events, and traditional print newspapers are ranked as the third most common platform for receiving the news.
Online news sites seem to have significantly satisfied the expectations of the readers. Since most of the news found on the Internet is freely accessible, this has led to a decline in the promotion of print newspapers. There are other pitfalls in consuming news through internet sites, ranging from the proliferation of fake or questionable "news" web pages that are often indistinguishable from legitimate news sources, to the practice of search engines such as Yahoo! News and Google News to utilize a user's patterns of news searches to modify the selection of stories that are prominently displayed on their computers.
Researchers have also identified that the link between citizens and news has become portable and participatory. About thirty-three percent of individuals tend to read news via mobile phones, and thirty-seven percent of individuals use social websites such as Facebook and Twitter to read newspapers. The number of people who use mobile phones and other web-based technologies has increased, and it is true that those on the younger end of the age-spectrum are less likely to use traditional news formats when compared to older age groups (Edmonds et al., 2011).

The younger generations are more interested in using modern devices when compared to other age groups, and most college students own a laptop and have access to the Internet via their mobile phones.

Since the Internet has become a vital tool for people who are interested in keeping in touch with each other and staying informed, it has simultaneously turned out to be a favorite source for civic engagement (Smith, 2013). For instance, about two billion users prefer Facebook or Twitter, and the majority use both to obtain news (Barthel et al., 2015). In addition to offering citizens the ability to follow the news, these social media platforms provide opportunities for citizens to group based on shared civic goals (Cherian, 2015), and to mobilize people to pursue real-world changes.

In sum, the functions of the Internet, especially in education can be listed as 1) warehouses of information, 2) communication without boundaries, 3) online interactive learning, 4) electronic/online research, 5) innovation in the new world, 6) improve interest in learning, 7) global education and 8) information catalogs (Park, 2009).

According to Dogruera, Eyyamb, Enevisab (2011: 606–607), when the educational aspects of Internet use are considered, it is evident that students or people in general, who seek information can access it quickly and at no or low cost. The Internet also provides students asynchronous education where they can reach any information anytime and anywhere. Also, the Internet can be used as a useful tool to learn up-to-date news all over the world as well as obtaining any information that serves different purposes.

Information from the Internet can be downloaded, printed, and processed as training material. It should be noted, however, that sometimes news articles have limitations that must be considered by a teacher/professor before using them in the classroom.

Efe, Demiroz, Akdemir (2011) remark that written material should be revised and simplified if needed before using it in the classroom and this process requires both time and effort.

According to the results of our survey working with the media, the material is generally spontaneous and carried out unsystematically from time to time. The forty-eight teachers they surveyed were asked the following questions: With what purpose do you work with the media? How do you get prepared for this work? What criteria do you use to select the content of news articles? How do you organize the work with the news text? What kinds of tasks do you prefer? What forms of work do you use? What learners' skills do you think should be developed while working with the media? In what way do you try to form students' interest to media in foreign languages and the need for self-education? Do you consider it expedient to use a methodologically grounded approach to work with the media material?

The survey shows that teachers have some experience in using media in FL classes, but the methods they use are not systematized. Typically, they have been developed without any scientific grounding, and they are mainly based on the intuition of the teacher.

When answering the question about how they get prepared to work with the media material, 78% of respondents said they just cut out articles from newspapers that are accessible to students in a content and language aspect. Another 22% process the materials somehow, that is, they may write out keywords and phrases without which students do not understand the text, or reduce the version, think over questions that check their understanding. However, all respondents consider it appropriate to use well-grounded approaches and ready-made resources to work with the media and understand its importance.

In the same survey, seventy-six students of a non-linguistic faculties were offered a questionnaire with closed questions on the goals they set by reading or listening to news media in general, and in a foreign language in particular.

The students responded that listening or viewing the news: expands their horizons (18% of respondents); allow them to analyze complex political and socio-economic processes taking place in the society (15%); they are taught to be tolerant of points of view different from their own (13%); increase their general level of culture (12%); keep informed on the development of new technologies (11%); provide valuable information that allow them to foresee the future development of society (10%); provide ample material for communication with interlocutors (9%);allow them to reconsider their attitude towards particular things (5%); make it possible to know the language at the level that provides access to international media (48%); expand their circle of communication with potential business partners(36%); become acquainted with a FL in its most popular current version, thus giving the opportunity to communicate on equal terms with native speakers (16%).

Methodology

Throughout a two-year course, an experiment was conducted at some non-linguistic faculties to study the efficiency of the stage-by-stage organization of utilizing media resources in FL classes. An experimental group (E – 78 students) and a control group (C – 76) were created; the experiment was conducted in the natural conditions of the educational process and included the ascertaining, formative, and control stages.

To assess the effectivity of the proposed approach, the following criteria and indicators were chosen: 1) formation of skills: reading as a significant method of obtaining information from the media (indicator: the level of understanding the written material); speaking as an essential skill necessary for oral communication (indicator: quality of monologic speech which is the basis for both the dialogue and the polylogue); listening – understanding of sound material (indicator: perceiving news on a global, detailed, and critical levels); 2) students' self-realisation while working with media materials (indicator: positive attitude to working with the media).

The formative experiment implied giving classes in the experimental group with the use of media materials in a specially organized manner. In the control group, the use of media materials was not systematic and organized.

The work with the media as a planned, structured process was realized at the three stages: 1) preparatory; 2) procedural; 3) control.

The tasks of the preparatory stage were: a) selection of the media content taking into account the students' reading and professional interests; b) processing news articles in order to construct them as training texts, that is, (a selection of vocabulary, development of pre-text and post-text tasks, communication and problem situations); c) familiarizing students with the structure of media texts, their genre, and stylistic features.

The key task of the preparatory stage was to select news articles that would cover as many aspects of the socio-political life of society as possible, contain a representative vocabulary and meet the students' reading needs.

It seems that it would be enough to pick up articles regularly on different topics and offer them to students (as some teachers do). However, to enable students to communicate on the issues of the articles, a lot of preparatory work is required, including processing each article as a training text, but this takes too much time for each lesson, and often news becomes outdated by the following day.

Therefore, an idea emerged to develop a textbook that would include articles with content of a never-lasting character (those that describe meetings, negotiations, exhibitions, accidents, events that could take place in any country and at any time), remove references to specific dates, locations, personalities (or make them impersonal), adapt them, process them as training texts and teach students on this material. Such articles were taken from periodicals such as The Guardian, Daily

Mirror, and Daily Express, among others and popular Internet news resources such as BBC, CNN, and Euronews. They were adapted and processed to make them "timeless" so that they could be used as training material at any point in the future.
The next task of the preparatory stage was the processing of news articles to construct them as training texts by developing pre-text and post-text tasks, communicative and problem situations.
Another step in this stage was to familiarize students with the peculiarities of media texts. Students were acquainted with typical media styles and genres, drawing their attention to some features of media texts translation, for example, transliteration, calquing, extra-linguistic aspects of interpretation, and translation of phraseological units.
At the procedural stage, the following tasks were solved: a) accumulation of socio-political vocabulary; b) development of reading, speaking and listening skills at the reproductive, reconstructive, and creative levels; c) ensuring free communication on socio-political topics.
Each article was preceded by a glossary intended for compulsory learning. Since we had a mono-national audience, the words were given with the translation into their native language. If the audience is multinational, an English-English vocabulary can be offered. The vocabulary contained lexis that correlated with a specific topic and was likely to be encountered in another context. For example, the glossary to an article about holding an exhibition of Chinese goods contained the words "exhibition, fair, conclude an agreement, goods, exhibit, strike a bargain, trade turnover, bilateral relations, and negotiations," all of which are words with obvious frequency.
The work with each text started with a so-called "pre-reading activity" of posing questions of a general character related to the topic of the article, encouraging students to express their views on certain statements, “agree” or “disagree” with some assertions, and ground their answers.
After reading the text, the students completed post-reading tasks at three levels: reproductive, reconstructive, and creative, with the aim of developing such skills as reading, speaking, listening. A fourth necessary skill (writing) was also addressed, but because of short time limits for studying a foreign language at non-linguistic faculties, it was not a priority.
An additional effective method of actualizing the media vocabulary was listening to the news in FL or viewing news on the Internet with a subsequent discussion. Listening, as well as speaking, plays a crucial role in achieving the goal of language learning and forms the basis of communication.
Online news cannot be adopted as printed text, but at the initial stage, they can be downloaded if they are freely available and used as samples. Then, proceeding to listen to online texts with a subsequent discussion becomes possible.
During the experimental work, we used both traditional and innovative methods of work with the media. A standard conventional method of working with the media is the so-called "political information", which can be of the following types: surveys (a chronicle of events taking place in the world); thematic, devoted to specific issues of socio-political life; and problematic, during which the controversial political processes and phenomena were considered and debated.
Another method of work with the media was political disputes that helped cultivate the culture of political polemic. To organize political disputes students were divided into groups that defended different points of view. Such a method as a "roundtable" was based on the exchange of thoughts on controversial situations, case-studies simulated events, and people’s activities.
One particular form of work with socio-political sources at the advanced level that appealed to students was a dramatization. Performers were to assume the images of

their heroes understand their psychology, the logic of behavior and show them in the most naturally.
One example of this kind of dramatization was titled "trials of history," during which political and moral analysis of real historical events was carried out while role-playing. Participants in this game, according to their tastes, abilities and political beliefs, took on the roles of defendants, lawyers, prosecutors, judges, witnesses, and jurors and tried to speak in favor of their characters.
Contests of "political erudite" assumed that the "erudite" selected by each team were asked questions by the audience or special jury that required profound analysis that went well beyond the reproduction of information available in the media.
As innovative technology, we used Web 2.0 tools that have proliferated in recent years and are considered ideal for language learning. At the heart of Web 2.0 is the blog, which, as an online journal, was used for publishing information about the results of work with media resources. The other online platform popular with students was “wiki.” The wiki is similar to the blog in that it allows for quick and easy publishing, but the more flexible structure of the wiki means that it is suitable for projects with the media.

Results and Discussion
The purpose of the control stage was to assess the learners’ outcomes according to the chosen criteria and indicators.
The level of understanding of the media texts was taken as an indicator of the development of reading skills. Several unfamiliar media texts were selected, and a series of tasks to check the completeness of their understanding were developed. Then, the number of correct answers for each student was calculated, and the level of reading skills was determined. If the number of correct answers was more than 80%, the level was assessed as high, 60–80% – as sufficient, and less than 60% – as elementary.
The dynamics of the change in the number of students with different levels of reading skills is presented in Fig. 1

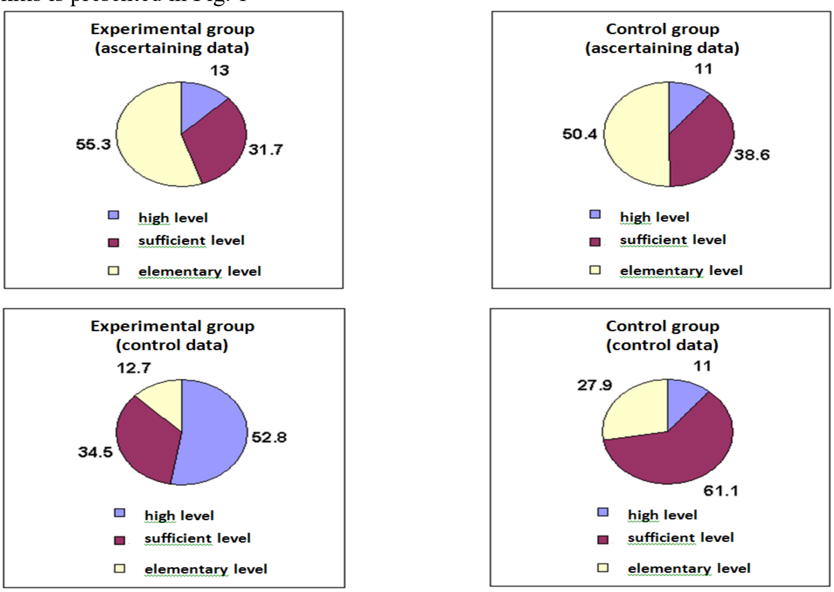

Fig. 1. Changes in the number of students with different levels of reading skills

To assess students' speaking skills, such factors were considered as: 1) the speed of speech (i.e., the number of statements per unit of time); 2) the use of phrasal units, communicative blocks, and idioms; 3) the degree of syntax complexity;4) the completeness of answers; 5) non-standard character of expressions; and 6) the number of mistakes per unit of statement.

The following method was used to assess the students' ability to speak. They were given a certain socio-political topic and only one minute for deliberation. The student was asked to talk about this topic for two minutes. The answer was recorded, and then deciphered and evaluated according to the following system of points: one meaningful statement – 1 point; one phrasal unit, idiom – 1 point; the degree of the syntax complexity was estimated 1–2–3 points, depending on the complexity of the sentences (3 –the highest score). Also, the number of semantic and grammatical mistakes in the statement was counted (1 mistake – minus 1 point).

The total number of points in the whole group was calculated, the arithmetic mean in each group was determined before and after the experiment, the indicator of the growth of the speaking skills formation was derived as G = P2/P1, (1) where P1 is the mean point before the experiment; P2 is the mean point after the experiment, and in the control group P1is the average score for the ascertaining data and P2 is the mean point of the control data.

The results are presented in Table 1.

Table 1

Assessment of speaking skills

Group					
E			C		
Ascertaining data, P_1	Control data, P_2	Growth	Ascertaining data, P_1	Control data, P_2	Growth
9.8	20.9	2.1	9.5	12.3	1.3

The primary purpose of listening as a type of speech activity is the understanding of perceived information. Galskova and Gez (2009) suggest the following gradation of levels of understanding while listening: 1) the level of global (general) understanding; 2) the level of detailed (complete) understanding; 3) the level of critical understanding.

To assess the level of understanding after a one-off listening to the news, it was necessary to give an answer to the questions related to the text of both a general and detailed character, choosing one correct answer from the four proposed options (multiple choice) and deducing the listeners' opinion on the problems raised in the piece of news. The level of global or detailed understanding was evaluated by percentage ratio of all answers to the total number of correct answers. To determine the level of critical understanding, the number of accurate judgments regarding content and grammar was calculated, the average number of judgments in the group before and after the experiment was drawn, and the index for increasing the number of views was determined. The data collected has been presented in Table 2.

Table 2

The level of listening skills formation

Level of listening skills formation	Group			
	E		C	
	Ascertaining data	Control data	Ascertaining data	Control data
Global understanding**(%)**	42.6	90.0	43.1	52.4
Detailed understanding**(%)**	35.7	83.2	34.9	47.7
Index of critical understanding	2.1	4.1	2.7	3.2

The experiment demonstrates to what extent the proposed approach affected the student's self-realization, which is considered as a very desired result of education.

In the frames of our approach, we used methods that required the students' creative activity: brainstorming, empathy, problem-solving, project work, and case-study.

It should be noted that recently the tendency of transforming the media into the sphere of a person's self-realization is intensifying due to communication via the Internet. The active use of Web 2.0 has contributed to the involvement of students in doing authentic tasks, combining both situational and interactional authenticity, and articulating different linguistic activities defined by the CEFRL, thus resulting in the development of a plurilingual and pluricultural competence (Martins, 2015).

In order to find out how the proposed approach affects learners' self-realization, we considered the students' attitude to working with the media, which was revealed in their ability to solve creative and problem tasks; to take the initiative in the preparation of political information and organization of discussions; to perform independent work on reading, referencing, and listening to media sources; and finally, to realize the connection of their future professional and social activities with the need to receive and transmit information on socio-political issues.

To receive the indicator of self-realization the students were asked to answer the following items of the questionnaire with the rank ordering from 1 to 10: Do you try to obtain information in a foreign language from the media on your own?; If you come across the point of view different from yours, do you try to discuss a controversial question?; Would you like to make your point of view on some socio-political issues public in a social network?; If you have a chance to communicate with a native speaker of a foreign language, estimate how important and interesting it would be for you to interact with them on socio-political topics?

Points scored by each student were summed up and the arithmetic mean for one student in the group was determined by the formula:

$$X = \frac{1}{n}\sum_{i=1}^{n} x_i, \qquad (2)$$

n is the number of students in the group; *xi* is points of the i-*th* student.

Changes in the character of self-realization were evaluated according to the Stoeffer's ratio, which can be presented as D = X2-X1, where D is the result of the change, X1 is the average point before the experiment; X2 is the average point after the investigation. Thus, for the experimental group, the average point X1 before the experiment was 32.6, and after the experiment X2 =75.7, which means that D=43.1. In turn, for the control group, X1 was 32.3, and X2 was 45.5, and, accordingly, the value D was 13.2. The difference of values D in both groups strongly supports the effectiveness of the proposed technology.

Conclusion

The use of media sources during foreign language classes can be considered as a means of developing students as informed citizens who are capable of critical thinking, analyzing social problems, predicting dynamics and effects of political events, assuming social responsibility, conducting political debates logically and with reason. In this research, the effectiveness of using the media resources in foreign language learning was ensured by a scientifically grounded, stage-by-stage approach to organization and technical realization of this work.

The results of the experimental work confirm that the proposed approach contributed to the improvement in the skills of reading, speaking and listening, based on the materials of the media, and the level of students' self-realization.

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Some principles of the computer RFL workbook development: the interactive vocabulary and grammar elements

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Abstract
The article highlights the main principles of the development of interactive components of computer educational products to be used in RFL learning and TRFL training of foreign citizens of different categories in accordance with the state standards and regulations for all levels of RFL acquisition. The core of the proposed technique is the idea of using the Computer Workbook, which is a new interactive tool for TRFL certification preparation.
Key words: teaching, foreign citizens, state certification on Russian as a Foreign Language, GOST TRFL system, computer workbook, lexical–grammatical volume

Introduction

The processes of globalization in the economic sphere and other areas of human activity, as well as the widespread of computer systems with the Internet access, are coupled with the growing streams of business and personal communication worldwide. The integration of Russia into the world community causes an increase of interest in studying the Russian language in foreign countries.
The number of people under certification includes citizens of foreign countries interested in business cooperation, cultural contacts, and other kinds of cooperation with Russian companies and institutions that can provide work. To legally consolidate knowledge of Russian as a foreign language (RFL), they must have a state certificate on successfully completing Russian as a Foreign Language Test (TRFL) at levels A1, A2, B1, B2, C1, C2. Young people, arriving in Russia for obtaining higher education also need to master basic linguistic competencies in the field of RFL sufficient to study at Russian universities in the selected direction and level. The undergraduate degree training includes the mastery of RFL at levels A1, A2 and B1 (general threshold levels). In the future, the transition to each subsequent stage of training is followed by the state certification for a certain level of RFL.
Major changes have been made in this sector of education in recent times. Relevant governmental decrees have been adopted, the system of the state certification in RFL has been developed for various categories of foreign citizens. A number of special educational structures have been created to implement the new state policies in the sector of RFL training. All these innovations are aimed to support the TRFL certification of foreign citizens and create a system of RFL distance training. The same courses are offered by Russian Departments of Russian Centers of Science and Culture (RCSC) abroad. Their objective is to support the training for TRFL certification of foreign citizens in their native countries.
Distant and blended systems of educational communication facilitate independent self-study of learners. This leads to the need of creating textbooks of the new type. We have to create computer interactive simulations and self-evaluation tools to monitor the level of training achieved. All those tools should help verify students' proficiency and their readiness for certification.
This paper is aimed at the consideration of some basic principles of the development of training interactive components of a computer educational information products that are to be used in RFL learning and TRFL training of foreign citizens in

accordance with the GOST requirements (the Standards & Regulations of the Russian Federation).

Relevance

Special training is required for foreign citizens of different categories to obtain the TRFL certificate of each level. The training includes grammar and lexis language skills development as well as 4 other aspects of communication which is reading, listening, speaking, and writing. Computer technologies are increasingly gaining prominent popularity in language training. Lots of educators and scientists actively support the design and use of distance learning platforms. For example, Sumit Goyal says: "Presently the concept of E-learning is becoming very popular as the numbers of internet savvy users are increasing. E-learning gives the advantage of 24x7 and 365 days year-round access as compared to Instructor-Led Training, which is a one-time class that must be scheduled. E-learning is cost-effective as course content once developed could be easily used and modified for teaching and training" (Goyal, 2012). The use of new educational systems and training technologies in RFL teaching is associated with certain changes in the teacher's role in the process of educational communication. The English e-teacher faces the role of the learning process manager.
While having trained for the TRKI certification, foreign citizens need to systematize their knowledge in vocabulary and grammar according to the appropriate TRFL level. They are supposed to practice their skills and abilities doing traditional exercises as well as using computer technologies and special equipment. The thoroughness of defining and ranging the words in speech patterns of the Russian language is dictated by the fact that it is the basics of the language. And the way how foreign citizens will be able to navigate the basic system of the Russian language depends on how successfully they will develop and pass their certification testing of the first (A1) and other subsequent levels. The importance of information and communication technologies in teaching a foreign language to learning grammar was underlined by Eva Svarbova. So, E.Svarbova emphasizes the important role of computer multimedia applications in a foreign language teaching: "Information and communication technologies offer a wide range of possibilities for acquiring and transmitting knowledge. Using multimedia, the teaching and learning process becomes more active, making the teacher a real guide of the educational process. The attention is focused on the student who is responsible for his progress himself. It is also interesting to examine how the multimedia computer application can help us, educators, in teaching a foreign language" (Svarbova, 2008).
The above-mentioned experts, as well as many others in the field of linguistic disciplines teaching, testify to the relevance of studying new systems and technologies regarding their application for the training of foreign citizens of different categories for the state TRFL certification.

Problem

The structure of the certification tests for each level of the GOST TRFL system includes 5 subtests:

- Vocabulary and Grammar,
- Listening Comprehension,
- Reading,
- Speaking,
- Writing.

The TRFL standards determine the content of each subtest. They establish quality requirements for proficiency in RFL, as well as quantitative indicators for each level.

This includes lexical minimum, maximum and minimum percentage of evaluation of the test completion.
The TRFL standard defines the minimum "passing" score for each subtest at all levels. Usually, it is equal to 66%. The level of 100% implies a deep knowledge. This scale serves as a good benchmark.
To provide candidates with effective training for certification, it is necessary to develop new information products. Such products are intended to get students acquainted with the requirements of the TRFL GOST for the appropriate level. Special products are needed to support the process of test preparation. Traditionally, these functions have been performed by printed handbooks, compilations of standard test tasks, manuals. But nowadays there is a rapid growth of new forms of educational communication in the RFL teaching sector. Educational institutions and commercial organizations develop a network of sites, offering RFL training and TRFL certification in a distant or blended mode. In this regard, the issue of the design of clusters of educational products for Russian teaching and learning is to be focused primarily on computer and online communication. They should be applicable both for TRFL training and certification procedure as well.
Trying to find the appropriate solution, we should focus on the following tasks:
-Development of methods of preparation for the state TRFL certification with the use of the new computer and network technologies and systems of telecommunication.
-Selection of learning content for each level of the TRFL, taking into account the requirements of relevant GOST.
-The choice of software for implementation of training of foreign citizens of different categories for the certification.
-Preparation of special guidelines for each level of certification.
-Development of computer and online support systems of preparation for certification, including information materials, manuals, simulations and model testing kits.
-Testing and analysis of the results of the use of new forms of training of foreign citizens for certification.
-Modification of the research findings.
Further, in this paper, we're going to present an overview of some of the results obtained during the development of recommendations for preparing for the TRFL certification at the TEL/A1 level with the primary focus on computer and mobile communication of all participants of the process of the RFL teaching and learning.

Methods
The core of the technique is the idea of using the Computer workbook – a new instrument in the process of training foreign citizens of different categories for the TRFL certification. This tool seems to be a new electronic version of the classic workbook on the Russian language for beginners, which was used for many years at the preparatory department of training foreign citizens arriving in Russia to receive higher education, those who do not speak Russian. Such students should take a 1-year course of language and general education before the admission to the first year of University. The transition to a computer and online forms is stimulated not only by the massive spread of the Internet communication devices but by a higher efficiency of the special computer educational systems. This market currently shows rapid growth. The TRFL GOST provides regulation of the content of such information products. It sets the parameters for the objective of a unified control study of Russian at all levels of the state certification. The key is the requirement of independence of test results from the place, time and form of the RFL studies, as well as of other factors of the process of preparation for certification (The Lexical Minimum in Russian as a Foreign Language. The First Certification Level. Common Ownership. 9th edition. St. Petersburg: Zlatoust.:2017). Further, we'll present an excerpt from this

document, despite the volume limit of the paper. We believe such extensive quotation can be justified in view of its importance for our research.
"In accordance with the requirements of GOST TRFL, the lexical minimum of elementary level A1 is intended to provide foreign citizens the following opportunities:
to read
— specially composed or adapted texts of up to 150 words of everyday life, educational, socio-cultural sphere;
— maps and signs with names of cities, squares, streets, etc.
— signs in stores, billboards, announcements about tours and other cultural events;
to understand by ear
— dialogues (up to 60 words)
— monologues (up to 120 words)
— ads in transport;
to initiate a dialogue and to respond appropriately to the interlocutor;
to express a wish, request, agreement (disagreement), gratitude, etc.;
to build an oral monologue utterance on the basis of the text (max 180 words) to express own attitude to the action or fact;
to produce their own coherent statements in accordance with the proposed topic (at least 7 sentences);
to construct a written monologue statement (7 sentences) of a productive character in accordance with the communication setting based on the given questions;
to construct the written monologue statement of a reproductive character on the basis of the text (up to 200 words).

According to the State Standard of RFL, at the elementary level foreign citizens should be able to realize the communicative needs under the following topics: "Story", "Work", "Training", "Time", "Leisure", "Recreation" and "Family". The words included into the minimum, also give the opportunity to communicate in such basic survival situations as "Food", "Health", "Weather", "Transport", "Shopping", "The City, orientation in the city."
The solution to these communicative tasks at level A1 is provided by the lexicon with a volume of 780 units. The communicative patterns include denoting the time of day, days of week, months, modes of transport, municipal institutions (*museum, theatre*), professions, sciences (*actor, history*); cardinal numbers; designation of the members of the family, household items (*knife, glasses*), food (*rice, juice*), essential action (*run, read, walk*), etc. The vocabulary includes some amount of academic notions to be able to continue studying the language at the more advanced level). Therefore, the dictionary contains such words as a *teacher, textbook*, etc. Moreover, the minimum contains different formulas of speech etiquette of the Russian language that is necessary to solve vital communication problems.
Thus, the main part of the thesaurus consists of basic words, which reflect fundamental concepts. In the selection of vocabulary, the principle of consistency has been taken into consideration. So, the vocabulary book contains basic terms of kinship, although not all of them have the same frequency. But if the foreign learners should understand the words *grandma* and *grandpa*, they have to understand the words *grandson* and *granddaughter*. It is this principle, this way of presenting lexical material that ensures the formation of the necessary cognitive base.
The basic vocabulary book doesn't include names of continents and countries, as they constitute a thematic group of the second part of the book. The content of this group may change depending on the political and economic situation in the world, place, and purpose of language learning, as well as the interests of foreign people studying the Russian language. These words, therefore, must belong to the 10% of the vocabulary presented in every textbook in addition to the lexical minimum."

Here we can clearly see some defined quantitative parameters that should be considered in developing computer component manuals. An important consequence of the above-cited regulatory document is the provision that the study of vocabulary and grammar of RFL should be considered as the base for further formation and development of the linguistic competence of foreign citizens not only at level A1 but also at all subsequent stages of development of speaking skills. In the process of training for A1 and other modules, the RFL teachers can be recommended to introduce a new lexical and grammar material step by step, following the methodological principle "from simple to complex". To prepare students to pass the exam in RFL it is essential to expand the amounts of the language grammar space compared to the required level of testing and to add new types of tasks for learning. If the set of standardized GOST tests is the top of the iceberg, the process of preparation to them is the underwater part of the iceberg, which extremely exceeds the surface part.

Then the question arises about the principles of the design and development of computer workbooks for each level of certification. These workbooks, on the one hand, would help foreign citizens to fill in the gaps in their knowledge of the Russian language. On the other hand, they would be interactive tools that would effectively prepare them for standardized tests, as the material composed in the computer format would cover all lexical and grammatical topics. The material should be presented step by step, in accordance with the classical methods of RFL teaching. At the same time, we expect to use the opportunities provided by new hypertext forms of innovative products for educational purposes. It is possible to include in the workbook the hyperlinks connecting the primary content with blocks of additional materials such as teacher network resources, libraries, storage files, movies, books, audio recordings and so on, as well as special online language training support systems.

In addition to the traditional forms of textbooks used in the process of learning and preparation for TRFL, we must use innovative technologies for automated control and distant self-control of students. One of such elements of the overall system of information products is a set of computer workbooks (CW) for each level of certification, which include the optimum volume of the material and would help foreign citizens to effectively master RFL vocabulary and grammar under an appropriate level.

Thanks to computer technology the teacher will be able to design the set on his/her own, as the workbook of each previous level serves as a base for constructing the workbook for the next level. This scheme is characterized by continuity, which means that the study of the material at a higher level is followed by repetitions of the previous one, which now is good for practice. It can be assumed, that the new material smoothly integrated with a matrix of familiar things, can be acquired much easier.

Results

To verify the hypothesis about the possibility of creating CW by RFL teachers themselves and effectiveness to training foreign citizens for TRFL, several sets of interactive elements have been created. At the same, there have been developed recommendations for RFL teachers, who use this kind of CW in the process of TRFL preparation. The CW contains the set of exercises that the teacher can pick up and form another set depending on the learning goals and outcomes. Each model of CW is supported with specially designed computer simulators (quizzes) for each set of tasks. The quizzes help foreign citizens achieve good results by practicing the right answers to the test questions and repeating the attempts in the mode of self-control. This model will facilitate the enhancing students' language skills and abilities, bringing them to automatism.

In the first phase of the project developed a thorough study of the requirements of the entire TRFL GOST system and analysis of the sample tests was performed. It is revealed that in tests of A1, A2, B1 levels the dominating tasks are on vocabulary, grammar, and reading. In tests for B2, C1, C2 the dominating tasks are on listening, speaking, writing. Taking it into consideration, the recommendations for teachers have been developed.
Of particular interest, among other things, is the quantification and comparison of the requirements of the TRFL GOST system to the amounts of lexical material introduced for each level. These indicators are represented in the table below. To make the understanding of digital data easier, we present the appropriate diagram reflecting the ratio of the volume at different levels, established by the relevant standards

Table 1. Lexical minima of the TRFL levels

TRFL Level	Lex.min. (units)	
	General	Active
ТЭУ/А1/Breakthrough/Novice	780	
ТБУМ/А1/ Breakthrough/Novice	850	
ТБУ/А2/ Waystage/Intermediate-High	1300	
ТРКИ-I/B1/ Threshold	2300	
ТРКИ-II/B2/Vantage/Advanced	10000	6000
ТРКИ-III/C1/ Effective Operational Proficiency/ Advanced Plus	12000	7000
ТРКИ-IV/C2/Good User/Native	20000	8000

The diagram below illustrates the ratio of the volume of the lexical minimum for the whole range of levels. It should be noted that the TRFL standards don't present separate general and active vocabulary for levels A1-B1. Therefore, the height of the figures indicating them in this chart is equal in both rows.

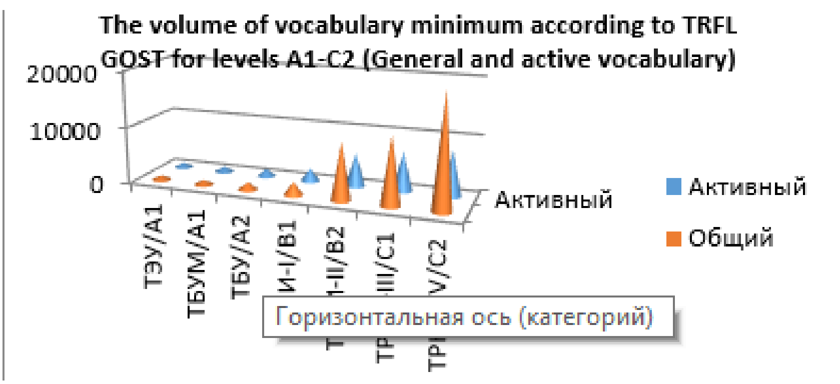

Figure 1: Lexical minima for levels A1-C2.
Figure 1 demonstrates the ratio of the volume of the vocabulary for all levels of certification. It shows the high volumes for levels of the profession (B2-C2) compared with the levels of basic knowledge (A1-B1). The next diagram demonstrates the volume ratio of the lexical minimum for levels of the group A1-B1 separately.

The numeric data and their visual representation in the diagrams shown here demonstrate that with the change of levels of certification the minimum vocabulary shows a nonlinear increase. This observation is of special importance for our work. It helps to estimate the volume of the teacher's work on the stage of the computer implementation of educational content for each level. It is especially important to ensure compliance with the scope of vocabulary with the requirements of the appropriate TRFL GOST levels. Taking these data into account, we can estimate the volume of efforts on the preparation of dictionaries, simulators, and test items.

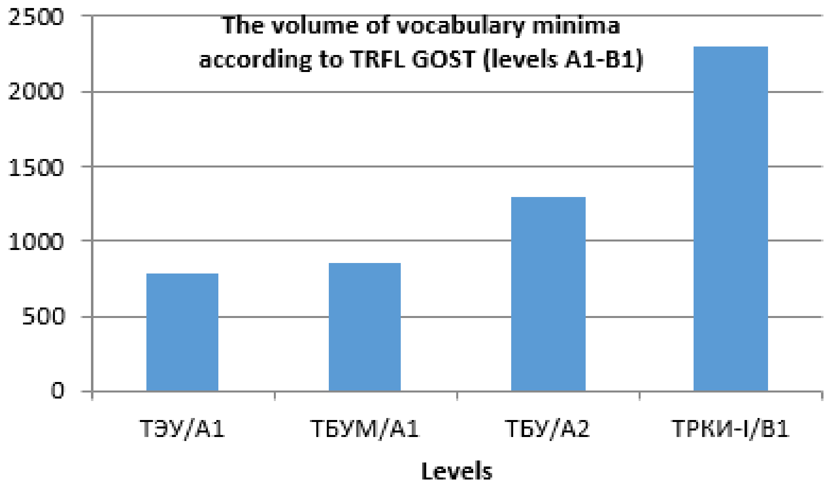

Figure 2: Lexical minima for levels A1-B1.

Such a drastic growth in a minimal vocabulary when moving from level to level brings about the need to define how the array of vocabulary for each next level can be formed and if it should include the entire amount of the previous level (inheritance and extension) or renew every time. Making a choice between these two diagrams (inheritance, extension, and creation of new sets of vocabulary for each level) we've chosen the first. This decision has been made due to the fact that it does not contradict the standards. Moreover, it will save labor costs of the teacher for the creation of original products. Moreover, it's most important that the first approach would allow the method of knowledge bridges between levels to be used as the most efficient for the purpose of the project. It makes it possible for the learners when encountering on a higher level of training familiar patterns studied before on the previous level of training, they could perceive the Russian language as a whole system, but not as a collection of separate modules not overlapping each other.

It is obvious that the competence of foreign citizens in terms of acquiring such skills as listening, speaking and writing depends on their knowledge of vocabulary and grammar of the RFL on the appropriate level. In order to improve their understanding of the texts in the Russian language, their speaking and writing skills and abilities to formulate the thought, they ought to practice intensive reading, which could place the student in the foreign language world and "feed" his mind both formally and substantively. When reading, the student gets acquainted with the sentence structure, vocabulary, grammar relations between words. The deficit of reading practice would make it difficult or even impossible for a foreign citizen to understand oral speech, formulate thoughts in Russian and, subsequently, create any texts. Without thoughtful reading practice, you cannot master listening, speaking and writing skills. Therefore, preparation for tests of any level should begin with a thorough study of vocabulary, organization, thematic contour of words distribution at synonymous and antonymic ranks, forming derivational chains, etc. through texts.

Analyzing the ways of development of the technique of designing computer workbooks, simulators, and tests, we face the necessity to define clearly the concept of "lexical unit". It is of crucial importance for our research. It was observed that the current TRFL standards do not contain a clear definition of this concept. At the same time, depending on how it is interpreted, the degree of readiness of the examinee to the certification should be defined and estimated, as well as the teacher's workload on the creation of the toolkit and the workload of a student to cover a substantial component of the workbook. The correct definition of the term mentioned would help avoid failures, excessive requirements and costs of labor in preparation for the test. We propose the following approach.

A lexical unit is an element of the lexical level of language, which has a bilateral character. It includes a content level and the expression level. It also involves grammatical design and performs a nominative function. The lexical unit refers to all forms and meanings of the word.

In speech patterns, this abstract unit can be realized in some specific units. For a specific context, only one meaning and one-word form out of the many possibilities is to be selected. If in the Russian language different forms of a particular word are the same lexical unit, for the teacher-developer (programmer) who creates quizzes, those are the individual components of the data array, the total volume of which affects the amount of programming and student training time. Thus, we come to an important conclusion that assigned by the TRFL-TEL/A1 the volume of 780 lexical units should not be confined to a set of nouns and adjectives in the nominative case, verbs in the infinitive form and some items from other parts of speech. Their total number is rather small and can be easily implemented in interactive computer formats. But if we take the definition above, the actual amount of CW content increases significantly. E.g., the noun cases increase the amount in 6 times. The similar situation is with adjectives, verbs and other parts of speech.

The principle of the completeness of computer educational system and the given above definition of the lexical unit lead developers of new educational products to provide their students every opportunity to fully explore all the aspects of Russian as a foreign language up to the high level of language proficiency. Once expending a lot of effort to develop such an integrated system, the teacher of RFL will provide its students the environment, in which they can fully realize their aspirations and rely only on their own strength, desires, and needs.

The set of the exercises and simulators of CW include standardized tests. Having this tool, teachers can easily conduct monitoring and final inspection. For students, it's a good tool to estimate the level of their knowledge autonomously. It's also significant that in the process of preparation for TRFL using CWs, foreign learners have an opportunity to develop their basic language competences.

While trying to identify the components of the innovative complex for TRFL system certification preparation with the use of CW for training and test materials design, we concluded that teachers should follow a number of basic principles. First and foremost, we must consider that the function of any task in a subtest is to determine the degree of examinee's knowledge of lexicon, grammar and 4 aspects of speech activity.

Undoubtedly, tests cannot be considered as a universal form of verification of knowledge, suitable for all occasions. But TRFL is the most objective and technologically advanced form of mass control of specific knowledge prescribed by the standards for each level of RFL. An effective test is considered as the result of the fusion of the content of the tasks with the most suitable form for them. Depending on

the knowledge controlled, the appropriate type of test items must be chosen – open or closed and their subtypes.
Developing principles of formation of interactive materials for computer workbook of the TRFL-TEL/A1, we have substantially relied on the statutory provisions declared by the "Lexical minimum..." cited above. In particular, the selection of lexical units was made following such criteria as:
1) no stylistic limit;
2) the ability to log in a phrase;
3) semantic value (the ability of words to label common objects and phenomena);
4) the ability of words to form partnerships (words with high word-building capacity are used to create potential dictionary);
5) frequency (taking into account the overall frequency at the frequency dictionaries on the use of textbooks in RFL "theme" frequency).
Based on the principles of modern didactics of RFL, considering the applicable regulations and the capabilities of new computer systems and technologies of language learning, we can formulate the following principles of development of training of foreign citizens at the stage of preparation to certification of RFL for TEL/A1 support systems.

1. Scientific, systematic and innovative approach to linguistic testing. This principle is understood as the compliance of the CW exercises and tests to the achievements of modern RFL linguistics, the requirements of the TRFL GOST of the appropriate level, principles of testology and capabilities of modern computer technology through a holistic, multilateral coverage of the studied subject. This principle allows us to build knowledge testing in accordance with the current state of the development of language science, RFL linguistics, and up-to-date hardware and software. Each task, aimed to check some special part of knowledge in the whole system, must contact the other common structure of knowledge and language competences.
2. Objectivity, content-relevance and test balance. This principle implies the inclusion in the certification test those elements of knowledge amenable to rational, but not the intuitive-shaped argument in the measurement of the language training that form the basis of genuine competences, without which it is impossible to assess if a foreign citizen has acquired the relevant skills to complete the subtests correctly. TRFL tasks should require accurate answers and reflect key aspects of the level, but CWs can include various exercises.
3. Test conformity, or compliance of the number and complexity of tasks with the level of certification. Subtests should not deviate from the requirements of GOST on this level. To enhance the guarantee of passing the test well it’s possible to expand and deepen CW content.
4. The representativeness of the test. For evaluation of language competence of the test, when designing the test and creating the WC, developers must pay attention to the sufficiency of the number of tasks that is related to representativeness: the more tasks and areas of the knowledge are check, the more representative are the results. The test needs to represent the idea of the level measurement.
5. Augmentation. This principle implies the use of ready-made exercises as components of the higher levels with the ability to smoothly make the language transition to the next level according to the GOST with the inclusion of existing tests. The result of the application of this technique is the repetition and consolidation of the material studied, as well as the effective assimilation of new material on the background of contextual information that allows us to quickly build CW software (quiz).
6. The variability of the test. After the first application of the test, its content becomes known to the examinees. Thus, there's a need to create multiple versions of tasks,

which should be roughly equal in difficulty. It is the computer workbook that provides the use of the original set of materials to create multiple tests.
7. Quantification. This principle is associated with a quantitative estimation of the test complexity. From the point of view of the theory of information, the notion of the difficulty of the test task can be linked with the amount of information, which a Respondent should have to answer the question correctly. Test questions are divided into 2 main groups. This is the Open-ended questions (multiple choice from a set of options) and Closed type (writing the response in the blank). The main difference is the various entropy, i.e. the number of possible answers to the question. The amount of information needed to answer the Open-ended questions is limited and can be calculated in bits. The volume of Closed-ended question is almost close to the infinitely large value. Tasks with a finite entropy are represented by the quiz (the clear choice is the only correct option of the set), the selection of Yes-No alternative (examinees make a choice in the field of 2 possible options, it's a single bit to the question), the multiple choice of a number of correct answers, the complex choice from a bulk.
Tests and WC exercises contain such types of tasks as matching (establishing correspondences of two sets' elements) and sequencing (making different sequences of letters in words, words in sentences, paragraphs in the text, etc.).
8. Workability. The exercises are designed for CW, and therefore all the capabilities of the software should be used, and all the constraints are taken into account.
9. Polymorphism – the ability to convert source material into forms suitable for automated import/export in various computer and on-line educational system.
10. The priority of the laws of language in the development of classroom informatization technology. It is impossible to process arrays of language units in one computer technological operation; you must first group them based on the linguistic principle.
11. Inheriting or building the systems of training and testing on the principle of inclusion arrays of the vocabulary of the previous levels in the subsequent ones.
Based on the above CW interactive components design principles, there have been developed some guidelines for writing tests to prepare for language certification of foreign citizens with the requirements of the TRFL GOST. They are
- clear wording of test items, simple interpretation;
- the brief wording of test items, without complex sentences, participial constructions and introductory words;
-formulation of test tasks without repetition and double negatives;
-restriction in the wording of the questions and answers tips;
-no prompts and judgments in question;
-formulation of key concepts at the beginning of the sentence;
-a sufficient number of answers (2 or 4-6 options in open questions; 4-5 in matching; 4-8 for sequencing);
- illustrations, diagrams to support tasks;
-a sufficient number of tasks of different difficulty levels for maximum objectivity and reliability of test results;
- alternating types of tasks "from simple to difficult".
- optimal use of tasks with alternatives (Yes-No);
- no trapping tasks or provocative questions.
Of course, the above list is not considered to be exhaustive. It's open to editing and modification. We'd like to proceed with the development of our project and would assume its full understanding and overall discussion.

Conclusion
Taking into consideration the main goal of the project, which is to develop a computer workbook for preparation of foreign citizens - students of preparatory faculties of

Russian universities, in educational institutions, in classrooms of Russian centers of science and culture abroad, in person or remotely, for successfully passing the state RFL assessment with the requirements of the new Standards of GOST TRFL system, it is possible to propose the following statements. The formulated principles of designing training simulations and CW tests, as well as recommendations for its implementation and development, provide RFL teachers wide possibilities in the design of proprietary educational tools and technologies based on modern technical means of support of the learning process.
At the same time, the introduction of the TRFL system to foreign citizens of different categories through the development of learning techniques based on computer information products based on the above principles with the use of self-control will help improve their general educational competence. The students will be able to choose the appropriate program and the system of support to study the language at any level at a higher stage of training.

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A model for forming tolerance in profession-oriented text translators as part of the process of developing their sociocultural competence

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Abstract

The research focuses on forming tolerance in profession-oriented text translators as part of the process of developing their sociocultural competence. To this end, the author analyzes the notion of “tolerance” in Russian, German and English linguistic culture and the specifics of profession-oriented text translators’ work. Based on a survey of professional translators, the concept of “profession-oriented text translators’ tolerance” is considered a personal professional quality (in this case, related to geologists). The author justifies its importance and proposes a model for forming translators’ tolerance at four stages of developing the sociocultural competence of profession-oriented text translators. This professionally important quality will help translators successfully carry out cross-cultural communication in their professional sphere.

Key words: tolerance, profession-oriented translation, cross-cultural communication, professional sphere, sociocultural competence

Introduction

Translation, being one of the types of mediation, is recognized as special and perfect among them (Latyshev, Semenov,2003). The concepts of “linguistic mediation” and “linguistic mediator” are used when addressing the process of communication of multilingual communicants with the help of a mediator. The role of a translator is defined as a “cross-cultural mediator”, a third-dimensional synergetic person, who is a visible third party working across cultures and incorporating his or her mentality, cultural identity, cultural background to perceive, interpret, construct and translate the metatextual sense of messages of a foreign-language culture (Gurov, Vulfov, Galyapina, 2004 :14).

The essence of translational mediation in the professional sphere is an accurate transfer of scientific and technical information in accordance with the social and cultural norms and traditions adopted within the social institute of science and technology in Russia as well as sociocultural patterns of professional communication. Profession-oriented text translators work in their specific professional sphere and most often deal with texts traditionally related to the scientific prose style. Each text, including profession-oriented ones, is culturally conditioned. The difficulties of a sociocultural nature in understanding and translating profession-oriented texts include the following facts that cause communicative failures:

- In communication, the sender and the recipient in the professional sphere construct their statements in accordance with cultural traditions, norms and style corresponding to this communication sphere;
- Specialists in various professional fields, including scientific and technical areas, representing different cultures, treat the same scientific and technical problems in different ways as far as different cultural approaches are used in their education that cause differences in basic subject knowledge;
- Differences in laws, rules, requirements, restrictions, and norms that function within the social institute of science and technology;

- Discrepancies in interpreting definitions and terms in certain knowledge areas;
- Differences in values and perceptions;
- Concepts (stereotypes and styles of thinking, differences in views of life, etc.);
- Structural and semantic features of linguistic units (language images, phraseology, speech behavior, code system).

The above sociocultural features have a significant impact on how translators understand foreign-language texts and create target translations; therefore, translators should not simply understand the meaning of sociocultural information contained in the source text but compare it with the existing concepts in the target language, selecting information that is missing in the target text recipient's cognitive background. This means that a translator, recognizing and accepting differences existing between representatives of various cultures, and understanding and respecting different ways of life, should show ***tolerance*** to representatives of other cultures.

Thus, it seems obvious that it is necessary to build relationships based on a tolerant perception of the "other". According to V.M. Zolotukhin, tolerance in the sociocultural context contributes to the removal of sociocultural tension (Zolotukhin, 2005:13). S.K. Bondyreva emphasizes the mutual influence of tolerance and communication, their mutual dependence: on the one hand, only tolerant communication can be productive, on the other hand, tolerance is formed only through communication of individuals with their like (Bondyreva 2003). Therefore, the need to form tolerance in profession-oriented text translators is dictated by the content and nature of their activities.

Tolerance of profession-oriented text translators

In order to define the concept of tolerance related to profession-oriented text translators, we shall consider various approaches to the definition of this concept.

At present, tolerance is studied from the standpoint of philosophy, sociology, linguistics, ethnography, psychology, and pedagogics, i.e., on an interdisciplinary basis.

The content of this concept being analyzed in Russian science includes the following generally recognized criteria:

- From the standpoint of the semantic approach, tolerance is defined as "patience", "forbearance", "large-mindedness", i.e., "attitude";
- From the standpoint of an approach based on humane-value interaction of people, tolerance is manifested in the desire to achieve mutual understanding and harmonization of motives, attitudes and orientations;
- Tolerance is considered as a sociocultural value and a norm that began to be put forward at the center of ideas about ideological values and social norms of the emerging humanistic civilization, in which the "culture of tolerance" is the most important component of the general social environment;
- From the standpoint of psychology, tolerance is a personal quality characterized by the ability to achieve mutual understanding, the recognition of spiritual values of one's own personality and the manifestation of a value attitude to other people and their views, the ability to change, when required, one's own viewpoint, attitude or mind, and the ability to cooperate (Bondyreva 2003, Vulfov, 2002, Prokhorov, 2003, Telezhko, 2016,).

When comparing the views of representatives of English and German science, one can see specific features in their interpretation of the notion of tolerance. In English cultural tradition, **tolerance** is the willingness to be tolerant, condescending, allowing the existence of different opinions without discrimination; indulgence, the ability to perceive without demur a person or a thing. In German linguistic culture, **Toleranz** means tolerance, readiness to mutually recognize rules (Forst, 2002, Hoffmann, 2014, Nielsen, 1990,Geyer 2014).

In spite of the fact that researchers differently characterize the concept of ***tolerance***, in all the above definitions we can identify one common feature, i.e., *the ability to achieve mutual understanding on the basis of respect and acknowledgment.*

However, do translators always show tolerance when they translate profession-oriented texts?

To determine the level of tolerance, professional translators were interviewed on the translators' site "City of translators" [**http://www.trworkshop.net/**] based on questionnaire including **5** questions:

1. Tolerance is: a) respectful attitude; b) indulgence; c) mutual understanding between representatives of different cultures? 2. I am always tolerant of presented scientific and technical information contained in foreign texts. 3. What difficulties do I have in translating profession-oriented texts? 4. I am able to place myself in another person's position, to cope with the problem situation when translating profession-oriented texts. 5. What knowledge, skills or competencies do I lack to effectively carry out the interaction between specialists of other linguistic cultures in the professional sphere?

Table 1: questionnaire's questions

The results of the survey showed that in some cases, some translators do not show tolerance, in particular, at the stage of understanding and interpreting texts. The reasons for this are:

– Insufficient knowledge of the sociocultural features of communication among specialists of foreign-language cultures;

– Differences in moral values between the translator and the author of the source text;

– Non-acceptance of one or another position on a certain scientific problem because profession-oriented text translators, as a rule, are experts in a certain knowledge area. Here is an example from a translator's professional practice: "Recently I came across an error in the instructions for an electrical circuit: well, if you installed a bridge where they wrote, there would be a big bang. In what concerns technical translations, it is often the translator who is the last barrier to stupidity. And here you have to stand fast." Thus, tolerance of profession-oriented text translators is also characterized by the availability of subject knowledge in their main specialty.

As researchers note, tolerance, in the cognitive "dimension", is most clearly manifested in situations of contradiction, divergence or conflict of views, etc. [Bondyreva, 2003]. Gradual and tolerant introduction to other national and cultural values and knowledge allows translators to correctly interpret sociocultural information in the source text, compare it with the sociocultural characteristics of their own native culture and adequately transfer them to the target language. Tolerance helps translators successfully perform their activities and characterizes them socially and psychologically.

For the foregoing reasons, **tolerance** of profession-oriented text translators can be defined as a personal professional quality characterized by their knowledge of the subject area and ability to achieve mutual understanding between representatives of different cultures in the professional communication sphere based on recognition of the diversity of cultures, values, norms in the professional sphere that manifests itself in certain communicative situations.

Components of the model for forming tolerance in profession-oriented text translators

To determine the components of the proposed model for forming tolerance in profession-oriented text translators, we shall consider various approaches to the structure of tolerance.

Analyzing the structure of tolerance, researchers distinguish various components. Thus, B.Z. Vulfov views tolerance as a set of communicative skills that ensure a person's preparedness for coexistence with other people, communities, circumstances, the ability to understand and accept them as they are (Vulfov, 2002: 13). In the study of the structure of tolerance as a socially significant value, I.V. Krutova distinguishes the following components: cognitive, emotional-axiological, personal-semantic, and activity-oriented. The cognitive component means fixing in the minds of students the result of acquiring knowledge about tolerance. The emotional-evaluative component is associated with the peculiarities of emotional perception of knowledge about tolerance. The personal-semantic component is the recognition and acceptance of the personal sense of the socially significant "tolerance" value. The activity-oriented component implies the subject's regulation of his (or her) own actions [Krutova, 2003:28–29]. M.A. Perepelitsyna distinguishes a cognitive, a behavioral and perceptive-affective components. The cognitive component performs informational and semantic functions and records the result of acquiring knowledge of tolerance in the human mind. The perceptive-affective component is associated with a function of understanding and an emotional function (using the language to express a personal (subjective) attitude to the message content or to the interlocutor). The behavioral component performs a regulative function. The basis of this component is the subject's action based on tolerance [Perepelitsina, 2004: 26–35].

Relying on the above approaches and the specifics of profession-oriented text translators' work, we shall define the components of a model for forming tolerance.

The translator's ability to act as a mediator in the process of communication between representatives of professional communities from different countries depends largely on the knowledge of a foreign specialized culture (conditioned by the social division of labor and the social institution) and the ability to correlate it with the sociocultural peculiarities of professional communication in Russia. Taking into account the fact that tolerance is formed based on knowledge of the culture, norms, values, and rules of the target-language country, the **cognitive component of profession-oriented text translators' tolerance** will include:

– Sociocultural knowledge;

– Knowledge of the specialized culture, values of both the target-language country and Russian specialists;

– Students' knowledge about "tolerance" as a social value and possible situations of its manifestation in the professional communication sphere;

– Integrative knowledge of the main specialty.

This component suggests that future translators should realize the diversity of the world, mentalities and ways of mutual understanding among representatives of different cultures.

The **behavioral component** involves the ability to regulate one's own speech behavior depending on the communicative situation based on tolerance.

– Knowledge of the norms within the social institute of science and technology of the target-language country;

– Ability to tolerate a statement (i.e., perceiving opinions and judgments of other people as an expression of their views that have every right to exist, no matter how much they may differ from one's own views).

The emotional-axiological component suggests that tolerance should be manifested in feelings or beliefs and promoted as an evaluation criterion in perceiving, recognizing and understanding representatives of foreign-language communities. This component includes knowledge of the specifics of communication among specialists in the professional sphere.

The identified knowledge and skills will contribute to the formation of tolerance among the intended translators, their readiness for communication in the professional sphere as "mediators between cultures". It seems to be expedient to integrate the formation of tolerance as a professional quality among students into the process of developing the sociocultural competence of profession-oriented text translators.

Principles of forming tolerance in profession-oriented text translators

The proposed model for forming tolerance in profession-oriented text translators is based on the following methodological principles: (1) the contrastive-comparative principle of co-studying cultures and civilizations; (2) the principle of implementing a student-centered approach; (3) the principle of profession-oriented education (considering future specialties and professional interests of students); and (4) the principle of variability, which implies, within the educational material structure, variability of its content, depending on the language and specialization of the target text. These principles are reflected in the process of forming translators' tolerance.

What methods of organizing and implementing educational and cognitive activities are used for forming tolerance in profession-oriented text translators?

It is proposed to form tolerance in professionally oriented text translators as a professionally important quality based on the integrative model for developing the sociocultural competence proposed by I.V. Telezhko (Telezhko, 2016). The researcher proposes to introduce a special course ("Specialized culture") at the **profession-oriented stage** of training so as to familiarize students with the specifics of professional communication among specialists of another linguistic community and the need for its comparative analysis with professional communication among specialists in the scientific and technical sphere both in Russia and in the target-language country. The following concepts are supposed to be explained to the students: "communication sphere", "sociocultural information", "sociocultural realities", "specialized culture", "linguistic world-image", "concept", "genre", which will make it possible to form the cognitive component of profession-oriented text translators' tolerance. At the **analytical stage**, in teaching the students to perceive and understand sociocultural information in the source text, a problem-search teaching method and a system of analytical exercises are used so that they could learn to analyze the socio-cultural peculiarities of special discourse. At the same time, the teacher draws the students' attention to the value priorities of other cultures, a different logical and semantic structure of special discourse genres and speech behavior of specialists in the professional communication sphere. It should be noted that, in understanding the source text, translators will rely on subject knowledge of their main specialty. It is important that the students consciously perceive the differences between the specialized cultures of the sender and the recipient and also search for contact points between the two cultures, which will allow the emotional-axiological component of translators' tolerance to be formed. At the **synthetical stage** of training, the students learn to select equivalents in their native culture to linguistic representations of concepts using the case method. The teacher proposes a communicative situation to the students, e.g., "You are doing practical training at a translation company. You have to translate a text where the "Ordnung" concept is frequently mentioned. When handling the task, you have encountered some difficulties in translating the linguistic representations of this concept into Russian. How is this problem to be solved?" The teacher suggests investigating the "Ordnung" concept in comparison with the "Order" concept to reveal their conceptual features. The students are asked to pick up equivalents to the German concept "Ordnung". For many Russian students, the word "Ordnung" is associated only with "order" or "discipline". Performing a number of tasks based on authentic German geological texts, the students will come to the conclusion that this concept will have different meanings in German geological discourse, namely: unit, hierarchy, ranging area, structure, etc. The case-method is aimed at acquiring knowledge of the specifics of communication among specialists in the professional sphere and developing the ability to tolerate statements in order to form the behavioral component of translators' tolerance.

Results

In order to prove the reliability and efficiency of the created model, an experimental training course was organized at the Peoples' Friendship University of Russia, in which 30 students majoring in geology were randomly tested to estimate their tolerance level.

The tasks of the educational experiment were defined as follows:

– Developing value perception of facts of the specialized culture to promote effective cross-cultural communication;

– Forming tolerant consciousness in students to prepare them for the role of "mediators between cultures";

– Developing the sociocultural competence of profession-oriented text translators to promote interaction between representatives of various linguistic communities in the professional sphere.

Tolerance of intended profession-oriented text translators was formed on the basis of German geological texts containing sociocultural information.

As part of the experiment, the students attended a course of lectures on the "specialized culture" intended to familiarize them with the specifics of professional communication (in our case, related to German geologists) and the need for its comparative analysis with professional communication of Russian geologists. The teacher pointed out the difference in the representation of subject knowledge in German geological discourse and explained the importance of sociocultural knowledge for understanding foreign-language texts.

At **the analytical stage** of developing the ability to identify and analyze representations of German geological concepts in the source text for their subsequent translation into Russian, it is appropriate to use problem-search tasks involving information technologies. The teacher introduced the “Erde” concept to the students and explained that this concept has various linguistic representations, i.e., in order to identify it, its nominative field should be known. So that the students could familiarize themselves with the notions of “nominative field”, “concept core” and “periphery”, they were asked to consider the “Erde” concept. Using the acquired knowledge, the students analyzed the “Erde” concept all by themselves. For this purpose, they received an instruction indicating the computer information technologies which they can use to fulfill the tasks. After the students had become aware of the “Erde” concept nominative field, they were asked to isolate the “Erde” concept from several mini-texts. For developing the conceptual sphere, the students were given a task “to construct the nominative field of this concept taking into account the professional sphere of geologists and compare it with that of the “Erde” concept. The students came to a consensus that the nominative field of the *Earth* concept in Russian geological discourse is represented wider than that of the *Erde* concept in German geological discourse.

At the **synthetical stage** of training, tolerance was formed by means of the case method in developing the ability to select equivalents in the native culture to the linguistic representations of German geological discourse based on several mini-texts containing the “Ordnung” concept.

In the course of monitoring the level of tolerance formation among the students, the findings of the ascertaining and final sections were compared based on the questionnaire (Fig. 1), and a positive change was revealed in the level of tolerance of profession-oriented text translators. The dynamics of changes in results are shown in
Fig. 2.

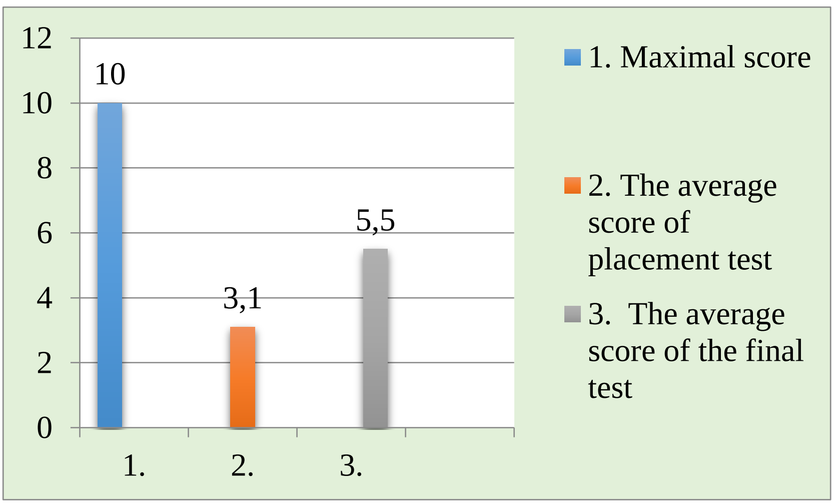

Figure 1: The dynamics of changes in results

The results of the training conducted as part of the profession-oriented, analytical and synthetical stages show as follows:

- The tolerance level of intended profession-oriented text translators has significantly increased;

• The students have formed their tolerant consciousness;

• The students have developed the value perception of facts of the specialized culture;

• The students have acquired the ability to place themselves in another person's position, to cope with problem situations when translating profession-oriented texts;

• The students have acquired the sociocultural competence. While working on the case, the students learned to correlate "images" of the foreign culture with those of their native culture in translating geological discourse.

Thus, the proposed model for forming tolerance in profession-oriented text translators will be intended not only to develop professionally important qualities of translators as "mediators between cultures" but also to form the sociocultural competence that will improve the quality of profession-oriented translations and contribute to successful cross-cultural communication.

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Nguyen Trai's thought on philosophical ethics and its value for the Vietnamese society today

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Abstract
Nguyen Trai is a military strategist, politician, diplomat as well as a philosopher and a big humanist in the history of Vietnamese thought. His thoughts are expressed in many fields and have contributed greatly to the history of Vietnamese thought. In particular, his ethical reflections continue to be meaningful to contemporary society in general and uniquely significant for Vietnam today in particular. This article focuses on clarifying Nguyen Trai's thought on ethics while extracting the value of that his intellectual heritage to the social life in Vietnam today. The article further clarifies the basic contents of Nguyen Trai's ethical thinking as follows: Firstly, the thought of benevolence and righteousness - the core and basic content in Nguyen Trai's thought on ethics; secondly, the so-called 'Three Moral Bonds - Five Constant Virtues,' which are the basic standards and value scales of ethics; thirdly, his notion of 'Tolerance and spirit of solidarity' as these relate to interpersonal human relationships in their endeavor to build a wealthy and happy society; fourthly, Trai's 'Aspiration for peace and love for nature.' From these contents, the article comes to draw the values of Nguyen Trai's thought on ethics for the social life in Vietnam today, such as: contributing to preserving and promoting compassion, promoting tolerance and solidarity, and contributing to the formation and development of ecological ethics.
Key words: ethics, thought of benevolence and righteousness, three moral bonds, Nguyen Trai, five constant virtues

Introduction

Literature Review

In the history of building and defending the country, Vietnam has produced many great thinkers, among whom Nguyen Trai (Nguyễn Trãi, 1380-1442) appeared as a great man, meeting the virtues of a wise man and having the ability to attract a large crowd of followers. He was a military strategist, politician, diplomat as well as a philosopher and a great scholar of culture. Nguyen Trai's thought is diverse, rich and valuable, so it is interesting for many researchers to study it. There have been many articles and scientific works published in newspapers, magazines, conference proceedings, and books trying to analyze, summarize and interpret Trai's legacy for the contemporary world.

In the article *Nguyen Trai, a patriot representing the benevolence and peaceful will of the Vietnamese people in the early fifteenth century*, the author Minh Tranh (1956) analyzed Nguyen Trai's thought on humanity, thereby pointing out the relationship between his patriotism and his analysis of humanity, people and peace. In their book *Nguyen Trai: the genius culturologist and politician* the authors Mai Hanh, Nguyen Dong Chi, and Le Trong Khanh (1957) said that the ethical thought, especially the concept of "benevolence and righteousness," is the foundation for Nguyen Trai to build his political views. Bui Van Nguyen in his article *Discussing the Nguyen Trai's thought of humanity* (1964) initially pointed out that Nguyen Trai absorbed Confucius' – Mencius' thought on humanity which which later penetrated into Vietnam through the book of Song neo-Confucian.

It is necessary to mention books such as Bui Van Nguyen, *Nguyen Trai*, (1980); Vietnam Academy of Social Sciences, Institute of Literature, *Nguyen Trai - vigor and* *quintessence of our nation* (1980); Vietnam Academy of Social Sciences, *The 600th anniversary of Nguyen Trai's birth* (1982). Three works gathered the writings of many authors on Nguyen Trai's life and career, emphasizing the exemplary character of his life providing desirable attributes of a model human being and deeply affecting the next generations.

Tran Nguyen Viet with his two articles: *Nguyen Trai's thought on humanity in "Quân trung từ mệnh tập"* (2002) and *On the relationship between the three religions in Nguyen Trai's thought* (2005) highlighted Nguyen Trai's thought on humanity as the interference and connection between three ideologies including Confucianism, Buddhism, and Taoism. According to this author, it was Lao Tzu's view on "wu wei" and "not fighting" that had embellished Nguyen Trai's life more beautifully when he retired to Con Son to enjoy the nature.

In their book *Contributing to understanding philosophical thought of Nguyen Trai*, Doan Chinh & Bui Trong Bac (2015) offered a careful analysis of attributes of a human being, the people and the nation in the thought of Nguyen Trai, highlighting thereby the values and historical significance of Trai's views. According to these authors, Nguyen Trai has left valuable historical lessons for the contemporary societies when the global problems of our time, especially the danger of war and environmental degradation, pose a considerable threat not only to human life but to the very stability and sustainability of Earth's ecosystems. Nguyen Tai Dong in his book *Summary of the history of Vietnamese philosophical thought* (2016) considered Nguyen Trai's view on the attributes of a human being as the basic foundation on which Trai built other ethical conceptions such as patriotism, national independence, and love for nature.

Research Methods

Studying Nguyen Trai's thought on ethics, thereby highlighting the current value of his thought for the ethical education of Vietnamese people today requires an interdisciplinary scientific approach. The following disciplines should be included: Ethics, Philosophy, Literature, Psychology, and Sociology. Therefore, in the process of approaching the issue, the authors use research methods such as: Text analysis, logic - history, the unity between synchronic and diachronic perspective, analysis – synthesis. These research methods are applied in a consistent dialectical way by the authors to provide a comprehensive and specific research approach suitable for the task at hand.

The Main Features and Importance of Nguyen Trai

Nguyen Trai – pen name of Uc Trai (1380 - 1442), lived under the Ho and Le So dynasties in Vietnam. After passing the imperial examination in 1400, Nguyen Trai worked as a mandarin under the Ho dynasty. Raised mainly by his grandfather, Tran Nguyen Dan in his country residence at Con Son, and having been influenced by his father, Nguyen Ung Long, who despite his plebeian origin got a chance to marry an aristocrat and serve at the royal court, Nguyen Trai inherited his father's acute sense of justice, and his grandfather's resilience, and unyielding sense of patriotism. In his poem entitled "For a Friend" he writes:

> "Your poverty and infirmity make me feel pity. Like me, you must be crazy. Like me, you're exiled from our motherland and have read only a few sentences out of books. Our knowledge is so poor, what can it be used for? But we're wealthy in just hanging around. I hope someday to return to Nhuy Khe, with my palm hat and hoe, to work on spring planting" (Nguyen, 2010: 2).

When Ming's forces invaded Vietnam, his father Nguyen Phi Khanh, surrendered and was arrested in China. Nguyen Trai decided to accompany his father. Arriving at Nam Quan gate, his father asked Nguyen Trai to stop following him and to cleanse his country of its humiliation and to avenge his family. After Dai Ngu fell under Ming dynasty domination, Nguyen Trai participated in the Lam Son revolt led by Le Loi against the Ming aggression. He became a strategist of Lam Son insurgent army in planning as well as drafting the new general's pronouncements to his countrymen as well as diplomatic documents that were to be sent to the Ming army. In 1442, the whole family of Nguyễn Trãi (him included) was executed in the Le Chi Vien case that was staged by his enemies at the court, most of whom had been driven by sheer envy. Thus the words of his poem "Written on a Sword" appear to have prophetic value: "The country's shame is over – a thousand years for the full cleansing. Kept as you are in a golden case, you're always rewarded. But when the country's rebuilding is done, *Who will care about heroes like you?*" (Nguyen, 2010: 18). In 1464, Le Thanh Tong King issued a royal proclamation to vindicate Nguyen Trai.

Regardless of his tragic end after the death of Le Loi (1433), Nguyen Trai was a great strategist and scholar of culture, one who made a great contribution to the development of Vietnamese literature and ideological history. He is one of the 14 most representative national heroes in Vietnamese history. His life and work is an example of the uniqueness of the Vietnamese historical and cultural experience in contrast to the overwhelming influence of Chinese culture and politics. A major historic landmark in the Vietnamese identity and self-confidence formation was the writing of the famous *Binh Ngo Dai Cao* poem (written in the spring of 1428, the title literally means: Great proclamation upon the pacification of the Wu) which proclaims the victory of the Vietnamese army led by Le Loi (1384/5-1433) over the Chinese army during the reign of Ming dynasty. It is noteworthy to quote some of its lines:

> "Our Great Viet is a country where prosperity abounds. Where civilization reigns supreme. Its mountains, its rivers, its frontiers are its own; its customs are distinct, in North and South.
> Trieu, Dinh, Ly and Tran created our Nation, whilst Han T'ang, Sung and Yuan ruled over theirs.
> Over the centuries, we have been sometimes strong, and sometimes weak,
> but never yet have we been lacking in heroes. Of that let our history be the proof." (Smith, 1968: 9)

Nguyen Trai was the author of this literary jewel. He "not only played a decisive role in the war for independence but … was the leading intellectual in Vietnam and its most talented man of letters" who addresses clearly and eloquently "the question of a separate national identity for Vietnam" (O'Harrow, 1979: 159). It is not only what he says but also and foremost how he says it that distinguishes Nguyen Trai as an intellectual and master of poetic language. We may justifiably argue that the "contemporaneity of emotion and language in his poetry represents a significant difference with the more objectified Chinese poetry of his time," (Nguyen, 2010: xi) making his pronouncements more existentially suggestive and experientially relevant. Nevertheless, it is above all this "tradition of successful resistance to a foreign power," the establishment and reinforcement of which we may arguably trace to Nguyen Trai, which "once established over time, also begets a gradual consciousness of a nation's individuality" (O'Harrow, 1979: 160).

A distinct national identity and self-confidence as independent nation was actively promoted during the rule of Le Loi (Lê Lợi, ruled between 1428-1433), the founder of a new dynasty which was to rule Vietnam until 1789. As the new ruler's right hand and chief strategist, Nguyen Trai played arguably the most significant role in it. Among other things, he insisted that in all political struggle the rulers must remember that, when seen from a long-term perspective of stability and prosperity, it is better to "win hearts and minds" of the people than subdue them by force. Or, as Nguyen Trai famously said, "It is better to conquer hearts than citadels" (Duiker, 1998: 184). In addition, Trai was a master negotiator, able to gain time and strike back at the most opportune moment. “Many of his works on strategy, such as Quan Trung Tu Menh Tap (Writings Composed in the Army), Binh Ngo Sach (Book on Defeating the Wu), and Bai Phu Nui Chi Linh (Essay on Chi Linh Mountain), have become classics of Vietnamese literature,” while the “Binh Ngo Dai Cao (proclamation on defeating the Wu), written after victory, became Vietnam's declaration of independence” (Duiker, 1998: 184).

As a good Confucianist, Nguyen Trai emphasized the core Confucian values of integrity, righteousness, and purity of purpose. As he was able to implement these values into his own life and decision making, Trai became ‘a thorn in the flesh’ of many of his bureaucratic contemporaries at the court. Their jealousy and resentment finally led to his demise. Nguyen Trai decided to retire after the death of Le Thai To. Yet, even this seclusion from high politics did not save his life and the lives of his family members. The new emperor “died mysteriously in 1442 after a short visit to Nguyen Trai's retirement home in Hai Hung Province,” which cast a shadow of suspicion on him and caused that Nguyen Trai ended up being “accused of regicide and executed along with his entire family. Twenty years later his name was rehabilitated by Emperor Le Thanh Tong” (Duiker, 1998: 184).

His life was intertwined with many turmoils and uncertainties, which Nguyen Trai reflected in many of his poems. A good example is his poem entitled “To a Friend”:

> “My fate naturally has many twists and sharp turns,
> So in everything I trust in the wisdom of Heaven.
> I still have my tongue—believe me, I am able to talk,
> Even though I’m still poor and, as we know, pathetic.
> Never to return, the past flies too quickly and the time is short,
> But, wandering in this cold room, the night is far too long.
> I’ve been reading books for ten years, but I’m poor from clothes to bone
> From eating only vegetables and sitting without a cushion” (Nguyen, 2010: 6).

Basic Features of Nguyen Trai's Ethical Reflections

Nguyen Trai's thought on ethics was influenced by many distinct cultural traditions in which the thought of Confucianism, Buddhism, and Taoism were foundational, and the Vietnamese national identity was the mainstream. The authors of this article summarize Nguyen Trai’s thought on ethics using four distinct concepts/principles that can be found in his intellectual reflection: the concept of humanity; the concept of “Three Moral Bonds and Five Constant Virtues”; Tolerance and solidarity; Love of peace and nature. These four concepts deserve a closer analytical scrutiny.

(1) Benevolence and righteousness*, the core and basic foundation of Nguyen Trai's thought on ethics*

Nguyen Trai was born in the context of a chaotic society where people were miserable, and the country was devastated and exploited by foreign invaders. He laments the gross injustice which he witnesses being inflicted upon his countrymen in his poem “Lamenting Injustice” with these powerful words:

“I have been floating along and sinking for fifty years,/ Now I am forced to leave behind the creeks and stones of my old mountain./ Pride is untrue, but misfortune is real; it’s so dramatic and humorous./ People tell many lies, but they hate an honest person; it’s such a pity./ I can’t escape being myself: I know that’s my karma./ To remain an intellectual: it’s all the fault of the sky./ In prison, my defense is written on the document’s back when there is no crime./ How can I possess it and still hand it through the golden crescent door?” (Nguyen, 2010: 30).

To save the situation, Nguyen Trai was convinced that the most effective measure would be to uphold the ideals of benevolence and righteousness. *Benevolence and righteousness*, according to him, *are the basis, the standard of how to treat others and* *the principle in handling work*. This principle he applied to himself, too, which makes him all the more noteworthy. As Trai admits in one of his poems entitled "Written on Impulse," "Since I was born, impulsiveness has been my real illness, more serious and incurable with each passing day." So he exhorts himself to shape his own character to overcome his inclination to impulsiveness: "It's time for a little reform, so I offer charity easily. *Building good character is more than reading books*" (Nguyen, 2010: 21).

In a letter to one of the generals of the Ming Dynasty, Phuong Chinh, he wrote: "Attributes of a general is to take benevolence and righteousness to be the root, bravery to be the wealth. … For one to make a difference, one must take benevolence and righteousness as its root, so it is important to take benevolence and righteousness as the head" (Nguyen, 1976: 105-106). This way of thinking was later reflected in the famous poem "Binh Ngo Dai Cao," which we mentioned above, with the immortal sentence: "The benevolence and righteousness remain at peace" (Nguyen, 1976: 77).

Benevolence and righteousness are the spiritual power, creating advantages, taking the weak to win against the strong, the few to fight against the many. In the immortal poem which can be considered as a "Declaration of Independence" for Dai Viet, when summing up the resistance and experience of the war years, Nguyen Trai wrote: "Take the ferocious, the righteous to win. Get the people to replace violent media" (Nguyen, 1976: 79). By applying this clever and flexible strategic motto, the resistance against the Ming army of Lam Son insurgency led by Le Loi and advised by Nguyen Trai resulted in a great victory. It was a victory with the spiritual strength of a people who always appreciated human kindness.

There are great examples of this kind of benevolent, humanistic behavior: "When Hoa Ying General led his army to help his side, the King took advantage of the victory and marched on to fight. The invaders lost the battle, ran away into their Western citadel and left their own family members outside. Our king captured them but did not kill anyone but freed them all then." (Thu, 1993: 55) Tolerance and benevolence, even to one's enemy at appropriate times, can yield a change in people's hearts and win their affection and reverence. So we read in the following lines:

> "Revenge is normal. But preferring no execution is a morally correct way of action. And if one takes the advantage of time when the losers already surrendered to kill them all, one would suffer from a cruel sin. If one can stop a temptation for revenge and avoid a massacre, one will be praised and heard as one who is a person of peace. This is the greatest act of humanism" (Thu, 1993: 69).

Although he appreciated the benevolence and righteousness, Nguyen Trai did not overlook the material value. He was convinced that if the material life is ensured, the social order will be stable, the people will be enthusiastic to follow the authorities and the army will be ready to fight the enemy. Benevolence and righteousness constitute a red thread throughout the whole content of Nguyen Trai's thought in general and his conception of ethics in particular. In every circumstance, whether at war or in peace, he always raised the banner of the benevolence and righteousness, considering it the source and foundation of ethics, the motto for the rulers' endeavors to win the hearts of the people. This was to be the way to a peaceful and happy life on the individual as well as social levels.

(2) *"Three Moral Bonds and Five Constant Virtues" as the basic standards and the value scale of ethics*

According to traditional Chinese Confucianism, there are three foundational *Moral Bonds* characterizing the three human relationships: (1) "Trung" (ruler - ruled), (2) Hiếu (parents - children), (3) Tiết (husband - wife). In addition, there are five *Constant Virtues* or basic qualities that each person needs including: (1)

benevolence/humaneness, (2) proper rite, (3) righteousness, (4) wisdom, and (5) faithfulness/integrity (Nhân, Nghĩa, Lễ, Trí, Tín). Three Moral Bonds and Five Constant Virtues are the golden mold and the jade ruler, comprising the value scale of virtue. In keeping with the historical circumstances of Vietnam at that time, Nguyen Trai did not inherit and mindlessly propagate a dogmatic Chinese Confucianist thought but added instead some new categories, such as “Dũng”, “Thời” and “Thế” (Bravery, Time and Strengths). Besides this unique version of indigenous Confucianism, “his philosophy was also premised on Buddhist philosophy: on altruism, mercy, and philanthropy; and Taoist concepts of Wu and Yu (being and non-being), Te (the virtue of integrity); Wu-Wei (living in harmony with nature).” (Nguyen, 2017:102) He wrote the following words in his letter exchange with Wang Thong: “A good soldier is in knowing the time [appropriate timing] and strengths. Having good timing and knowing one’s strengths, the loss becomes a gain, the small turns out to be big; but losing time and strengths, the strength turns out to weakness and peace becomes a danger” (Nguyen, 1976: 132). In his letters to one of the enemy generals, Nguyen Trai clearly analyzed the time and the strengths. He came to affirm that the failure of the Ming army was unavoidable, being in line with the fate of heaven and human heart. When it came to “understanding time,” Trai also liked to emphasize that it is “the majesty of extraordinary people that they understand time” (Vietnam Social Sciences Commission, 1976: 131).

In the system of Three moral bonds, Nguyen Trai focused on the concepts of “Trung” (loyalty) and “Hiếu” (filial piety). He became convinced that as the king is the head of the country, so the subjects must be loyal to the King. However, the term “Trung" here is not some kind of “foolish loyalty.” So if the king asks the subjects to die and the subjects do not die, this does not automatically make them disloyal, as in traditional Chinese Confucianism. “Loyal to the King" here is synonymous with "patriotism," which means putting the country's interests above the King's interests.

When it came to Nguyen Trai’s personal example, these principles were far more than noble theories; his life was an example of virtue and loyalty to the country. When the Tran dynasty died out, Trai changed his loyalty to Ho's dynasty; when the Ming army invaded Vietnam and the Ho court was arrested, he did not give up on the fate of his nation but found his way to the rising national resistance leader, Le Loi, helping the new master to rebel against the invaders to gain victory. When Le Loi became the King, he remained a Nguyen Trai embodied the model of loyalty to the interests of the country. When Le Thai Tong, the new king of Vietnam, took over in 1433, after the death of Le Loi, the imperial court convulsed in internal intrigues and corruption. Nguyen Trai would have nothing to do with this so he decided to retire and move to Con Son. Nevertheless, in spite of his seclusion from high politics, he kept thinking about the situation of his country. In 1440, when his age was high and his body weak, Le Thai Tong invited him to work as a mandarin. Nguyen Trai did not refuse the offer but tried to bring some strength and order to the country.

Besides Trung, Hieu (filial piety) is a traditional value accompanying the Vietnamese people through the ups and downs of history. Despite the economic difficulties, war, and natural disasters, the Vietnamese People have always kept their lifestyle of filial piety. The connotation of the concept of "Hieu" in Nguyen Trai's thought also differs from "Hieu" in traditional Chinese Confucianism. It is understood by the piety of the People, i.e. “great piety,” which refers to the people and the country rather than the "small piety" oriented towards one’s parents like in traditional Chinese Confucianism. Having been brought up by such a modified concept of "Hieu," which was comprised of "small piety" and "great piety", Nguyen Trai did not go with his father when his father was arrested and taken to China by the Ming army, but decided to stay in Thang Long citadel. He used his time there to comfort and encourage the locals to maintain their resolve to cleanse their country of its humiliation and to avenge their families. He himself was strengthened and encouraged by his father’s words: “I observe the signs of Heaven [and they tell me] that twenty years hence, *a true lord* will rise up in the West. Thou must steel thy heart and follow him, to cleanse the nation's shame, to avenge me; truly, that is the greatest of filial piety" (O'Harrow, 1973: 163).

Although it is not quite clear who this "true Lord" might have been, it is reasonable to believe that Nguyen Trai's father was alluding here to Le Loi, a member of the third generation of an exceptionally prominent clan in Thanh-hoa. After several mildly successful or unsuccessful campaigns against the Ming dynasty's occupation, "Le Loi raised an army of revolt again in 1418. The final result of this rebellion was the ouster of the Chinese after ten years of war and the founding of a new independent Vietnamese dynasty" (O'Harrow, 1973: 164).

In the system of *Five Constant Virtues*, Nguyen Trai focused primarily on the concepts of "Nhân" (benevolence) and "Trí" (wisdom). He also developed creatively the concept of "Dung" (bravery). According to him, "Nhan - Tri - Dung" is the "golden standard" to assess human personality. This is so because a benevolent person can love others and be compassionate, having the wisdom to be able to distinguish the right from the wrong and being brave enough to dare to condemn the wrong and protect the right. This kind of understanding of the term prompted him to delineate the agenda for achieving personal integrity: "Destroying cruelty, destroying greed, destroying tyranny / Having benevolence, having wisdom and having a hero" (Nguyen, 1976: 440). For Nguyen Trai, a "hero" must be a person who shares all three qualities – "Nhan," "Tri" and "Dung" – having all three qualities affected and developed in a dialectical relationship and mutual regulation.

Yet there is one more thing that needs to be emphasized – the last of the five virtues, i.e. faithfulness (Tín). One of the main reasons why Le Loi's campaigns had difficulties and were not always successful was the lack of loyalty especially among his army lieutenants. Le Loi found it difficult to secure personnel who would be not only loyal (faithful) but also capable in performing their military duties. In fact, Nguyen Trai reflects on this in the Binh Ngo Dai Cao with these words: "At my side, alas, worthy men were as rare as stars at dawn, as autumn leaves of green" (O'Harrow, 1973: 164).

(3) *Tolerance and solidarity - the glue that holds and molds the relationships among people and builds a prosperous, happy society*

Tolerance and solidarity are unique among the traditional moral values of the Vietnamese People. From the dialectical point of view, tolerance is the source, the basis of solidarity and solidarity gives more strength to promote and reinforce tolerance (Song et al., 2017; Cai et al., 2017; Prokhorov – Chernov – Yusupov, 2017; Baklashova – Galimova – Baklashova, 2017). According to Nguyen Trai, tolerance, generosity, requiting evil with good, and forgiving the evil deeds of the people are the strengths of the so-called "Mindfulness" strategy. Officials and rulers acting accordingly are able to influence the people's hearts directly. Therefore, when the Ming enemy lost the battle, Nguyen Trai opened a lifeline, providing enough food for them to return home. This action had made a historic mark, impacting greatly the thinking of those who had lost the battle about the kindness of the winners (Vasyagina – Kalimullin, 2015). This has become a national tradition in the later fights against foreign aggressions. It directly in line with Nguyen Trai's insistence on subordinating military action to the political and moral struggle, in which situation it is "better to conquer hearts than citadels" (Duiker, 1998: 184). This principle was used by Northern leaders to help defeat the French and the Americans in the 20th century.

When speaking of solidarity, Nguyen Trai used a vivid example. According to him, solidarity between the members in a community is like the harmony between musicians in an orchestra, in which all musical instruments must be harmonized so the music is soft and melodious. So he writes: “The base of a rite and music are the agreement amongst its instruments. I obeyed my Majesty King to create it for your court. I dare not to not try my best. But due to my short and little knowledge of notes and rhythm, it’s hard for me to produce a good one. Please listen to my words that, if my Majesty King loves his people and worry for them, build them a society of no animosity. That is the base of music.” (Thu, 1993: 19) Similarly, social life also needs to be sociable in which all benefits need to be proportional and there is consensus from top to bottom. This constitutes the much-needed fertile soil for a peaceful society. Social discord carries the risk of a much more serious societal disorder. As Trai so aptly observes, “When one is hungry and cold, one pays no attention to courtesy.” (Nguyen, 2017:100) In the letter to Le Thai Tong, Nguyen Trai wrote: "Peace is the root of music, the sound is the beauty of music. I hope you will love and take care of all people, so that every hamlet and village does not have any sound of resentment, that is, to keep the original music” (Vietnam Academy of Social Sciences, 1992: 113).

Overall harmony is also built on agreement and solidarity, as well as mutual tolerance. Envy and jealousy, on the other hand, destroy harmony. Furthermore, harmony grows out of humility, as Nguyen Trai says: “everywhere you might look, humble is good; but in arguing, no one could win” (Nguyen, 1976: 426). Thus, he exhorts even the king himself to consider the wellbeing of the people above all else if he wishes to create a stable and harmonious society:

> “Now you know my lifework about how to reach success. So when you ascend to the throne, remember to protect and continue it. In your management and control of the country and army, you should be a good example, work hard and try your best, do not prefer enjoyment and comfort. To your royal kinship – you would rather pay your respect and unite with all of your relatives. To your people – you should love, care and tolerate them at any case” (Vietnam Social Sciences Commission, 1976: 202).

Nguyen Trai thus became dangerous and inconvenient in the eyes of the new aristocracy after the defeat of the Ming dynasty’s armies, since his “humanism and justice now acted as a means to limit their indulgences” and extravagant, selfish behavior (Nguyen, 2017: 101). This led finally to the demise of his family and himself in 1442.

(4) *Desire for peace and love for nature in Nguyen Trai’s thought on ethics*

> “Henceforth our country is safe.
> Our mountains and rivers began life afresh.
> Peace follows war as day follows night.
> We have purged our shame for a thousand centuries,
> We have regained tranquility for ten thousand generations” (Cawthorne, 2017: 24).

Nguyen Trai believed that peace, prosperity, and living in happiness are the common desire of all people, the earnest aspiration of all social classes. As he noted on one occasion, "Heaven loves life, people's hearts hate rebellion" (Vietnam Academy of Social Sciences, 1980: 47).

Nguyen Trai is one of the few leaders in history who has written many letters to enemy generals; his letters were later gathered into a book called "Quan trung tu menh tap". Although the words and lengths of each letter are different, their purposes are the same: to offer an analysis of the time and advantages of battle, comparing the forces and advising the enemy general to withdraw or to surrender to the Lam Son insurgent army. In his letter to Vuong Thong, Nguyen Trai wrote: “Warriors are violent things, fighting is dangerous; so the prosperity or death of a country, the people living or dying, are all related to that” (Nguyen, 1976: 152). In the letter to Hoang Phuc, he wrote: “We are reluctant to use the troops” (Nguyen, 1976: 162). It can be said that love of peace and the condemnation of war is a message that Nguyen Trai wanted to send to his enemies as well as posterity. He often emphasized that using weapons was a reluctant job, so it was much more important to keep peace when there was still an opportunity. This can be clearly seen in the following poem that stresses the building of lasting peace "through culture, not war":

> "Destroyed *kinh* at North Sea in the past. We are currently at peace but have to drill our troops. Flags and banners are fluttering, as if to join the clouds. Big and little drums raging and shaking the ground. All our weapons are lightning, and the troops dangerous tigers. Thousands of ships are lining up as *quan* and *nga* fly. But if the King, in his heart, wants security, stability, and wealth, He should build peace through culture, not war" (Nguyen, 2010: 17).

After reading two volumes of the poem "Uc Trai thi tap" and "Quoc am thi tap," one can sense that Nguyen Trai was born to write poetry, not to do military or political work. His poetry represents, among other things, a genuine love of nature. Under his description, nature seems to be in harmony with people's hearts. Based on the principle: "writing is to convey morality," he wisely borrowed natural scenery to describe people, and for him, the description of the scenery is to reveal the feeling of a man who is worrying about being unfulfilled. He wrote: "In the middle of the night, leaning against the sky to watch the universe / Based on autumn wind, being inspired riding cetacean" (Nguyen, 1976: 318). "The universe looks out of the sea / Laughing at people in the middle of green clouds" (Nguyen, 1976: 320). In a similar poem Nguyen Trai expresses his love for nature claiming that even royalty is "filled with such bright light" of the surrounding scenery – a gift to a weary soul to enjoy in times of peace:

> "On the highest peak of the Yen Tu/ the fifth *canh* had just begun, but the sun was blazing./ The panoramic view passed all the way to the blue sea./ Talk and laughter resounded within pure blue clouds./ Jade bamboo lances surrounded the gate for a thousand acres./ On the rocky mountain the creek flows: pearls suspended in the air./ Today the king, Nhan Ton, still leaves his trace by his temple/ eyes filled with such bright light" (Nguyen, 2010: 26).

In his artistic creation, the poem "*Con Son ca" (The song of Con Son*) deserves to claim the leading position in terms of ideological value and art of words. In "Con Son ca", natural scenes appear with streams flowing like a sound. The flat slate is covered with a smooth, green moss. Pine forest and bamboo forest are vast and fresh green. Through ingenious description of Nguyen Trai, Con Son scenery appears with its own features, not mistaken for any other beautiful scenes. We see in his poetry that there is both music and painting, both joy and sadness, heartlessness and pre-emptiness before the change, with a mind that does not care about fame. He wrote:

> "At Con Son a stream sings night and day/ My accompaniment, my guitar/ At Con Son the mossy stones are washed by rain, for me my bed of ease/ Pines on the mountainsides, drop a green carpet where they stand, I may lie down where I please/ There the wild bamboo makes miles of green/ Safe in their shade I sing my verse/ Why then, my friend, do you not return? Why wander in the world of dust" (Nguyen, 1976: 377).

According to some researchers, "Con Son Ca" was composed during a peaceful time when Nguyen Trai was fed up with competing for power in the court, and he gave up his post to Con Son in hiding. For most of his life, he took care of the people and the country, but in the last years of his life, Nguyen Trai had to live confronted by the envy and jealousy of the royal court adulators. Therefore, when he returned to Con Son, he was like a bird escaping from a cage and felt that he was free in the sky. Only at this time could he finally live the life he wanted and had free time to think about life in accordance with Buddhist philosophy and Taoist principles. The poem is not only a pure description of scenery; it was rather through that description that the author wanted to reveal the conception of life of a person whose character was shaped against the background of interactions between Confucianism, Buddhism, and Taoism. His highly cultured character results in a tolerant, noble lifestyle and a brilliant personality which became a high asset for his contemporary society.

The Contemporary Value of Nguyen Trai's Ethical Thought for Vietnamese Society Today

Today, Vietnam is undertaking industrialization and modernization, developing a market economy and international exchange and integration. This context has resulted in certain successes in the material life, but has degraded many spiritual values and principles of morality. We witness a serious ecological imbalance, destruction of the living environment, broken relationships, and rising corruption, to name but few. In such a context, Nguyen Trai's thought on ethics can bring valuable lessons to preserve and promote traditional moral values and stimulate modern approaches to values, thus helping Vietnam move quickly on the path of development and integration.

(1) Firstly, Nguyen Trai's thought on ethics contributes to preserving and promoting compassion in the present conditions of Vietnam.

Compassion and humaneness are precious qualities of people which have been, at the same time, traditional ethical values of the Vietnamese nation. These two arguably belong among the most tangible manifestations of love among people living in various social bonds. However, in the current conditions, due to economic profits and newly acquired lifestyles impacting the individual and social life of the people, there is a growing number of people showing signs of declining charity, or even being emotionless, filled with sadness and crushed under the burden of difficulties experienced by other people in the community. The notion of humaneness thus becomes unimportant to them.

Being confronted by this new situation, a thoughtful return to Nguyen Trai's idea of humanity might provide us with a potent moral resource for re-learning the necessary lessons to preserve and promote human compassion, to cultivate ethical standards and desired lifestyle for people, especially for the young generation. Some of this is reflected in the current charity practice in Vietnam.

Country	Subregion	% of the population donated money	% of the population doing charity	% of the population helping strangers	Index of charity practice
Vietnam	Southeast Asia	17	6	32	18

Table 1: The index of charity practice in Vietnam – CAF according to CAF World Giving Index 2016 survey (Tran Nhan Tong Institute, 2018: 344)

(2) Secondly, Nguyen Trai's thought on ethics has the potential to contribute to stimulating tolerance and solidarity

Tolerance and solidarity are ethical qualities that are extremely important and have great practical value in the context of the current conflict (regarding territory, religion, ideology) today. Therefore, research on Nguyen Trai's viewpoints of tolerance and solidarity will help guide people to achieve good things for themselves and other people. There is a basic national and social cohesion among the people, which helps them maintain their resolve to build the country, to build a peaceful, prosperous and happy society. People seem to desire developing and internalizing these good values with the common aim to build a society in which there are no conflicts, or war. A society that is bound by tolerance, altruism, and generosity thus remains a stimulating ideal with the potential to shape the moral vision of a critical majority of Vietnamese citizens. The lessons learned from history, including Nguyen Trai's lesson of benevolence, tolerance and solidarity, will be fundamental elements to raise motivation and cultivate the necessary skills and traits in human character.

(3) Thirdly, Nguyen Trai's thought on ethics has the potential to contribute to the formation and development of ecological ethics

Ecological ethics is a special form of social ethics, which expresses the relationship between people and nature. Ecological ethics includes the views, concepts, ideologies, feelings, principles, norms and adjustments of human behavior in the process of natural transformation and preservation to serve human life. In order to protect the cleanliness of the living environment towards sustainable development, ecological-ethical education for the people is necessary in Vietnam today.

In contemporary Vietnam, the environment is experiencing serious changes due to pollution, industrialization, but also climate change and the corresponding sea level rise. According to data provided by the Ministry of Natural Resources and Environment, if the sea level rises by 1m, it will seriously affect agricultural land as well as people's lives in Vietnam.

Region	% of the area submerged deeper than the sea level	% of the population is affected
Mekong Delta	39	35
Central	20	9
Red River Delta	10	9

Table 2: Scenario of climate change, sea level rise for Vietnam
(Ministry of Natural Resources and Environment, 2011: 52)

Nguyen Trai's example of love for nature in the form of his philosophy of living in harmony with nature, combined with a unique mix of indigenous Confucianism and elements of Buddhism and Taoism, may serve as an appealing resource for the shaping of moral vision and healthy patriotism (including an 'ecological patriotism') that contemporary Vietnam needs so much. Trai's thought is an inviting reminder for everyone to be responsible for nature in the process of natural exploration, extraction of resources, and natural preservation. Due to an increasingly reckless human impact on nature the living environment is threatened and the natural environment is being changed in a way that is not conducive to human long-term wellbeing. Unless we can recover some of the traditional reverence for nature, so typical for Nguyen Trai and many others who preceded or followed after him, the love of nature and the philosophy of living in harmony with nature remains only a distant ideal, an unreachable goal trampled by consumerism and corporate (reckless) exploitation of human and natural resources. Could it be that by reading Nguyen Trai's beautiful poems one would develop his vision of humanness and internalize the much-needed ecological sensibility?

Conclusion

Nguyen Trai was a thinker, poet, politician, strategist, and national hero in Vietnamese feudal history. Notably, his thinking and character were a combination of tradition and modernity, of reason and affection, theory and practice. He was a man born to act at a time when such men were desperately needed. His legacy is rich and diverse, encompassing poetry, history, geography, ethics, philosophy, military strategy and statesmanship. His era did not give him much free time to compose his beloved poems and the unjustness of fate did not let him live more to write. However, what he wrote down was imbued with human love, with beautiful humanity, leading people to three eternal values: Truth, Good, and Beauty. He not only had an admirable personality that boasts with tolerance for those who have gone astray, nobility in dealing with enemies, and a deep care for the common people; he also had a poetic heart and the gift to transcend the mundane reality of this world in his vision of beauty, peace, and prosperity.

In modern Vietnam, therefore, Nguyen Trai is viewed as one of the truly great figures in Vietnamese history. His ideas related to formulating a strategy to defeat the Ming were not only respected and admired; they were consciously imitated by leading strategists of the Communist Party in their own struggle for national unification against the French and the United States. Although few of his writings have survived, he is considered one of the foremost writers in Vietnamese history and a pioneer in the use of Chu Nom (the written form of the spoken Vietnamese language). Above all, his integrity, his sense of loyalty and humanness, representing the best elements of Confucian humanism, have won him the respect and admiration of generations of Vietnamese (Duiker, 1998: 184). Much of what was true in Nguyen Trai’s time remains true even today: “Humanism was requisite if people wanted to be victorious and build a new dynasty; intellect was necessary for a society to be prosperous; bravery was important for people to get rid of backwardness and hindrances” (Nguyen, 2017: 105).

Studying the thought of Nguyen Trai in general, his thoughts on ethics in particular, in the context of modern society, shows his human values and depth of thought which remains inspiring until the present. Assessing Nguyen Trai's dedication to the history of the Vietnamese nation and the development of human values, the UNESCO recognized Nguyen Trai in 1980 as a world cultural celebrity.

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The rise of fascism and the reformation of Hegel's dialectic into Italian neo-idealist philosophy

[L'avvento del fascismo e la riforma della dialettica hegeliana nel pensiero neoidealista italiano]

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Abstract
Fascism's rise to power in Italy directly involved the main exponents of neo-idealism – the dominant philosophy at that time: Giovanni Gentile and Benedetto Croce, who were promoters respectively of the Manifesto of the Fascist Intellectuals and the Manifesto of the Anti-Fascist Intellectuals. At the beginning of the century the two philosophers were committed to reforming Hegelian dialectic, the outcomes of which seem to account for both Gentile's fervent adherence to fascism and Croce's equally fervent opposition.
Key words: Neo idealism, Reform of Hegelian dialectics, Fascism, Manifesto of the Fascist Intellectuals, Manifesto of the Anti-Fascist

Astratto
In Italia l'ascesa al potere del fascismo ha direttamente coinvolto i principali esponenti del neo-idealismo – la filosofia dominante a quel tempo: Giovanni Gentile e Benedetto Croce, promotori, rispettivamente, del Manifesto degli Intellettuali fascisti e del Manifesto degli intellettuali antifascisti. All'inizio del secolo i due filosofi furono impegnati in una riforma della dialettica hegeliana i cui esiti sembrano rendere ragione tanto della convinta adesione al fascismo del primo quanto dell'altrettanto convinta opposizione del secondo.
Parole chiave: Neo-idealismo, Riforma della dialettica hegeliana, Manifesto degli intellettuali fascisti, Manifesto degli intellettuali antifascisti

Introduzione

L'indirizzo filosofico neo-idealista, i cui principali esponenti in Italia furono Benedetto Croce (1866-1952) e Giovanni Gentile (1875-1944), si affermò in un frangente storico caratterizzato da profondi conflitti sociali che incisero in misura rilevante sul suo profilo teorico.

In particolare, l'avvento del fascismo determinò una polarizzazione della filosofia neo-idealista: Giovanni Gentile aderì al regime, diventandone l'ideologo e assumendo, non senza contrasti e idiosincrasie all'interno del partito, il ruolo di principale referente culturale, Benedetto Croce, che all'inizio aveva accolto il fascismo con entusiasmo in un'ottica anti-bolscevica, prese progressivamente le distanze dal movimento di Mussolini, per farsi, poi, autorevole portavoce dell'antifascismo a livello internazionale.

L'opposto atteggiamento assunto dai due filosofi nei confronti dello Stato fascista non appare dovuto a circostanze contingenti, – la nomina di Gentile a ministro della pubblica istruzione nel 1923 e l'introduzione delle "leggi fascistissime" tra il 1925 e il 1926 –, dalle quali certamente non si può prescindere in sede di ricostruzione storica, quanto piuttosto all'antitesi tra le rispettive filosofie, formulate a partire dall'esigenza, avvertita in ugual misura da entrambi, di riformare la dialettica hegeliana. Questione che si era imposta all'attenzione dei filosofi neo-idealisti già agli inizi del Novecento, ben prima dunque che fossero chiamati a scegliere tra l'adesione al regime e il suo rifiuto.

Benedetto Croce e il fascismo

Dopo avere difeso in gioventù istanze democratiche e socialiste, nei convulsi anni che precedono la prima guerra mondiale Benedetto Croce aderì a una posizione liberal-patriottica che si ergeva a difesa dell'unità sociale, minacciata dalle spinte antagoniste del movimento operaio e sindacale (Cingeri, 2016: web).

Croce giudicò il fascismo, ai suoi esordi, un movimento utile a salvaguardare lo *status quo*, a fronte di una possibile involuzione a sinistra. Nell'intensa attività pubblicistica dei primi anni Venti non mancano espliciti apprezzamenti della figura di Mussolini e del suo movimento, quale unico soggetto politico capace di mantenere l'ordine, salvando così l'Italia dall'anarchia. A tal fine, in uno scritto del maggio 1924, Croce osservava che per l'"interesse dello Stato si deve all'occorrenza non osservar la fede data o compiere assassinii e altri delitti" (Croce, 1924: 130). Parole fatidiche che precedono di pochi giorni il sequestro e l'omicidio del deputato socialista Giacomo Matteotti (1885-1924). D'altra parte, Croce restò a lungo convinto della possibilità di "normalizzare" il fascismo, sfruttandone l'onda d'urto in chiave anti-bolscevica, per poi restaurare, al momento opportuno, l'ordinamento liberale dell'anteguerra.

Il discorso del 3 gennaio 1925 alla Camera, in cui Mussolini rivendicò la piena responsabilità storica e morale del delitto Matteotti, e l'introduzione delle cosiddette "leggi fascistissime" – che prevedevano la soppressione della libertà di associazione e di stampa, la creazione del Tribunale speciale e reintroducevano la pena di morte – segnò il passaggio di Croce all'opposizione. Nonostante ciò, la libertà di Croce non subì eccessive limitazioni da parte del regime per via della sua indiscussa notorietà internazionale. All'estero divenne il simbolo dell'antifascismo, e in Italia mantenne vivi i legami con "la famiglia italiana" – come Croce amava definirla – degli intellettuali dissidenti. La sua *Storia d'Italia* (1928) divenne un punto di riferimento dell'opposizione al regime. Frattanto, ulteriore motivo di rottura fra Croce e il fascismo fu il Concordato del 1929. Al Senato Croce dichiarò il proprio voto contrario richiamandosi all'ideale cavouriano della separazione fra Stato e Chiesa e alla tradizione laico-giurisdizionalista.

Nella *Storia d'Europa* (1932) Croce approfondì il discorso sull'origine del male europeo, cui, a suo avviso, andava riportata la "crisi della libertà" e dunque ricondotto anche il fascismo (Croce, 1932: 190-208). Pur rimarcando le differenze tra nazionalsocialismo e fascismo, Croce condannò l'alleanza con la Germania hitleriana e inasprì il giudizio sul regime, considerandolo non più soltanto come un avversario politico ma come nemico dell'umanità. Croce accolse la caduta del regime, il 25 luglio 1943, con un senso di liberazione da un male che gli "gravava al centro dell'anima" (Croce, 1987: 480). Apertamente ostile alla Repubblica Sociale Italiana, dopo l'8 settembre tornò ad esprimersi pubblicamente sulla natura e le origini del fascismo, con un sorprendente capovolgimento di vedute. Descriveva ora il fascismo come un morbo intellettuale e morale, affermatosi su scala europea in seguito alla Prima guerra mondiale. Da qui la ben nota interpretazione del fascismo come "parentesi" nella storia d'Italia. Croce negò inoltre l'origine "proprietaria" del fascismo, sostenuta nelle prime analisi del fenomeno, ridimensionando la portata della minaccia bolscevica, che ora appariva al filosofo una paura immotivata, data la debolezza del movimento rivoluzionario in Italia.

Gentile e il fascismo

Giovanni Gentile aderì ufficialmente al fascismo soltanto nel 1923, in seguito alla nomina a ministro della Pubblica Istruzione ricevuta il 31 ottobre 1922, mandato cui il filosofo rinunciò nel 1924, in piena crisi Matteotti, osteggiato dagli uomini del suo stesso partito. La riforma scolastica proposta da Gentile, la "più fascista delle riforme" – come enfaticamente ebbe a definirla Mussolini – non incontrò in realtà il consenso sperato, e dopo essere stata parzialmente smantellata nel 1927, venne sostituita dalla riforma Bottai nel luglio del 1940 (Tarquini, 2016: web).

Prima del 1923 Gentile non aveva mostrato alcun interesse nei confronti del movimento fascista né tanto meno aveva palesato l'intenzione di collaborare con il PNF. Da quel momento in avanti, però, e per l'intera durata del regime, l'adesione al fascismo e l'ammirazione per il capo del governo non conobbero incrinature, malgrado le incomprensioni e gli insuccessi cui il filosofo dovette andare incontro. In seguito alle dimissioni da ministro della pubblica istruzione, Gentile assunse la presidenza della Commissione dei quindici. Tale organismo, incaricato di elaborare un progetto di riforma dello Statuto albertino, fu avversato e infine surclassato dalle frange più integraliste del partito. Nel 1925 Gentile ricevette la nomina a direttore scientifico dell'*Enciclopedia Italiana*, e nell'esercizio di questo incarico fu duramente contestato per aver scelto di avvalersi della collaborazione di intellettuali non dichiaratamente fascisti.

L'opinione di Gentile non si allineò alle direttive del partito anche rispetto alla questione del Concordato. Mentre erano in corso i negoziati, che l'11 febbraio 1929 avrebbero portato alla firma dei Patti lateranensi tra lo Stato italiano e la Chiesa cattolica, Gentile, sul «Corriere della sera» (30 settembre 1927), espresse la sua netta ostilità a ogni sorta di conciliazione tra Stato e Chiesa, negando la possibilità di istituire una separazione di principio tra il potere spirituale e quello temporale.

Nella seconda metà degli anni Trenta i contrasti con alcuni autorevoli esponenti dello Stato fascista portarono alla sua progressiva marginalizzazione. Queste traversie non valsero comunque a turbare il credo fascista del filosofo, tacitamente ribadito ancora nel 1938, quando in occasione della promulgazione delle leggi razziali, contrariamente a quanto era avvenuto per il Concordato, non espresse pubblicamente alcuna presa di distanze, sebbene l'antisemitismo e il razzismo fossero concetti profondamente estranei all'attualismo gentiliano, in quanto filosofia idealistica e perciò antinaturalistica.

È altrettanto vero però che il filosofo si spese in favore di illustri colleghi discriminati per motivi razziali (Rodolfo Mondolfo, Gino Arias, Guido Castelnuovo, Roberto Almagià, Federigo Enriques, Arnaldo Momigliano), giungendo persino a perorare la loro causa presso Mussolini. Analogamente aveva operato in precedenza, a vantaggio di alcuni studiosi di origine ebraica costretti a fuggire le persecuzioni della Germania hitleriana, tra i quali: Karl Löwith, Richard Walzer, Werner Peiser e l'insigne studioso di Marsilio Ficino e della tradizione neoplatonica, nonché allievo di Martin Heidegger, Paul Oskar Kristeller, che Gentile aiutò economicamente e al quale seppe garantire una decorosa sistemazione presso l'Università di New York.

Dopo il 25 luglio del 1943 Gentile si ritirò a vita privata per tornare poi ad assumere la presidenza dell'Accademia d'Italia nella neonata Repubblica sociale Italiana. Il 15 aprile 1944 fu assassinato sulla soglia della sua residenza fiorentina, la Villa di Montalto al Salviatino, "di ritorno dalla Prefettura di Firenze, dove si era recato per difendere dei professori anti-fascisti che erano stati arrestati" (Moss, 2004: 58). L'omicidio è da attribuirsi probabilmente a un manipolo partigiano fiorentino aderente ai Gruppi di azione patriottica di ispirazione comunista. Un articolo del 23 aprile 1944 su "l'Unità" di Napoli, approvava l'uccisione di Gentile definendolo un traditore della patria (Di Capua, 2005: 362).

La riforma della dialettica hegeliana

Nel 1907 usciva per i tipi dei Fratelli Laterza la traduzione italiana della *Enzyklopädie der philosophischen Wissenschaften im Grundrisse* a cura di

Benedetto Croce e Giovanni Gentile. Contestualmente, il filosofo abruzzese licenziava presso lo stesso editore quella che, almeno in origine, voleva essere un'"introduzione critico-filosofica" all'opera di Hegel che mettesse in luce il "valore e le manchevolezze" di tale filosofia (Croce, 1907: V).

Ciò che è vivo e ciò che è morto della filosofia di Hegel racchiude la proposta di una riforma della dialettica hegeliana, a partire dal riconoscimento dell'"errore logico, gravido di conseguenze, commesso da Hegel" (Croce, 1907: 81), stante nel non aver considerato la differenza tra la logica degli opposti e quella dei distinti, procurando così di considerare i diversi momenti dello Spirito come gradi di un unico processo dialettico, strutturato per tesi-antitesi-sintesi.

"Chi si persuaderà mai – osserva Croce – che la religione sia il non-essere dell'arte, e che arte e religione sieno due astratti, che hanno verità solo nella filosofia, sintesi di entrambi? O che lo spirito pratico sia negazione di quello teoretico; e la rappresentazione, negazione dell'intuizione; e la società civile, della famiglia, e la morale, del diritto; e che tutti questi concetti sieno impensabili fuori delle loro sintesi – spirito libero, pensiero, stato, eticità, – al modo stesso dell'essere e del non-essere, che non son veri se non nel divenire?" (Croce, 1907: 94).

Croce ritiene che l'abuso della forma triadica abbia precluso a Hegel la possibilità di riconoscere l'autonomia, e dunque il valore intrinseco, delle diverse forme dello Spirito. "Perciò Hegel non giunse a riconoscer l'indole vera né della funzione estetica, né della funzione storiografica, né di quella naturalistica: vale a dire, né dell'arte, né della storia, né delle scienze fisiche e naturali" (Croce, 1907: 116). Così, l'arte si riduce per Hegel a una forma imperfetta di filosofia, "ad un errore filosofico, ad una cattiva filosofia" (Croce, 1907: 123-124).

Allo stesso modo, l'aver frainteso il rapporto tra sfera estetica e sfera logica portò Hegel a misconoscere l'autonomia della storiografia. Se la storia ha a che fare con l'individuale e l'intuitivo, appare evidente che essa appartiene alla dimensione estetica, che è conoscenza dell'individuale. Da essa sarà anche possibile, poi, astrarre considerazioni di carattere universale, ad esempio fondando sul dato storico una scienza sociologica per tipi e classi. Quel che Croce reputa una contraddizione in termini è, piuttosto, l'idea hegeliana di "una storia che sia filosofia, restando storia; che sia sistema, restando applicazione del sistema; che sia universale e logica, pur aggirandosi nell'individuale e nell'intuitivo" (Croce, 1907: 132).

Quando la storia è ricondotta a sistema cessa semplicemente di essere storia e al suo posto si ha una filosofia della storia e, perciò stesso, la negazione "della storia degli storici" (Ibid.), della storia *qua* storia. In questo modo Hegel esautora la storia di qualsiasi significato, operando quella che altrove Croce definisce una "usurpazione della filosofia sull'empiria" (Croce, 1907: 88). L'indagine storiografica perde la sua dignità scientifica, essendo i fatti storici ricondotti a momenti di uno sviluppo dialettico necessario e aprioristicamente vero, per cui, osserva Croce, "Hegel prima di ricercare i dati di fatto, sa già quali essi debbono essere; li conosce anticipatamente, come si conoscono le verità filosofiche, che lo spirito trova nel suo essere universale, e non desume dai fatti contingenti quasi loro riassunto" (Croce, 1907: 135).

Il vizio logico che sta alla base del procedimento hegeliano è l'idea che le categorie particolari siano di per sé nient'altro che errori filosofici. È dato osservare come questa critica alla dialettica hegeliana rappresenti già obliquamente una critica all'attualismo gentiliano, per il quale non si danno categorie autonome e distinte se non nella forma del logo astratto, il quale è, nella sua astrattezza, sempre errore.

Sulla logica dei distinti Croce svilupperà successivamente il suo sistema idealista, che vede anzitutto due domini dello spirito, quello teoretico e quello pratico, articolati a loro volta in due ambiti, tali da determinare quattro categorie dello spirito: estetica, logica, economia e morale. I distinti crociani sono autonomi, irriducibili e si influenzano secondo l'ordine della loro successione. L'estetica è la conoscenza dell'individuale mentre la logica conoscenza dell'universale. L'estetica precede la logica ed è dunque autonoma rispetto ad essa. La logica presuppone l'estetica così come l'universale comprende in sé il particolare e il concetto presuppone sempre un'intuizione. Allo stesso modo, l'attività teoretica precede e condiziona quella pratica, ovvero, per dirla con Croce, "la conoscenza è il precedente necessario della volizione e azione" (Croce, 1909: 189).

Il nesso tra le categorie non si configura perciò come unità di opposti, "né il teoretico è il mero opposto del pratico, né il pratico è l'opposto del teoretico" (Croce, 1909: 191). L'opposizione è sì intrinseca allo spirito e a ciascuna delle sue forme – nell'estetica vi sarà opposizione tra bello e brutto, nella logica del vero contro il falso, nell'economia dell'utile contro l'inutile, e nell'etica del bene e del male – ma non starà ad esprimere il rapporto di una forma rispetto alle altre. Così tra bene e vero non vi è opposizione, né tra bene e utile. Croce rileva altresì che la dimensione pratica concorre a plasmare il mondo all'interno del quale lo spirito esercita la propria attività conoscitiva, sia essa estetica o logica. Di conseguenza, la successione logica tra sfera teorica e sfera pratica non si traduce in una progressione lineare in cui il sapere è mera anteriorità rispetto all'agire, ma si serra piuttosto in una circolarità in cui le due dimensioni concrescono. "Conoscenza e volontà, teoria e pratica, insomma, non sono due parallele, ma due linee tali che il capo dell'una si congiunge alla coda dell'altra; o, se si desidera ancora un simbolo geometrico, esse formano non parallelismo ma circolo" (Croce, 1909: 13).

Le due categorie pratiche individuate da Croce sono l'economia (o utilità) e l'etica, rispettivamente la volizione dell'individuale e quella dell'universale. Croce sottolinea l'amoralità dell'utile definendolo premorale, autonomo, moralmente indifferente. Di due gradi distinti eppure uniti comunque si tratta, per cui il primo può essere concepito come indipendente dal secondo, ma il secondo non è concepibile senza il primo. Per cui non si darà mai un'azione morale antieconomica né un'azione immorale economica. L'azione morale è sempre economica. Viceversa l'azione economica è di per sé amorale.

L'attualismo gentiliano

Sotto il titolo di *La riforma della dialettica hegeliana*, uscita in prima edizione nel luglio del 1913, Gentile raccoglie una serie di saggi e contributi, pubblicati su rivista tra il 1904 e il 1912, il cui centro di rotazione è il "problema della identità di storia e filosofia". Gentile aspira a superare le aporie dell'hegelismo attraverso una riforma della dialettica che conduca a una "filosofia dell'immanenza assoluta" (Gentile, 1913: VII), designata dal filosofo come un idealismo attuale – stante l'identificazione tra idea e atto – o uno spiritualismo assoluto, per cui tutta la realtà si risolve nel pensiero, concepito quest'ultimo come l'unica concreta categoria logica.

Gentile osserva che a differenza dell'idealismo degli antichi, il quale era fondamentalmente dualista e statico, nell'idealismo moderno "tutto quel che è è in virtù del pensare" (Gentile, 1913: 6), non dandosi più alcuna realtà prima che il pensiero la pensi, così che la storia del pensiero diventa il processo stesso del reale e per converso "il processo del reale non è più concepibile se non come la storia del pensiero" (Gentile, 1913: 7). Gentile accoglie dunque il principio hegeliano d'identità real-razionale e rende merito al tentativo del filosofo di Stoccarda di penetrare la vita del pensiero, l'intimo processo dell'idea, risolvendo la molteplicità della categorie nell'assoluta unità del pensare in virtù della dialettica dell'*aufheben*.

Se il pensiero è processo, divenire, allora "la deduzione non si esaurisce mai" (Gentile, 1913: 13) poiché ogni singolo "momento" del pensare è concreto nella misura in cui partecipa del pensiero attuale che lo pone; a condizione, dunque, di non “separare la parte dal tutto, in cui è la sua realtà” (Gentile, 1913: 10). Ma se “ogni pensato è reale solo nell’atto unico del pensiero che lo pensa, e soltanto lì ha la sua verità” (Gentile, 1913: 12), solo il pensiero può definirsi a rigor di termini concetto o categoria.

La riforma della dialettica di Hegel passa dunque attraverso la critica del concetto di divenire con cui ha inizio la deduzione hegeliana delle categorie. Gentile rileva come a Hegel sia sfuggita la comprensione di tale concetto per il fatto che egli lo avrebbe analizzato – ricadendo così nella logica dell’identico di matrice aristotelica –, “laddove il vero processo hegeliano è quello della sintesi a priori, per cui non si unisce l’identico, ma il diverso” (Gentile, 1913: 22). Il “terzo logico”, in cui si realizza concretamente l’unità degli opposti, il divenire, presuppone la differenza tra essere e niente e non può pertanto fondarla. Ma quel che appunto la deduzione hegeliana manca di fare, è di rendere conto della differenza tra essere e niente, come invece l’unità degli opposti esigerebbe, non potendosi ritenere sufficiente che tale differenza dipenda da un’opinione esterna al pensiero stesso.

È a Bertrando Spaventa (1817-1883) che Gentile riconosce il merito di avere posto le basi per la riforma della dialettica hegeliana. “Io penso l’essere; e in quanto penso l’essere, sono il pensare, sono il non-essere; in quanto astraggo da me come astrazione sono astrazione. Ma il pensare io non lo penso, non lo penso come pensare, lo penso solo di nuovo come pensato. Io non posso afferrare me stesso come pensare, come non-essere; mi afferro come essere: come pensare, sono l’essere che è il non-essere. Questo dire: io sono il pensare, e non potermi afferrare come pensare – questa inquietezza, quest’essere che è la stessa inquietezza – questo è il divenire” (Gentile, 1913: 31).

Spaventa riuscì comunque solo in parte a rettificare l’errore di Hegel, in quanto “l’essere era ancora per lui il pensato, e non il pensare: cioè il pensare come pensato” (Gentile, 1913: 30). Si impone a questo punto, per Gentile, una distinzione fondamentale tra *logo astratto* e *logo concreto*. Solo il pensiero concreto è reale, mentre il pensiero astratto è “il solo oggetto del pensiero nella sua astratta oggettività” (Gentile, 1913: 184). Il criterio di verità, la misura di ogni valore e di ogni certezza, è il pensiero attuale. La filosofia, quale essa sia, finanche lo scetticismo più intransigente, “presuppone questa affermazione della verità del pensiero nel pensare quello che pensa attualmente” (Gentile, 1913: 183). Solo il pensiero attuale è pensiero concreto e propriamente “nostro”. O in altri termini: “Il pensiero assolutamente nostro, o assolutamente attuale, è vero appunto perché nostro o attuale” (Gentile, 1913: 186).

La logica dell’identità è astratta in quanto prescinde dalla natura processuale del pensiero. “Infatti – scrive Gentile – non c’è pensiero che si risolva in A=A” (Gentile, 1913: 187). Il pensiero è divenire, e “ogni atto di pensiero è negazione di un atto di pensiero” precedente, nella formula A=non –A. Secondo tale logica, “la verità non è dell’essere che è, ma dell’essere che si annulla ed annullandosi è realmente” (Gentile, 1913: 188), l’errore coincidendo con l’astratto, con il parziale, cioè con la fissità del pensato isolato dal pensiero che lo realizza, pensandolo, lo nega, ponendo un altro pensato, e al tempo stesso lo conserva nell’unità immanente dello stesso pensare. La verità del divenire, la sua deduzione logica, sta dunque qui, “in quel divenire vero che è il pensare, la dialettica” (Gentile, 1913: 188). Al di fuori della dialettica o “del pensiero come attività che si pone negandosi” (Gentile, 1913: 188), il concetto stesso di divenire si fissa in un’astratta oggettività riconducibile alla logica dell’identico (il divenire=il divenire), il che genera una contraddizione insuperabile tra il mutamento che il concetto vorrebbe indicare e l’autoreferenzialità statica in cui esso permane.

Gentile definisce il processo del pensiero in termini di autocoscienza. “L’atto dell’Io è coscienza in quanto autocoscienza: l’oggetto dell’Io è l’Io stesso. Ogni processo conoscitivo è atto di autocoscienza” (Gentile, 1913: 194). Non potrebbe essere altrimenti, se “nulla trascende il pensiero”. Ora però l’autocoscienza non è autoidentità astratta e inerte ma atto concreto, giacché il suo movimento coincide con il suo stesso essere. L’autocoscienza è l’“eterno processo del pensiero”, sintesi a priori logica di tesi e antitesi, di ogni essere che “nella sua astrattezza è nulla” e del non-essere che lo confuta. Il pensiero è perciò detto autoctisi (parola composta dal greco αὐτός ‘stesso’ e κτίσις – che negli scrittori ecclesiastici è il nome tecnico della *creatio* divina *ex nihilo* –, e significante quindi autogenesi, “fondazione, posizione, creazione di sé”) (Calogero, 1930: web).

Decisiva è poi la distinzione che Gentile pone tra io empirico e Io assoluto, dove per io empirico il filosofo intende l’io psichico, “un Io tra molti Io o tra le cose”, il soggetto finito, “particolare tra particolari”, mentre per io assoluto l’Io trascendentale (l’*Ich denke* kantiano), ovvero “l’Uno come Io”, “l’universale che è il vero Io” (Gentile, 1913: 190). Questa distinzione porta con sé la subordinazione logica e assiologica del particolare all’universale, dell’individuo empirico all’Individuo assoluto – l’unica realtà vera perché la sola che possa definirsi sostanza in senso proprio – la cui validità si estende anche all’ambito politico dei rapporti tra individuo e Stato. Come ha rilevato Alba Arcuri, infatti, “la teoria gentiliana dello Stato etico da un punto di vista strettamente teorico non aggiunge nulla alla costruzione attualista” (Arcuri, 1993: 121).

I due manifesti

La storia dei due manifesti è nota. Alla fine del marzo 1925 Gentile partecipò al Congresso delle istituzioni culturali fasciste, tenutosi a Bologna, e in quella sede elaborò il *Manifesto degli intellettuali fascisti agli intellettuali di tutte le nazioni*, corretto di pugno da Benito Mussolini, e successivamente pubblicato su *Il Popolo d’Italia* – organo di stampa ufficiale del Partito Nazionale Fascista – in occasione del Natale di Roma, il 21 aprile 1925.

In risposta al manifesto gentiliano, e su invito del deputato demoliberale Giovanni Amendola – uno dei promotori della cosiddetta “Secessione dell’Aventino” –, Croce redigeva e sottoponeva alla firma di molti illustri studiosi non allineati, il *Manifesto degli intellettuali antifascisti*, pubblicato in occasione della festa del lavoro sui quotidiani *Il Mondo* e *Il Popolo*, il 1 maggio 1925 (Pertici, 1982: 82-83).

Nel *Manifesto* del 1925 Gentile esordiva inserendo il fascismo in un *continuum* storico che è al tempo stesso processo spirituale in atto. “Il Fascismo è un movimento recente ed antico dello spirito italiano, intimamente connesso alla storia della Nazione italiana, ma non privo di significato e interesse per tutte le altre” (Papa, 1958: 59).

Per contro Croce tendeva a “parentesizzare” il fascismo, interpretandolo come un momento doloroso ma necessario, in quanto capace di rafforzare, per antitesi, la fede liberale del popolo italiano, dando a questo il modo di sviluppare gli anticorpi contro ogni futura deriva autoritaria: “La presente lotta politica in Italia varrà, per ragioni di contrasto, a ravvivare e a fare intendere in modo più profondo e più concreto al nostro popolo il pregio degli ordinamenti e dei metodi liberali, e a farli amare con più consapevole affetto. E forse un giorno, guardando serenamente al passato, si giudicherà che la prova che ora sosteniamo, aspra e dolorosa a noi, era uno stadio che l’Italia doveva percorrere per ringiovanire la sua vita nazionale, per compiere la sua educazione politica, per sentire in modo più severo i suoi doveri di popolo civile” (Papa, 1958: 97).

Nel caso del manifesto gentiliano occorre osservare che tramite esso si attuava una vera e propria mitopoiesi. Il fascismo usciva dalla confusa nebulosa ideologica delle origini, in cui si era opportunisticamente mantenuto sino a quel momento, per assumere, in concomitanza con la svolta totalitaria, una fisionomia dottrinale ben definita, che doveva all'attualismo gentiliano la propria legittimazione teorica. A questo proposito Semerari ha osservato che "la filosofia gentiliana era 'fascista' già prima che il fascismo apparisse come tale" (Semerari, 1988: 61), mentre Ugo Spirito scriveva: "Il fascismo, dal punto di vista ideale, è stato principalmente espressione dell'attualismo, il rapporto di Gentile col fascismo non è di 'adesione', ma di 'creazione'" (Spirito, 1975: 468).

Ricordiamo inoltre che nel 1932 Gentile sarà estensore, insieme a Benito Mussolini, della sezione "Dottrina" della voce collettiva "Fascismo", pubblicata nel XIV volume dell'Enciclopedia Italiana. Tale sezione si compone di due parti. La prima, a cura di Gentile, s'intitola "Le idee fondamentali"; la seconda, redatta da Mussolini, "La Dottrina politica e sociale". Anzitutto il fascismo viene definito "azione" e "concezione spiritualistica della vita". (Gentile, 1932: web). Subito dopo si precisa che "Il fascismo è una concezione religiosa, in cui l'uomo è veduto nel suo immanente rapporto con una legge superiore, con una Volontà obiettiva che trascende l'individuo particolare e lo eleva a membro consapevole di una società spirituale" (Gentile, 1932: web).

In queste parole è dato riconoscere i principali plessi teorici della filosofia gentiliana. Gentile parla qui di "azione" in luogo di "atto" ed eleva il fascismo a concezione religiosa della vita. "Antiindividualistica, la concezione fascista è per lo stato; ed è per l'individuo in quanto esso coincide con lo stato, coscienza e volontà universale dell'uomo nella sua esistenza storica. È contro il liberalismo classico, che sorse dal bisogno di reagire all'assolutismo e ha esaurito la sua funzione storica da quando lo stato si è trasformato nella stessa coscienza e volontà popolare. Il liberalismo negava lo stato nell'interesse dell'individuo particolare; il fascismo riafferma lo stato come la realtà vera dell'individuo. E se la libertà dev'essere l'attributo dell'uomo reale, e non di quell'astratto fantoccio a cui pensava il liberalismo individualistico, il fascismo è per la libertà. E per la sola libertà che possa essere una cosa seria, la libertà dello stato e dell'individuo nello stato. Giacché per il fascista, tutto è nello stato, e nulla di umano o spirituale esiste, e tanto meno ha valore, fuori dello stato. In tal senso il fascismo è totalitario, e lo stato fascista, sintesi e unità di ogni valore, interpreta, sviluppa e potenzia tutta la vita del popolo" (Gentile, 1932: web).

Già nel *Manifesto* del 1925 Gentile parlava del sacrificio dell'individuo per il bene della patria. In essa l'individuo trova "la sua ragione di vita, la sua libertà e ogni suo diritto", subordinando "ciò che è particolare ed inferiore a ciò che è universale e immortale" e rinunciando "a tutto ciò che è piccolo arbitrio e velleità irragionevole e dissipatrice" (Papa, 1958: 64).

I conflitti sociali del primo dopoguerra, da cui il movimento di Mussolini traeva, secondo Gentile, la sua origine prossima, vengono riletti dal filosofo di Castelvetrano nei termini di una "presuntuosa e minacciosa contrapposizione dei privati allo Stato", all'insegna di "un punto di vista grettamente individualistico e utilitaristico", "di egoistico e incosciente spirito di rivolta a ogni legge e disciplina" (Papa, 1958: 59). Ad essi il fascismo avrebbe meritoriamente posto fine, affermando il primato dello Stato su quello dell'individuo. Alla base della concezione gentiliana dello Stato è dato dunque riconoscere la sovraordinazione gerarchica dell'Io assoluto all'io empirico, teorizzata ne *La riforma della dialettica hegeliana*. Lo Stato – gentilianamente – regge e contiene i sentimenti e i pensieri dei singoli, così come l'Io assoluto regge e contiene in sé i singoli io empirici. La verità logica si traduce, dunque, senza soluzione di continuità, in un imperativo etico-politico.

A queste affermazioni, Croce ribatte contestando la semplificazione proposta da Gentile, il quale identificherebbe capziosamente il liberalismo democratico con "l'atomismo di certe costruzioni della scienza politica del secolo decimottavo", "cioè l'antistorico e astratto e matematico democraticismo, con la concezione sommamente storica della libera gara dell'avvicendarsi dei partiti al potere, onde, mercé l'opposizione, si attua quasi graduandolo, il progresso" (Papa, 1958: 94). Non la "sottomissione degli individui al tutto" – principio con cui lo stesso Hegel giustificava la critica alla concezione liberale dello Stato – viene dunque contestato da Croce, quanto piuttosto la presunta "capacità delle forme autoritarie a garantire il più efficace elevamento morale" (Papa, 1958: 94).

Ben si vede come sia Croce che Gentile utilizzino categorie hegeliane, giungendo però a interpretare la dialettica della storia da punti di vista opposti. Il primo, richiamandosi al principio di identità real-razionale può considerare il fascismo come il compimento del divenire storico della nazione italiana, il secondo ponendo l'enfasi sul carattere processuale della dialettica, interpreta il fascismo come l'antitesi, destinata, per intima necessità storica, ad essere negata e superata.

Gentile definisce poi il fascismo – nel passaggio in cui forse appare maggiormente evidente l'identità tra attualismo e fascismo – "un movimento politico e morale" che "non distingue la teoria dalla pratica, il dire dal fare, e non dipinge ideali magnifici per relegarli fuori di questo mondo, dove intanto si possa continuare a vivere vilmente e miseramente, ma è duro sforzo di idealizzare la vita ed esprimere i propri convincimenti nella stessa azione o con parole che siano esse stesse azioni" (Papa, 1958: 60).

Da parte sua, Croce, prim'ancora di esprimere giudizi di valore sull'esperienza mussoliniana, ribadisce, in piena coerenza con i principi enunciati nella sua critica alla dialettica hegeliana, la necessità di tenere distinte la sfera logica ed estetica da quella politica. È questa confusione di piani che Croce anzitutto e soprattutto contesta. "E, veramente, gl'intellettuali, ossia i cultori della scienza e dell'arte, se, come cittadini, esercitano il loro diritto e adempiono il loro dovere con l'iscriversi a un partito e fedelmente servirlo come intellettuali hanno solo il dovere di attendere, con l'opera dell'indagine e della critica, e le creazioni dell'arte, a innalzare parimenti tutti gli uomini e tutti i partiti a più alta sfera spirituale, affinché, con effetti sempre più benefici, combattano le lotte necessarie. Varcare questi limiti dell'ufficio a loro assegnato, contaminare politica e letteratura, politica e scienza è un errore, che, quando poi si faccia, come in questo caso, per patrocinare deplorevoli violenze e prepotenze e la soppressione della libertà di stampa, non può dirsi nemmeno un errore generoso" (Papa, 1958: 93).

La contaminazione, come la definisce Croce, tra politica e cultura in senso lato è sempre un errore, a prescindere dagli esiti più o meno nefasti cui essa conduce; un errore logico, ancor prima che politico, perché misconosce l'autonomia delle sfere in cui lo spirito dialetticamente si articola, originando le "confusioni dottrinali e mal filati raziocini" che stanno alla base del manifesto gentiliano. Il motivo di fondo della critica crociana viene ulteriormente ribadito laddove il filosofo contesta il "pericoloso indiscernimento tra istituti economici, quali sono i sindacati, ed istituti etici, quali sono le assemblee legislative", e "l'unione o piuttosto la commistione dei due ordini, che riuscirebbe alla reciproca corruttela, o quanto meno, al reciproco impedirsi" (Papa, 1958: 94).

Conclusioni

L'avvento del fascismo, oltre a segnare la fine del sodalizio tra Benedetto Croce e Giovanni Gentile, rese drammaticamente esplicite le profonde divergenze teoriche tra i sistemi dei due filosofi, la cui elaborazione, risalente ai primi tre lustri del Novecento, muoveva dalla comune esigenza di procedere a una riforma della dialettica hegeliana.

La dialettica crociana dei distinti e l'attualismo gentiliano "reagirono" al fascismo in piena coerenza con i loro rispettivi dispositivi teorici. Mentre la dialettica crociana affermava l'autonomia e l'irriducibilità delle sfere dello spirito, concepite secondo un rapporto di distinzione e non già di opposizione (da cui il riconoscimento della piena dignità dell'arte e, machiavellianamente, l'indipendenza della politica dall'etica), la deduzione gentiliana delle categorie consisteva nel ricondurre la molteplicità dei pensati all'unico atto del pensiero.

Se la dialettica crociana conduceva dunque a una visione laica e "amorale" dello Stato, geneticamente conforme al principio liberale della separazione dei poteri, l'attualismo gentiliano mostrava, a partire dal suo stesso costrutto teorico, una propensione "totalitaria" negando di principio la differenza tra pensiero e azione, tra teoria e prassi, e approdando infine a una concezione religiosa dello Stato visto come Io assoluto che risolve in sé i singoli io empirici.

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Coerced loss of national colorings – linguistic issues of virtual team communication

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Abstract
This article discusses the loss of national colorings in verbal interactions of virtual team members who represent different cultures and nationalities in global communication. The tendencies to professional communication uniformity and integrity have been noted. As well, the trend to simplification of the verbal elements used in the speech of virtual team workers is marked. The research method can be described as a complex (or mixed) one since it has included a series of different approaches. Material for investigation comprises two sources. First, the questionnaire was asked to be completed by 103 workers who had an experience of work as virtual team members in various businesses. Then, the examination of short abstracts of the professional communication of the virtual team members (742 verbal units) has been conducted. The results of this research will clarify the pros and cons of language matter unification for the efficacy of business communication in international companies operating all over the world.
Key words: virtual team, virtual team communication, communication styles, language matter, cultural differences

Introduction
In this part of the article, the concept of such notion as "virtual team" will be outlined within a special emphasis on the communication activity in the era of new technologies and on the verbal matter that is most commonly exploited in this professional micro-union.
An indispensable condition for the functioning of a virtual team is the synchronous development of information technologies and globalization trends. Those are the main conditions of successful virtual team operation. Globalization trends of the 21st century and the new digital technologies advancement are interrelated processes: IT improvements hasten up globalization pace, and, in their turn, globalization effects promote the distribution of new technologies all over the world (Firsova et al., 2018). Due to the globalization processes in cultural, social, political and economic spheres, the integration of the countries has reached a new level (Velieva et al., 2018).
Now, there are quite a lot of definitions of the concept of "globalization", meanwhile, in all these concepts the fact of strengthening ties among the states, countries and communities is underlined. The phenomenon of "strengthening ties" may also be termed as a fast-growing interconnectedness and interdependence among individuals and peoples. For instance, the British sociologist A. Giddens (2009) has emphasized the fact of interdependence at the level of individuals, groups and nations, which leads to awareness that we all live in a single world: «Globalisation refers to the fact that we all increasingly live in one world, so that individuals, groups and nations become ever more *interdependent*» (Giddens, 2009, p. 128). James Cameron argues that globalization foremost means the integration of previously disunited nations: «Globalization refers to the process by which previously isolated nations have become interconnected» (Cameron, 2008, p. 63). Although it would be wrong to say, that globalization is the product of the last decades only. There are scientists, and N. Chanda (2007) is among them, who assert that globalization is a natural course of the

humanity's development: «…globalization stems, among other things, from a basic human urge to seek a better and more fulfilling life» (Chanda, 2007). The phenomenon of globalization is very well investigated from sociological and historical points of view; and there have been singled out several "stages", "cycles", "waves" in this process (Lechner, 2009, Ritzer, 2010, Steger 2010). Notably, globalization of the last decade is also called the "the new era of globalization" and for a reason. If the earlier stages of globalization were triggered by natural causes, then, the last stage was initiated by the fast development of new computer technologies.

New technologies allow generating the new types of communication channels, which provide greater opportunities for interlocutors. The appearance of these channels has reshaped the whole essence of the communication process. Besides, it has opened versatile opportunities for interpersonal, business and organizational communication. Fair enough, it was the Canadian sociologist Marshall McLuhan who first outlined that a globalized world's community would be the outcome of the new technologies spread (McLuhan, 1962, 1964). McLuhan's astounding prophecy that along with the change of communication channels, through which information circulates, there happen changes in the essence of the information filling these channels. The reasonableness of this observation has become especially obvious with the advent of the platforms with user-generated content, where authors of messages act as well as recipients. Indeed, communication channels have become more powerful than messages that are transmitted via these channels. In addition, communication channels preordain the scope and the content of the transmitted information. "In a culture like ours, long accustomed to splitting and dividing all things as a means of control, it is sometimes a bit of a shock to be reminded that, in operational and practical fact, the medium is the message" (McLuhan, 1994, p. 7). Moreover, with great probability, the famous dictum "medium is the message" can be applied to the situation with the communication in virtual teams.

The digital format has changed the modes of human speech perception and human speech production – it has become easy and fast to get any information in an instance. Technically determined ways of communication have brought forth new discourse practices. For instance, new kinds of digital messages have appeared (texting, chats in forums and social nets, video communication via special platforms like Skype or messengers like WhatsApp, Viber, Telegram, etc). Noteworthy, new digital technologies aimed at making remote computer communication as close as possible to natural communication. "Digitalization" affects all spheres of life, including business sphere where fast internet communication helps to address challenges. It is hard to deny that the business environment is highly "digitalized" nowadays (Chaffey, 2015, Nathan, Rosso, 2014, Pagani, 2013).

So, due to the globalized character of the business and new technologies, it has become possible to execute business tasks and management from any place in the world at any time. Thanks to new electronic means, organizational communication is speedy, inexpensive and extremely effective; hence, business activity and business transactions do not require face-to-face communication any longer.

The aim of this article is to research the linguistic peculiarities of communication in virtual teams. The question is what *linguistic and extra-linguistic factors* affect the loss of cultural colorings in the communication of virtual team workers who represent different nationalities. Besides, it is interesting to find out to what extent the factors of geographical dispersion and differences in business communication styles are eliminated under the influence of unification trend caused by globalization, which is accelerated owing to the use of new electronic gadgets. The results of this survey will fill in the gaps in the theoretical understanding of the globalization influence on different areas of life including language in business communication.

In the term "virtual team", three aspects are of utmost importance: geographically scattered location of the members of a team, their connection via new electronic means of communication and "pigeon-hole" distribution of the working responsibilities. In order to make more salient one of these three aspects of a virtual team, different definitions are proposed. For instance, in order to emphasize the digital character of communication some researchers offer to use the term "*computer-supported groups*" (Chidambaram, Tung, 2005), and later on "*technology supported teams*" (Alnuaimi, Robert, Maruping, 2010). Both of these terms underline the significant character of computer technologies in the performance of virtual working crews. Indeed, the main principle of a virtual team existence is the availability of new communication technologies, which bring together dispersed workers and give them a chance to accomplish organizational tasks (Powell, Piccoli, Ives, 2004).

The term "*dispersed teams*" (Bosch-Sijtsema, Sivunen, 2013; Muethel, Gehrlein, Hoegl, 2012) underlines the fact that virtually working employees are geographically scattered. Such characteristic of a virtual team as the remoteness of working places should be distinguished from the characteristic of separate task distribution. Virtual teams cannot function without precise tasks distribution among fellow-workers, and namely this feature is underlined in the definition of this phenomenon as "*a distributed team*" (Breu, Hemingway, 2004). Notably, "virtual team" is defined as a culturally diverse organization: "Virtual teams are the group of individuals spread across different time zones, cultures, languages or, ethnicities which are united by a common goal" (Management Study Guide, 2017).

The phenomenon of "virtual team" is very complex and multifaceted; its effective study also requires the involvement of a variety of scientific approaches.

Therefore, the study of a virtual team is in the sphere of interests of such scientific areas as

1) Global Perspectives (Bourn, 2011, Bisley, 2007, Robertson, 1992, Scholte, 2005, Stiglitz, 2006);

2) Studies on Regionalism and Globalization (Beeson, 2007, Cooper, 2004, Held, McGrew, 2007),

3) Organizational and Business Communication (Cooren et al., 2013, Cooren, 2012, Choo et al., 2008),

4) Cross-Cultural Communication (Hall, Hall, 1990, Hofstede, 1991, Hofstede, 2001, Hall, 2003);

5) Strategic Management (Tidd, Bessant, 2014) and so on.

Interdisciplinary character of virtual team is obvious that is why to its research various scientific approaches should be applied: "…studies are now very diverse in terms of their disciplinary focus as VTs are now being examined in disciplines such as accounting, applied psychology, business management, communication, computer technology, education, engineering, information systems, and software design" (Gilson, Maynard, Young, 2015).

Worth noting, *communication* and *linguistic components* of the "virtual team" phenomenon is still insufficiently understood, and it attracts the attention of scientists through the study of various aspects of interpersonal communication in a virtual team, which represents a micro intercultural professional community.

Language aspects of virtual team operation come into focus of attention in link with the study of team building issues (Martins, Shalley, 2011, Mockaitis, Rose, Zettinig, 2012); as well, as the allocation of roles in virtual team to leaders and co-workers (Strang, 2011, Ruggieri, 2009). Leadership styles are reflected in the choice of strategies and tactics in communication among employees. On top, the studies of management styles in virtual teams (Pridmore, Phillips-Wren, 2011) are closely linked with communication aspects. Cross-cultural differences in virtual teams have come into the focus of investigations (Au, Marks, 2012, Anderson et al., 2007). One of the characteristic features of a virtual professional team is the location of its members in various countries. The employees of a virtual team are representatives of different nationalities and cultures, so overcoming of cross-cultural differences is the key element that predetermines the success of communication.

Several years ago, it was possible to assert, "Without diminishing the importance of the reciprocal impact of ICTs on a society's development, sociocultural factors are pivotal in shaping the style and character of mediated communication in any given society. Mediated communication has cultural peculiarities and national colorings" (Privalova, 2012, p. 292). In fact, the representatives of different cultures have a different understanding of how to present information in the most effective way. The norms and the rules of behavior worked out by society are verbalized by various means of verbal communication, the study of which allows noticing differences in the speech communication of the representatives of various cultures. Noting the fact of an increasingly international online environment, K. St. Amant (2012) points out that "…there are deep-seated factors that underlie the communication practices in certain cultures" (St. Amant K., 2012, p.76). As one of such factors K. St. Amant (2012) names context – it is the setting in which interaction occurs. At this certain point, we need to refer to the theory of high and low context cultures, which has been set forth by E. Hall (2003). The type of culture in which they function – whether it is high-context or low-context, predetermines speech behavior and communicative style. For instance, Russian communicative style is contextual: it exploits an indirect style of communication, based on assumptions and deducible knowledge. "In collectivist cultures, in-groups are well-established and members have a greater instinctive, innate understanding of each other, in part because of more shared experiences. This means that, as a rule, people don't need to spell things out or say very much to get their message across" (Culture Matters. Trainer's Guide, 1999, P. 33). Compared to Russian, American language culture refers to low-context, explicit or "I-mean-it-cultures", where the body of a communicative and linguistic sign has an extremely low plurality of communicative meanings. "Direct cultures tend to be less collectivist and more individualist, with less well-developed in-groups. People lead more independent lives and have fewer shared experiences; hence, there is a less instinctive understanding of others. People need to spell things out and be more explicit, to say exactly what they mean rather than suggest or imply. There is less context, less that can be taken for granted and not explained. The spoken word carries most of the meaning; you should not read anything into what is not said or done. The goal of most communication exchanges is getting or giving information" (op. cit., p. 33). Undoubtedly, Russian linguistic culture differs from American culture by a more extensive and diverse arsenal of components of non-verbal communication means of verbal contact, including modes of treatment, introductory words and relativities (Tarde, 1969, Lapham, 1994, Thompson, 1995, Shao, 2009, Kozinets, 2010; Kozinets et al., 2010, Kietzmann et al., 2011, Grinberg, 2012, Grinberg, 2018, Garsiya-Kaseles, 2015, Chizh et al., 2016, Zheltukhina et al., 2016, Karapetyan et al., 2018, Ostrikova et al., 2018). Therefore, the success of the virtual team depends on how effectively cross-cultural differences are overcome in the process of communication. The main target of this study is to determine to what extent cross-cultural differences are eliminated in modern virtual teams and how it is manifested at the level of language and communication.

Methodology

At the present moment, practically all international and multinational companies organize virtual teams since this is the only way to perform their business activity under current globalized conditions. Moreover, the profile of the work of an international company does not matter: virtual teams are created in international companies, which use outsourced labor and schemes. Sometimes manufacturing of

products (mainly intellectual products) may require the unification of efforts of unique specialists from different countries. In addition, in this way, international firms serve as the most convincing example of virtual teamwork, hence the specifics of cross-cultural and organizational communication is extremely interesting there.
The research method can be described as a complex (or mixed) one since it has included a series of different approaches. In work, we use linguistic, anthropological and psychological approaches to the analysis of the material. Material for investigation comprises two sources. First, the questionnaire was asked to be completed by 103 workers who had an experience of work as virtual team members in various businesses. Then, the examination of short abstracts of the professional communication of the virtual team members (742 verbal units) has been conducted. As the theoretical underpinning of the research, there has been carried out a review of literary sources (see the list of references).

3.1. Complex or Mixed Research Method

Complex or mixed research method has been used for the investigation of the linguistic material of the work of a virtual team. It consisted of three stages:
1) creation of the theoretical underpinning of the research through examination of literary sources,
2) practical data collection,
3) analysis of the findings.
On the first stage, there has been carried out a review of 52 literary sources (see the list of references). Then, the multistep practical part of data collection was performed. At first, the plan of the practical research was worked out followed by the questionnaire from development. Then, the targeted group of informants was asked to participate in the interviewing and after that, the collected data have been processed. In the course of the interview, respondents were asked to evaluate some points critical for a successful communication while working in a virtual team, commentaries were encouraged. Finally, the examination of short abstracts of the professional communication of the virtual team members (742 verbal units) has been conducted. On the final stage of the practical research, the findings have been analyzed and discussed.

3.2. Description of the Group of Respondents

All interviewees have an experience of work in virtual teams in different international firms in different spheres (IT sector, pharmaceutical industry, educational business, banking business, manufacturing industry). There has been identified the number of informants valid enough to draw the reliable data. It was decided that 103 informants are enough to make some conclusions. It was important for us that all the respondents represented different age and gender groups and possessed different working experience. In addition, the geographical dispersion of the informant was important for us; that is why we have asked to circulate our questionnaire form via the Internet among employees working in different abroad affiliates of international businesses. Presumably, the employees working, for example, in the affiliates of one international IT company in the USA or Russia, or Belorussia may have various cultural insights on similar processes.

Results and Discussion

In the interviews, all issues of confidentiality and business ethics have been preserved. The forms were anonymous; however, it was obligatory to specify such data as gender, education, working life in general and in a certain company, as well as job tenure as a virtual team member. In addition, we were particular about working capacities and functions that is why this information was asked to be presented. The questionnaire form included two parts: the first part "Demographic Data" was focused on collecting the demographic data of the respondents. It was necessary to reflect the sociological validity of the group under investigation, for this reason, there were questions clarifying the age of the respondents, their gender, and nationality. The age of the respondents was also of utmost importance. All respondents were separated into two age groups: from 25 to 40, and from 40 and older. As for their nationality, foremost, it was necessary to identify the place of their current living, in view with this, the respondents were asked to specify the country of their nationality, as well as the places of their residence and work. The extremely relevant information was concerning the educational and working statuses of the informants so they were asked to elaborate on the question of their education whether it was a college or a vocational training, Bachelor or a five-year university training, Masters in the process of getting this degree, or Candidate of Science or PhD or in the process of getting this degree. The part "Demographic Data" has helped to get an idea about the professional background of the informants so far it can crucially influence the productive performance of a virtual team. Overall, we have interviewed 103 employees with experience of work in virtual teams in various international firms.

Table 1: Demographic Data: employees with experience of work in virtual teams in various international firms

Gender	**Age**		**Country (location of international companies branches)**	**Business**
	25-40	**40 - and more**	Russia, Belorussia, USA, Singapore, China, Germany, Kazakhstan, the UK.	IT sector, pharmaceutical industry, educational business, banking business, manufacturing industry.
Male	52 (MA=34)	21 (MA=47)		
Female	22 (MA=29)	8 (MA=43)		

The second part of the questionnaire was compiled in the form of multiple-choice options with five variants:
Absolutely disagree;
More disagree than agree;
Both agree and disagree;
More agree than disagree;
Absolutely agree.
One of the above-mentioned options were asked to choose while answering the questions. The questions will be presented with the responses of the respondents in the next section; also, the analysis of the responses will be presented there.
Below, one can see the questions of the questionnaire with the total percentage of positive answers (More agree than disagree; Absolutely agree) to these questions:

Table 2: Questionnaire with the total percentage of positive answers

№	Questions	Total percentage of positive answers
1.	The main challenge for a virtual team is the difference in time zones.	82,1%
2.	Culture differences are the main challenges for a virtual team.	43,7%
3.	While communicating with my colleagues I have never come across something that I do not understand.	73%
4.	My colleagues have never complained that they do not understand me.	69,5%
5.	In my company, there have almost never been any misunderstandings among colleagues arising from differences in cultures and nationalities.	64%
6.	My colleagues have never complained that my gesticulation and gestures baffle them.	78%
7.	In the process of discussion, my colleagues express their thoughts clearly, leaving no room for personal interpretation.	81%
8.	The language and the content of all reports and memos are subjected to the rules of the company.	76,2%
9.	I use the language temples recommended by my company while working with written documents.	66,3%
10.	I use “speech-prompts” templates while communicating with my fellow-workers.	61,8%

As seen from the results presented in Table 2, time differences create the greatest inconvenience for virtual team workers – they have to make appointments beforehand to communicate, what is extremely embarrassing in urgent situations. Virtual team employees have to look for a time slot in order to get in touch and to discuss some issues. Cultural and national differences are not relevant compared to technical problems. It is really so, since business virtual communication is well structured and almost deprived of national colorings. The main benefit of the loss of colorings is that it helps employees to be focused on creating products and problem-solving.

In this part of the research, we are going to consider how a written language product is organized in an international company, which has the aim of unifying communication flows. We have noted three possible options for organizing a written language product in an international company; these options are also introduced in the work of virtual teams. The first option: the PR department of an international company can develop the samples for correspondence, for example, in the company “Epam Systems” there are samples for writing mimeos, reports and even warnings. For instance, if a work is not completed or delayed, or if a project contains shortcomings, employees receive a warning written in the standard form. The second option is when an international company's management addresses a specialized company that works out the samples of organizational and business correspondence for a client company. This procedure is observed to take into account the specifics of an international company’s work. At last, in order to structure business communication, an international company may address the recommendations of special online resources, as, for example the following: https://www.pipefy.com/templates/it-problem-management/. There have been collected the samples of written communication in various spheres of business (for example, IT & Software, Marketing & Sales, Operations, Human Resources) and

recommended formats (templates) for documentation in various cases of business activity.
For example, for the "IT and Software" area, 33 samples are offered in different situations: IT problem management, IT change request, IT Release Management, IT Tickets – incident request, IT Tickets – service request, Helpdesk (tracking receiving emails), IT customer relationship management, IT change request, Application development process, IT project request, IT Onboarding, User Studies, Software deployment For instance, in IT Project Request Sample Structure, the following sections are proposed: Start form, Documentation analysis, Pending data, Characteristics, Committee, Approved, Rejected.
Within each form, several items are recommended to address. For instance, within the section "Start Form", it is obligatory to deal with the following information:
1. Requester name.
2. Requester email.
3. Project name.
4. Request reason.
5. Project description.
6. What is the desired size for this project?
7. Estimated man-hours.
8. Optimal starting date;
9. What is the TI area for this request?
10. Name of the area supervisor.
11. System.
12. Project deadline.
13. Does the project have changes in the data structure?
14. Draft.
The section "Characteristics" requires covering the information on the following issues:
1. Complexity.
2. Technology;
3. Urgency.
4. Cost.
5. Man hours.

These are very illustrative examples of how employees (including virtual team employees) can structure their communication and organize language product. Sure enough, this is done to prevent incomprehension, which happens, inter alia, due to the differences in cultures and mentality of workers. In an international company, many of them represent different nationalities and cultures and live in different cultural and linguistic environments.
Having analyzed some short abstracts of the professional communication of the virtual team members (742 verbal units) we came to the following conclusions. Communication among employees in different situations is built according to a standard algorithm with the use of certain language material. For example, the negotiations of a representative of a virtual software team developing a software product with a potential customer will necessarily contain such items as "*self-presentation*", "*appeal to the fact of the meeting*", "*appeal to the need to purchase a new product*", "*product presentation*", "*agreement and price negotiation*". (As virtual team members of an international software developing company have mentioned to us, their clients quite often do not know exactly themselves what they want to get, and it may be one of the hurdles for successful cooperation). For example, when discussing options for mutually beneficial cooperation, the following cliché phrases are used as responses to the interlocutor's objections:

"*Could you tell us, please, this is the only reason that keeps you from cooperating or there is anything else?*";
"*Suppose we settle down this question, however, is there anything else that needs to be discussed?*";
"*Apparently, our proposal, as a whole is interesting to you; however, would you like to change any details?*",
"*Could you tell us, please if you have any doubts about our proposal?*"

As seen, the choice of the stylistic structure and language matter do not leave any chances for high-contextuality (according to E. Hall (2003)). As seen, all question temples are clear and stick to the point (really, a few chances to beat around the bush). Summing up, the phenomenon of communication in a virtual team attracts the attention of philologists, specialists in the field of communication and linguists studying the features of modern electronic communication in a professional environment. Indeed, it is interesting to analyze the specifics of communication there, forms of interaction, communication channels and outgoing text products. In order to complete their tasks, the members of an international virtual team should communicate quickly and effectively. In order to ensure the work of a virtual company, the employees use such forms of communication as electronic correspondence, what happens in the case of sending regular company documents: memoranda, reports, official business letters, and appeals to co-workers or to the company's management. Such corresponding formalities do not happen on a regular basis but it is a compulsive procedure after completion of the project. Informal communication takes place on the forums of the company's website or in the form of interpersonal chats via messengers. In the case of organizational meetings or brainstorming, communication takes place via video utilities such as Skype, Viber, as well, special teleconferences are organized with all participants of a virtual team or with individual members. However, due to different time zones in which the members of a virtual team are operating, video communication is not used often, it happens only by prior arrangement, or in special cases. Thus, we are dealing with a special form of communication, in which the boundaries of personal and professional communication are blurred, the capabilities of the network environment are leveled and status indicators are liberal. Overall, the situation of communication in a virtual team makes it necessary to reconsider the statement that "…Internet communication is a huge field of creative speech activity, in which each participant has the opportunity to realize his personal language and communication potential, since in this situation, a person's speech behavior is in most cases unlimited by those status-role frames that the non-network environment imposes on him" (Zavyalova, 2011, p. 29) (here and hereinafter the translation of the Russian text is provided by the authors).
The fact of a strong technological impact on the unification of communication is hard to object. Moreover, the modern mediated communication predetermines the character of today's business life. Globalization trends, the rapid improvement of electronic means of communication and the internationalization of the business environment – these are all *extra-linguistic factors* contributing to the leveling of national and cultural differences in the language products of virtual teams.
To the *solely linguistic factors*, that facilitate the unification of communication, one can attribute the mandatory use of a single language (English) as the main means of communication among the employees of a virtual team (most international companies operating in different regions oblige the employees to use English as business lingua franca within the boundaries of their company). For example, in a German-based electronics company "Robert Bosch GmbH", the official language for communication at a workplace is English, and all documents are required to be prepared in English. Hence, the use of the English language creates the integrated linguistic basis, which

leaves no chances for cross-cultural clashes. Another solely linguistic factor that drives towards the loss of national colorings in communication is the structuring of business and organizational communication within an international company.

Conclusion

To conclude, globalization and fast development of new computer technologies have completely reshaped the format of interpersonal, organizational and business communication. "Intensified globalization has been driven forward above all by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world" (Giddens, 2009). In relation to virtual teams, globalization is viewed as a chance to build teams without taking into consideration the geographical location of the workers. With the advent of technical innovations, primarily personal computers, and the subsequent emergence of the Internet, the very concept of a communicative act has changed, and a new communicative space has emerged. As a result, there appeared a unified type of communicative behavior and unified types of language products.
The research of the linguistic products of business communication among employees of virtual teams allowed us to draw some conclusions. The globalized character of modern environment allows employees of one international company to be located in different countries and ensure successful cooperation. It happens because the new style of business communication is extremely unified. Language is no longer solely an instrument of communication, but a tool for performing specific business tasks. At the same time, such anthropocentric characteristics as the non-verbal component, the pragmatic aspect, social labeling, and national-cultural specificity disappear from the language as a means of communication of a virtual team. In plus, the elimination of the above anthropocentric markers is a necessary condition for the successful functioning of the virtual team in a particular area. It is obvious that the above-mentioned aspects are relevant: new technologies backing, geographical remoteness, cultural diversity and "pigeonhole" task distribution cannot but influence the format of communication and the choice of the language matter. In this article we have shown how preserving the national-cultural specifics is impossible in a virtual format of business communication. Moreover, the loss of colorings is inevitable and can be considered as one of the factors of the successful operation of a virtual team.

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On prosodic anticipatory hint

[O prozodickom anticipacnom naznaku]

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Abstract
The article focuses on anticipatory phonetic phenomena as the basic elements of microgenesis. The anticipatory speech strategies stretch from the micro level, i.e., purely phonetic segments, to the macro level of words, sentences, and discourse. On the micro level of speech, the anticipatory articulation gestures are understood as expansion or extension of such gestures to the neighboring phonetic segments. On the macro level, the extension of anticipatory phenomena exceeds segments and syllables. Segments and syllables are characterized by prosodic features, especially intonational schemes, that apply from words to the whole sections of sentences. As anticipatory phenomena are inherent to the speech production, in speech perception, percipients learned to use them should be able to reconstruct the actual linguistic meaning adequately. Therefore, we shall try to identify and analyze prosodic anticipatory hints in the French language. Our hypothesis is that the interpreter from the French language into the Slovak language, having a specific sensitivity to such hints, should be able to utilize them while making strategic decisions related to the attribution of meaning. Up to now, our research into the digitalized acoustic data has proven that it is indeed possible to identify and describe prosodic anticipatory hints that, either in isolation or together with higher linguistic levels, enable the recipient of the French discourse in oral form to apply the anticipatory strategies.
Key words: prosody, anticipation, interpretation, perception

Anotácia
Cieľom tohto článku bolo identifikovať a analyzovať prozodické anticipačné náznaky vo francúzskom jazyku. Pracovali sme s hypotézou, že tlmočník z francúzskeho do slovenského jazyka, ktorý by mal na ne špecificky zvýšenú citlivosť, by mal byť schopný účinne ich využiť pri strategických rozhodnutiach o prisúdení významu. Prvé štádium výskumu zahŕňa skúmanie trajektórie intonačných schém a zovšeobecnenie fonetických podmienok potrebných pre vytvorenie konceptuálneho modelu spájajúceho fonetickú, syntaktickú a sémantickú úroveň, ktorý bude predstavovať „mentálny softvér“ pre optimalizovanie tlmočníckeho výkonu. Doterajšie výsledky analýzy digitalizovaných akustických údajov potvrdzujú, že je možné identifikovať a opísať prozodické anticipačné náznaky, ktoré samotné, alebo v spolupráci s vyššími jazykovými rovinami, umožňujú prijímateľom francúzskeho ústneho prejavu uplatňovať anticipačné stratégie.
Kľúčové slová: prozódia, anticipácia, tlmočenie, percepcia

Úvod

V každej komunikačnej situácii potrebujeme porozumieť tomu, čo nám niekto hovorí. Obvykle dokážeme reči prisúdiť význam bez väčšej námahy, inokedy sa zase musíme viac sústrediť a vedome kontrolovať, či rozumieme naozaj správne. Prechod medzi automatickým a kontrolovaným prisúdením významu prebieha plynule a striedavo podľa toho, ktoré informácie sú pre nás nové, potrebné a použiteľné, alebo naopak, známe, menej zaujímavé či užitočné. Vedome kontrolujeme predovšetkým, aký význam prisúdime informáciám, ktoré sa nám javia ako rozporuplné, neuveriteľné

alebo prejavu niekoho, kto sa vyjadruje pre nás neobvyklým spôsobom, o neznámej téme či pomocou menej frekventovaných slov a viet. V niektorých situáciách by sme zase pokojne mohli chvíľu rozprávať namiesto rečníka, prípadne dokončiť vetu, ktorú začal. Tieto situácie svedčia o tom, že dokážeme predvídať, čo rečník ešte len chce povedať. Pomáha nám to, že sami vieme tvoriť jazykový prejav v rozmanitých komunikačných situáciách, vieme, čo a ako má byť v danej situácii povedané, čo môže byť povedané, i to, čo by nemalo byť povedané alebo čo odznieť nesmie. Rovnaké mechanizmy používame aj vtedy, keď potrebujeme porozumieť a pochopiť.
Poukazuje to tiež na fakt, že percepcia a akcia sú prepojené a že akcia je vlastne formou anticipácie. Neexistuje autonómna akcia bez jej predpokladanej budúcej orientácie. Často nezodpovedá špecifickému očakávaniu/požiadavkám, ale je zmysluplná práve tým, že anticipuje to, čo má prísť. Ako je možné, že to, čo sa ešte nestalo a čo nezodpovedá špecifickému očakávaniu, môže byť zmysluplné? Jednoducho tak, že percepcia je základným spôsobom, akým dospievame k poznaniu, ktoré chápeme ako prisúdenie významu. Ďalej si pripomeňme, že poznanie nie je úplné a nie je len explicitné. Perceptívne poznanie nie je izolované a dáva zmysel len v súčinnosti s poznaním, ktorého je súčasťou. Prebieha v dynamike vývoja, v ktorom prvky, ktoré mu predchádzajú, s ním (ani s jeho jednotlivými zložkami) nie sú identické. Pod dynamikou vývoja percepcie rozumieme progresívnu diferenciáciu a dynamickú kategorizáciu. A nemožno poprieť, že bezprostredná skúsenosť podlieha tematickej organizácii a jej kultúrnej dimenzii (Rosenthal, 2004).

Anticipácia

Každý prvok, ktorý už je v poznaní a v skúsenosti, je zároveň latentným, hoci málo diferencovaným a nedostatočne podmieneným poznaním. Až postupnou dynamikou vývoja rečového prejavu prebieha kategorizácia a definitívna tematizácia skúsenosti. Anticipáciu teda budeme chápať ako bezprostrednú, ale postupnú diferenciáciu, kategorizáciu a relatívnu stabilizáciu významov percipovaných foriem. Ide o dispozíciu na potenciálnu akciu, ktorú Varela a kol. (1993) označujú ako *disposition enactive*, Rosenthal (2004) ako *readiness for action*, o dispozíciu prisúdiť vnímanému tvar a miesto v danom poli skúsenosti a mať s ním istú globálnu súdržnosť danú tematicky. Postupná diferenciácia a stabilizácia je možná len na organizovanom tematickom pozadí. Takáto organizácia ale nie je jednoznačná, ani vopred daná a jej stálosť je relatívna: môže viesť k novej organizácii významu. Jej prítomnosť a zároveň latentnosť si stále uvedomujeme.
Anticipácia je koncept, ktorého význam, predovšetkým pre simultánne tlmočenie, uznáva väčšina tlmočníkov a charakterizuje ho ako sled anticipačných momentov, ktorý im umožňuje tlmočiť správne a úplne a zachovať si pritom kontrolu nad vlastnou produkciou. Forma, ktorú zachytí ucho tlmočníka (recepcia), má nielen morfológiu, ale obsahuje aj dynamiku svojho vzniku: zhmotňuje prvú vrstvu možnosti prisúdiť význam, a je teda prejavom praxologickej anticipácie. Postupné vynáranie sa foriem (vznik a formovanie sa foriem) je kontinuálny proces mikrogenézy, stále prebiehajúcej modulácie podľa tematického poľa, ktoré neurčuje, kde sa má zastaviť proces stabilizácie, ktorá je relatívna a dočasná. Takýto kontinuálny a opakovane neukončený proces vzniku foriem umožňuje pochopiť, že každá forma, ktorá vzniká, predstavuje význam.
Náš výskum sa sústreďuje na anticipačné fonetické javy ako základné prvky mikrogenézy. Rozsah anticipačných rečových stratégií siaha od mikroúrovne, t. j. od čisto fonetických segmentov, až po makroúroveň slov, viet a celého rečového prejavu. Na mikroúrovni reči sa anticipačné artikulačné gestá chápu ako expanzia alebo extenzia týchto gest na susediace fonetické segmenty. Na makroúrovni extenzia anticipačných fenoménov presahuje segmenty a slabiky. Segmenty a slabiky sú charakterizované prozodickými vlastnosťami, predovšetkým intonačnými schémami, ktoré sa uplatňujú od slov po celé úseky viet. Ako sme už uviedli vyššie, anticipačné

javy sú rečovej produkcii vlastné a v rečovej percepcii sa ich počúvajúci naučili využívať na adekvátnu a optimálnu rekonštrukciu aktuálneho jazykového významu.

Metodológia a úrovne analýzy

Cieľom výskumu je identifikovať a analyzovať prozodické anticipačné náznaky vo francúzskom jazyku. Pracujeme s hypotézou, že tlmočník z francúzskeho do slovenského jazyka, ktorý by mal na ne špecificky zvýšenú citlivosť, by mal byť schopný účinne ich využiť pri strategických rozhodnutiach o prisúdení významu. Pomocou percepčných testov porovnávame trajektórie intonačných schém s možnosťou tlmočníkov anticipovať informáciu. Predpokladáme, že s rastúcou strmosťou melodickej krivky, ktorá signalizuje prichádzajúcu informáciu, bude rásť schopnosť tlmočníkov anticipovať správne. Predpokladáme tiež, že nesprávne realizované intonačné schémy potlačia schopnosť tlmočníkov anticipovať. Vzťah intonácie a anticipačných možností tlmočníkov sa bude posudzovať v súvislosti s inými faktormi, najmä syntakticko-sémantickými a pragmatickými, ktoré sú rečovému prejavu vlastné.

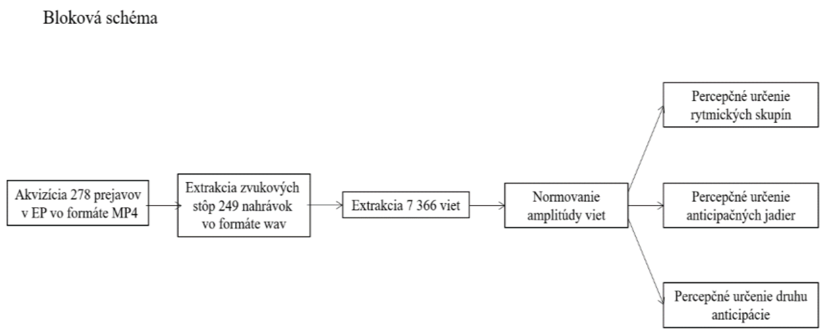
Pre účely výskumu sme zostavili korpus 50 hodín ústnych jazykových prejavov francúzskych poslancov v Európskom parlamente podľa špecifikácie 10 ženských a 10 mužských hlasov v pomere 50:50. Ku korpusu bola pridaná rezervná minutáž (15 minút) pre prípady potrebnej náhrady nezrozumiteľných úsekov alebo úsekov s veľmi nepravidelnou intonačnou trajektóriou. Následne bol v nahrávkach kvôli eliminovaniu vplyvov mimojazykových anticipačných prvkov odstránený obraz (zachovaný zálohovane pre možné ďalšie využitie v nasledujúcich etapách), jednotlivé prejavy boli rozstrihané na vety a uložené v podobe číselne označených súborov tak, že jeden súbor predstavuje vždy jednu vetu. Veta môže pozostávať z jednej alebo viacerých rytmických skupín vymedzených intonačným vrcholom a pauzou. Pomocou percepčných testov boli eliminované (a následne nahradené) súbory, ktoré neboli použiteľné pre automatickú extrakciu parametrov, a to buď pre nedostatočnú kvalitu nahrávky, nezrozumiteľnosť zvukového sledu, alebo veľmi atypickú intonačnú trajektóriu. Získali sme tak 7 366 viet, na ktorých prebehla automatická extrakcia parametrov pomocou softvéru Multi-Speech. Ten umožňuje súbežnú analýzu viacerých parametrov, ale aktuálne sa naša analýza zameriava hlavne na fundamentálnu frekvenciu (F0 v Hz), intenzitu (dB) a dĺžku trvania dlhých a krátkych rytmických skupín, tichých a vyplnených páuz a rečovú a artikulačnú rýchlosť (ms, s). V dokumentačnom systéme sa ukladajú všetky extrahované parametre tak, aby sa v prípade preukázania relevantných súvislostí primárne nesledovaných parametrov s hlavnými sledovanými parametrami bolo možné k nim vrátiť a štatisticky ich vyhodnotiť. Cieľom tejto etapy je skúmať trajektórie intonačných schém a zovšeobecniť fonetické podmienky potrebné pre vytvorenie konceptuálneho modelu spájajúceho fonetickú, syntaktickú a sémantickú úroveň, ktorý bude predstavovať „mentálny softvér“ pre optimalizovanie tlmočníckeho výkonu.

Štyria tlmočníci následne realizovali percepčné testy s presným kalibrovaním dvoch sád viet po sto viet v každej, pričom ich úlohou bolo určiť na oscilograme anticipačné jadro (saturačný bod, v ktorom percipienti zachytili anticipačný náznak – možnosť anticipácie a možnú trajektóriu, prípadne viaceré možné trajektórie anticipácie).

Všetci tlmočníci majú ukončené vysokoškolské vzdelanie druhého stupňa v odbore francúzsky jazyk, dvaja z nich majú ukončené aj vysokoškolské lingvistické vzdelanie tretieho stupňa. Traja tlmočníci majú prax konferenčného tlmočníka dlhšiu ako desať rokov, jeden viac ako 5 rokov. Jeden z tlmočníkov je akreditovaným konferenčným tlmočníkom pre inštitúcie Európskej únie (ACI).

Tlmočníci nedostali vopred žiadny pokyn týkajúci sa anticipovaných javov. Po zapísaní času anticipačného momentu odčítaného z oscilogramu mali v nasledujúcom stĺpci tabuľky vlastnými slovami vyjadriť, akú informáciu anticipovali a aké sú ich očakávania vzťahujúce sa na pokračovanie vety (anticipačná trajektória). Na základe zhody v ich vyjadreniach o povahe anticipovaných javov vznikol číselník anticipovaných javov, v ktorom istému číslu zodpovedá istý druh anticipácie. Tento krok bol nutný vzhľadom na štatistické spracovanie a rýchle porovnávanie údajov získaných z percepčných testov, ale kvôli správnosti kvalitatívnej interpretácie štatistických výsledkov sme uchovali aj pôvodné vyjadrenia tlmočníkov o tom, akú informáciu anticipovali.

Pri normovaní amplitúdy viet (Obrázok 1) každý percipient v tabuľke vyznačil čas anticipačných jadier, počet rytmických skupín, počet anticipačných jadier, príslušnosť anticipačného jadra k rytmickej skupine a druh anticipačnej trajektórie. Na základe údajov od štyroch percipientov sa sledoval štatistický údaj štandardnej odchýlky (miera odlišnosti určenia anticipačného jadra u 4 percipientov).



Obrázok 1: Bloková schéma etáp prvej fázy výskumu

Výsledky analýzy

V prvej sade sto viet bol stupeň rozptylu vysoký, v druhej sade sto viet bol rozptyl výrazne menší. Vysoký stupeň rozptylu pri prvej stovke viet spôsobilo viacero faktorov, najmä však ťažkosť pomenovať druh anticipácie spojený s lokalizovaným anticipačným jadrom, ale i problém určiť počet rytmických skupín, čo čiastočne vysvetľuje aj interindividuálne rozdiely v počte lokalizovaných anticipačných jadier. Ako sme už spomenuli, pracovali sme s predpokladom, že rozsah anticipačných rečových stratégií začína na mikroúrovni, čím máme na mysli fonetické segmenty, a pokračuje cez makroúroveň slov, viet až po komplexný rečový prejav. Vytvorili sme číselník druhov anticipácie, ktorý bral do úvahy všetky úrovne jazyka, predovšetkým rovinu fonetickú a syntaktickú. Pri skúmaní viet každý percipient okrem počtu rytmických skupín určoval aj predpokladaný typ anticipovaného javu, ktorý bude v slede reči nasledovať.

Číselník prirodzene podliehal priebežným zmenám, keďže dochádzalo k situáciám, kedy jeden zo štyroch percipientov pomenoval taký typ anticipácie, ktorý iní členovia tímu neidentifikovali. Za všetky nejednoznačnosti možno uviesť prípad subordinácie a koordinácie. Lingvistické poznatky nám ukazujú, že existuje toľko druhov subordinácie, koľko druhov vetných členov alebo polovetných konštrukcií poznáme. Ako ilustruje Tabuľka č. 1, problém stanoviť koordináciu a subordináciu ako dva osobitné druhy anticipovaných javov je spojený so skutočnosťou, že niektoré javy už prítomné v číselníku môžu mať zároveň formu koordinácie alebo subordinácie (5, 7, 9, 10), niektoré sú prevažne koordinatívne (7, 8), iné prevažne subordinatívne (4, 6, 11). Z dvojice koordinácia – subordinácia je subordinácia bezpríznaková, v diskurze je frekventovanejšia a má veľa poddruhov. Koordinácie je teda v reči menej bez ohľadu na typ jazykového prejavu. Preto sme sa rozhodli subordináciu predbežne vylúčiť. Percepčné testy ďalších stoviek viet nás však možno dovedú k poznaniu, že prozodické vlastnosti umožňujú pripraviť percipienta na konkrétny druh subordinácie. Nasledujúca tabuľka obsahuje typy anticipovaných javov a príklady k nim. Tie pochádzajú z prvých dvoch stoviek analyzovaných viet.

Poradové číslo typu anticipácie	**Typ anticipovaného javu**	**Príklad (číslo súboru)**
1.	Kľúčová časť výpovede = jadro výpovede = nová informácia → RÉMA	La Commission doit évaluer rapidement les incidences budgétaires du départ de nos amis britanniques, avec la question de son chèque et celle de rabais ; et ce sans attendre l'activation de l'article 50. (1-6f)
2.	Zmena témy, odloženie témy, odbočenia od témy → TÉMA	Et au lieu de changer complètement et radicalement de cap, dans votre projet Europe 2020, vous mettez des couches supplémentaires encore plus contraignantes sur les États membres. (13-8m)
3.	Determinatívna syntagma = všetky druhy determinácie v rámci syntagmy	Je voudrais d'abord souscrire à la certitude exprimée par Monsieur Karas et Madame Gardiazabal sur la volonté du Parlement pour aboutir à la fois dans les délais qui nous sont demandés et, plus encore, avec tout le sérieux et la crédibilité l'efficacité que nous voulons garantir à ce plan. (9-3f)
4.	Predikatívna syntagma = sloveso, jeho sémantika alebo jeho čas a spôsob	L'Europe a choisi la démocratie. (32-29m)
5.	Explikácia = spresnenie, rozšírenie, zužovanie informácie	Vous vous adressez à un député européen – c'est lui que vous avez invité – et non pas le responsable de parti politique ou le candidat d'élection présidentielle de 2010. (38-43m)

6.	Opozícia a kontrast	Ce n'est pas la Grèce que nous aidons, ce sont les banques françaises, allemandes et les banques privées en général. (56-78m)
7.	Stupňovanie = zosilňovanie = zintenzívňovanie	Et c'est un risque collectif que nous prenons et dont nous voyons déjà dans un certain nombre de pays les conséquences. (137-8f)
8.	Enumerácia	Le consommateur doit pouvoir être actif, présent, porteur de droit à l'intérieur de l'espace de l'écosystème productif. (6-92m)
9.	Zdôraznenie (mise en relief), dôraz (sila hlasu), alebo ich kombinácia	Les États membres sont désormais prisonniers de leur choix austeritaire. (87-5f)
10.	Logický a/alebo vetný a /alebo slovný paralelizmus a ich kombinácie	À l'écart des sentiments et à l'écart des passions humaines. (33-28m)
11.	Konklúzia	Entre 2001 et 2009, les banques privées françaises et allemandes voulaient absolument prêter aux banques grecques, aux ménages grecs, aux entreprises grecques, et, en partie, à l'État grec, parce que c'était beaucoup plus rentable de prêter à la Grèce que de prêter en Allemagne ou en France. (56-8m)
12.	Koordinácia	J'aimerais donc, pour les prochaines sessions, faire preuve d'une organisation plus professionnelle et de permettre l'envoi, dans le respect du réglément intérieur, des documents préparatoires dans les délais prévus. (51-9m)

Tabuľka 1: Typy anticipovaných javov

Pri určovaní počtu rytmických skupín vo vetách pozorujeme vysoký rozptyl. Zistenia štyroch členov tímu boli poznačené nielen subjektívnym vnímaním polohy samotného jadra, ale i počtu rytmických skupín. Dôvodom bol fakt, že v počiatočných štádiách výskumu sme nemali presne zadefinovanú samotnú rytmickú skupinu. Na úroveň rozdielov možno poukázať porovnaním Tabuliek 2 a 3, ktoré sme pripravili počas analýzy prvej stovky viet z nášho korpusu. Každá tabuľka obsahuje nasledujúce informácie: poradové číslo súboru, názov súboru, rozlíšenie, či je rečník mužského alebo ženského pohlavia (M/F), počet rytmických skupín (RS) vo vete, označenie rytmickej skupiny, ktorá obsahuje anticipačné jadro, čas anticipačného jadra a predpokladaný typ anticipácie.

Poradové číslo	**Názov súboru**	**M/F**	**Počet RS**	**RS s anticipačným jadrom**	**Čas anticipačného jadra**	**Predpokladaný druh anticipácie**
1.	15-417m	M	1	1	0:00.667	8
2.	28-209m	M	1	1	0:00.481	2
3.	29-11m	M	2	1	0:01.026	3
4.	37-30m	M	1	1	0:00.650	5
5.	50-7m	M	1	1	0:00.767	11
6.	87-16f	F	1	1	0:00.700	7
7.	1-7f	F	2	1	0:01.382	5
8.	5-4f	F	3	1	0:00.132	11
9.	6-22m	M	2	1	0:00.678	5
10.	18-42f	F	2	1	0:01.841	6

Tabuľka 2: Tabuľka jedného z percipientov s určením polohy anticipačného jadra

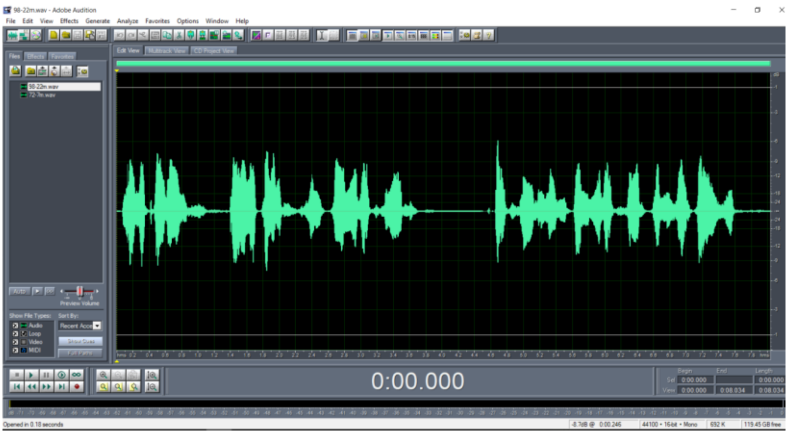
Takúto tabuľku pripravil každý percipient. Usporiadanie viet bolo od najnižšieho počtu rytmických skupín, teda od jednej, po najvyšší počet. V Tabuľke 3 vidieť, aký subjektívny bol pre percipientov pojem rytmická skupina a ako individuálne k tomuto pojmu každý účastník percepčných testov pristupoval. Prvých šesť viet z tejto sady malo obsahovať iba jednu rytmickú skupinu. Členka tímu, ktorá vety z korpusu vyberala, ich zatriedila do podpriečinkov podľa ňou identifikovaného počtu rytmických skupín. Napriek tomu iný člen tímu dospel k záveru, že veta s poradovým číslom 3 má až dve rytmické skupiny. Tieto prípady sa opakovali v každej zo štyroch tabuliek (u každého zo štyroch percipientov) (Tabuľka 3).

Poradové číslo súboru	**Rytmická skupina s anticipačným jadrom**			**Pozn.: N - neidentifikovaná**
	Percipient 1	Percipient 2	Percipient 3	Percipient 4
1.	N	1	1	1
2.	1	1	1	1
3.	1	1	1	1
4.	N	1	1	N
5.	1	1	1	1
6.	N	1	1	N
7.	1	1	1	1
8.	1	1	1	N
9.	1	1	1	N
10.	1	1	2	1
11.	1	1	1	1
12.	1	1	3	1
13.	1	1	3	1
14.	1	1	1	1, 2
15.	1	1	2	1
16.	1	1	2	1
17.	1	1	2	1
18.	1	1	1	1
19.	1	1	1	1
20.	1	1	1	1, 2
21.	1, 2	1, 2	3	1, 2
22.	2	2	1	1, 2
23.	1	2	2	1, 2
24.	1	1	1	1
25.	1	1, 2, 3	1	1
26.	1	1	2	1
27.	2	1	1	1, 2
28.	2	1, 2	1, 2	1
29.	1	1		1
30.	1, 2	1, 2	1, 2	1, 2, 4

Tabuľka 3: Tabuľka so štatistickým určením zhody štyroch percipientov na počte rytmických skupín s anticipačným jadrom v prvej stovke viet

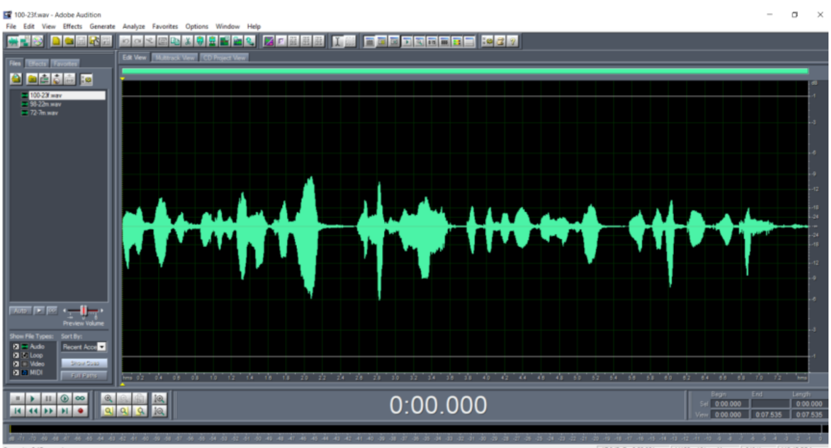
Z údajov v Tabuľke 3 je evidentné, aké rozdiely boli interindividuálne identifikované v počte jadier. Niektoré vety boli rytmicky natoľko nejednoznačné, že ich percipienti označili ako N, čo znamená, že neboli vôbec schopní určiť počet rytmických skupín. To mohlo byť zapríčinené rôznymi faktormi, napríklad nejasný prejav rečníka, plochá intonácia rečníka, prejav v stave únavy či stresu a podobne. Za všetky prípady, kedy percipienti nedospeli k zhode v počte rytmických skupín, možno spomenúť súbory 98-22m (2 až 4 rytmické skupiny), 100-23f (3 až 4 rytmické skupiny) a 72-7m (4 až 6 rytmických skupín) zachytené na nasledujúcich obrázkoch. Je na nich vidieť nepravidelnú prozodickú realizáciu viet, buď príliš nápadné zdôrazňovanie prozódie (hyperprozódia), alebo prozodickú monotónnosť (hypoprozódia).

Je me prononce pour une coalition universelle, car c'est l'humanité universelle qui est mise en cause.



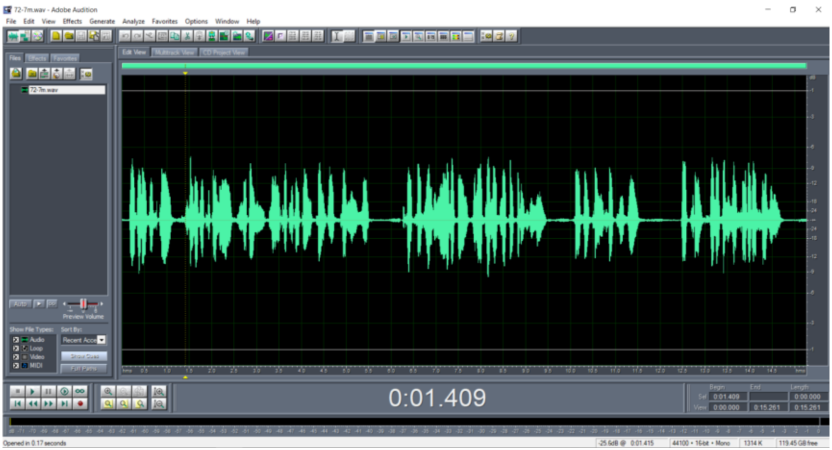
Obrázok 2: Oscilogram súboru 98-22m

En effet, il faut évidemment prévoir le maximum pour que ce véhicule ne soit ni piraté, ni tracé.



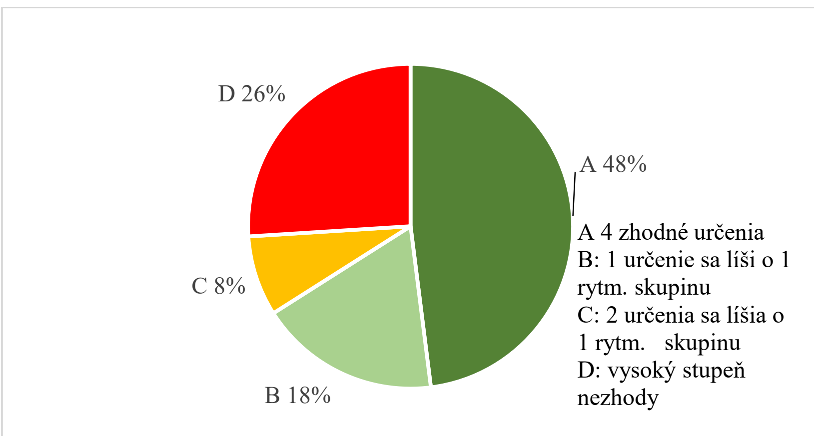
Obrázok 3: Oscilogram súboru 100-23f

Au-delà de ce que vous avez dit tout à l'heure, Madame la Haute représentante, quel acte nouveau va produire l'Union européenne pour reconnaître l'État palestinien, et défendre cette idée auprès de l'Organisation des Nations unies.



Obrázok 4: Oscilogram súboru 72-7m

Grafické vyhodnotenie rozptylu dvesto viet pri štyroch percepciách každej vety ukazuje nasledujúci graf. (Obrázok 5)



Obrázok 5: Stupne zhody 4 percipientov v určovaní počtu rytmických skupín vo vetách č. 1 - 200

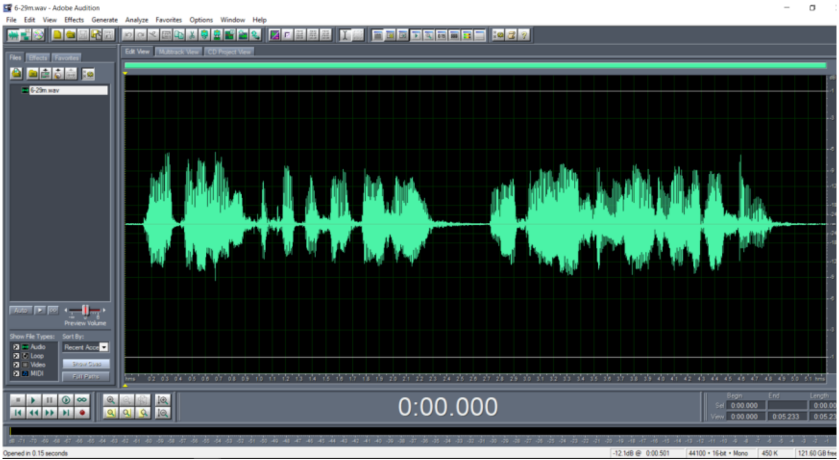
Schopnosť všetkých percipientov priradiť k nameranej hodnote anticipačného jadra istý druh anticipácie (anticipovanú informáciu) potvrdzuje našu hypotézu, že mikrogenéza formy umožňuje prechod od všeobecného a málo determinovaného k diferencovanému až špecifickému. Postupnú kategorizáciu percipovaných foriem ovplyvňuje sémantická organizácia tematického poľa a tá následne ovplyvní to, čo budeme vidieť, počuť, rozumieť. V percepčných testoch to dokazujú práve interindividuálne rozdiely v prisúdení druhu anticipácie k nameranej hodnote anticipačného jadra, čo ilustruje tabuľka pod odsekom. Každé predchádzajúce prisúdenie významu ovplyvní nasledujúce prisudzovanie významov kontinuálne vynárajúcich sa foriem, ako o tom svedčia interindividuálne rozdiely v mieste a počte spozorovaných anticipácií po odmeraní časového údaja, ktorým každý z percipientov lokalizuje jadro prvej anticipácie (Tabuľka 4).

Poradové číslo percipienta	**Názov súboru**	**Počet RS**	**RS s anticipačným jadrom**	**Čas anticipačného jadra**	**Predpokladaný druh anticipácie**
1.	6-29m	3	1; 2	0:00.700; 0:02.146	9; 3
2.	6-29m	3	2	0:02.487	3
3.	6-29m	2	2	0:02.510	3
4.	6-29m	2	1	0:02.524	3

Tabuľka 4: Interindividuálne rozdiely v mieste a počte spozorovaných anticipácií

Naše pozorovanie je v úplnom súlade s touto definíciou percepcie: „Vnímať/postrehnúť znamená vyňať istú časť z holistickej látky reality tým, že anticipujeme jej štruktúru (alebo jej túto štruktúru vnútime) a štruktúru objektov, ktoré ju tvoria a usporiadať objekty najprv podľa základných a následne podľa presnejších kategórií, v závislosti od cieľa prebiehajúcej akcie a jej budúceho zamerania“ (Rosenthal, 2004: 22). Základnou otázkou pre náš výskum je, ako pozorované prozodické vlastnosti prispievajú k napredujúcej postupnosti v „odbaľovaní“ významu, teda v diferenciácii a kategorizácii v prípade, keď začiatok ukazuje na najmenej dve možné budúce trajektórie prisúdenia významu: aby sme ich rozpoznali, musíme poznať „invarianty“ syntaktickej štruktúry a identifikovať zdroj/motív variantnosti. Dôkazom nášho tvrdenia sú prípady, kedy každý percipient v jednej a tej istej rytmickej skupine vycítil iný typ anticipácie. Typickým príkladom je súbor 6-29m:

Il n'y a que les naïfs qui croient que qu'on fait un paysan en mettant la houe dans la main d'un homme ou d'une femme.



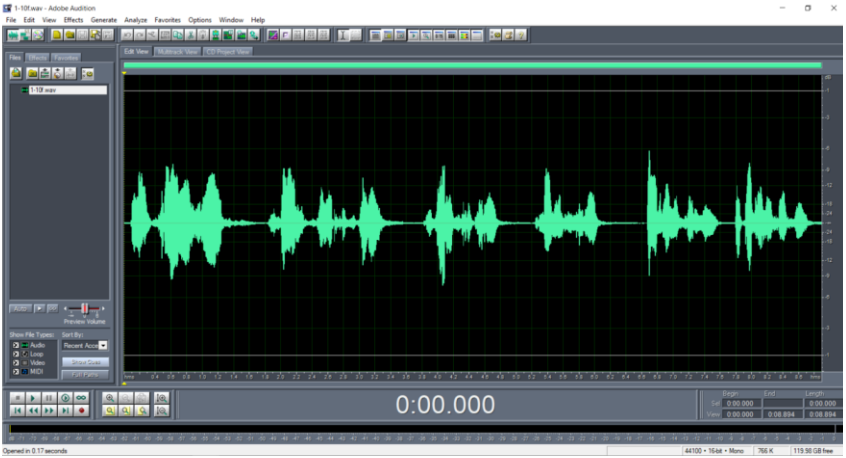
Obrázok 6: Oscilogram súboru 6-29m

V tejto vete prvý percipient identifikoval typ anticipácie 1, druhý percipient typ anticipácie 3, tretí percipient typ anticipácie 4, a napokon štvrtý percipient typ anticipácie 9. Jadro bolo vo všetkých prípadoch to isté, umiestnené v prvej rytmickej skupine.

Postupnosť a časová dimenzia znamenajú aj to, že každá forma má časovú extenziu, hoci táto je veľmi krátka na to, aby sme si ju (alebo ich sled) plne uvedomovali a prechod od jednej extenzie k ďalšej (utváranie významu) trvá tak krátko, že definitívny význam sa pred nami ako uvedomený odhalí „naraz“. Medzietapy a medzivýznamy zastrie definitívne prisúdený význam. Z toho pre náš výskum vyplýva otázka, či vieme, akoby v spätnom chode, túto postupnosť etáp identifikovať. Je to ťažké, lebo medzietapy a medziformy nemajú štruktúru konečnej formy (ako sme ukázali vyššie, od jednej predchádzajúcej formy môžeme dospieť k dvom/viacerým rozličným nasledujúcim/výsledným formám). Ide o plasticitu a elasticitu toho, čím/akou bude konečná forma. Tu je v našom experimente priestor pre ďalšie kvalitatívne hodnotenie.

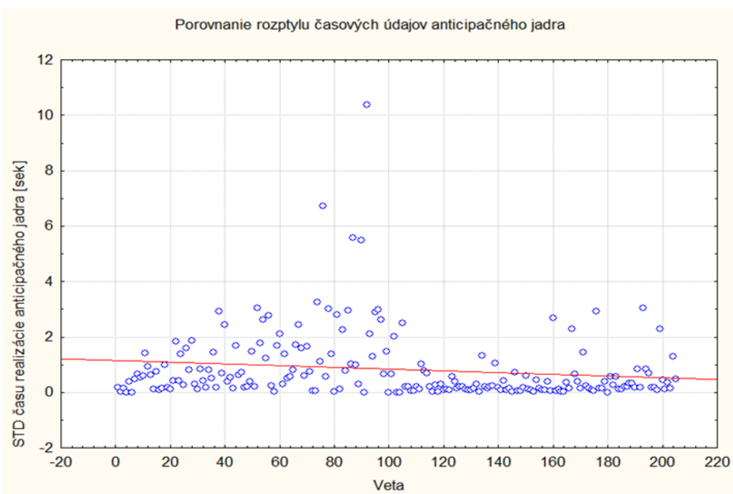
Vráťme sa ešte k východiskovej otázke, či počujeme viac, než je len to, čo zachytí náš sluch. Pri prázdnej pauze nepočujeme iba sekvenciu bez zvuku, ale zapájame „skúsenosť spojenú s pauzou“ a s tým, ako môže pauza spolupracovať na diferenciácii a kategorizácii „odbaľujúcej sa“ formy. Príkladom, kedy je pauza, a teda „prázdno“, informačné alebo prispieva ku gradácii napätia či k získaniu pozornosti publika, je nasledujúca veta z nášho korpusu (súbor pod názvom 1-10f):

Et, en premier lieu [P A U Z A], *celle de notre budget* [P A U Z A], *budget croupion, sans ambition, pas vraiment sérieux et pas vraiment sincère.*



Obrázok 7: Oscilogram súboru 1-10f

Kým prvú pauzu možno klasifikovať ako pauzu rečnícku, druhá pauza nesie pre percipienta jasný signál, že bude nasledovať enumerácia. K medzivýznamu pridávame aj subjektívne hodnotenie expresivity (hlas smutný, ostrý, unavený, atď.), ktorá sa tiež podieľa na dynamike vyjadrovania/percepcie foriem. Na konštituovanie/rekonštrukciu foriem má výrazný vplyv semiotický systém, ktorý je podmienený spoločensky: v našej skupine percipientov ide o ich rozličnú predchádzajúcu tlmočnícku skúsenosť s prejavmi v parlamente EÚ a s ich tzv. „kanonickými formami", symbolickými formami, časovými a modálnymi presupozíciami a pod.
Nasledujúci graf predstavuje vyhodnotenie rozptylu časových určení polohy anticipačného jadra v testovaných vetách. Na vodorovnej osi grafu sú poradové čísla viet, na zvislej osi sú hodnoty rozptylu štyroch percepcií každej vety. Smernica (červená priamka, trendová os) ukazuje, že v porovnaní s prvou stovkou viet je v druhej stovke výrazne vodorovnejšia, z čoho vyplýva, že percepcie v druhej stovke viet sú výrazne menej rozptýlené.



Obrázok 8: Rozptyl v čase anticipačného jadra

„Anticipácia je stále prítomná v produkcii/percepcii tvorenia významu a je pre sémantiku kľúčová. Poskytuje predobjektívne formy na všetkých rovinách jazykového systému a ich kombinácie, vrátane prozodického systému“ (Visetti, 2004: 33). To vysvetľuje aj rozdiel v časovom rozptyle prvej a druhej stovky viet: kým v prvej stovke sa jeden percipient striktne držal kritéria stúpajúcej intonácie a následnej pauzy ako výlučného kritéria identifikujúceho rytmickú skupinu, zvyšní percipienti vedome kombinovali toto kritérium s anticipačnými momentmi, ktoré poskytli iné jazykové roviny, a to najmä pri intonačne plocho realizovaných vetách. Visetti upozorňuje na to, že medzifázy a medzivýznamy nielen nasledujú, ale koexistujú a žiadny z nich nie je autonómny – každá forma je anticipujúca i anticipovaná. Všetky sa ale situujú v časovom a tematickom rámci, čo spôsobuje, že niektoré môžu mať hodnotu predvídateľnosti alebo plánovania (Visetti, 2004). Úlohu zohráva aj pozornosť, ako fyziologická dimenzia anticipácie a percepčná intencia, ktorá ovplyvňuje mentálne predstavy.

Diskusia

Prvý rozbor výsledkov percepčných testov (bez použitia techniky a programov fonetickej analýzy) aj výsledkov analýzy digitalizovaných akustických údajov ukázal, že tlmočníci by mali mať špecificky zvýšenú citlivosť na stúpajúcu fundamentálnu frekvenciu, v ktorej po intonačnom vrchole nasleduje tichá pauza. Tento prozodický anticipačný náznak sa potvrdil ako anticipujúci gradáciu významu, ako anticipujúci logický alebo strategický zámer výpovede v postavení pred spojkou a ako anticipujúci signál pre jadro výpovede. Tieto čiastkové výsledky potvrdzujú základnú hypotézu výskumu.

Za významné pokladáme pozorovanie, že postupné konštituovanie sa foriem a „odbaľovanie sa“ významu je identický pohyb/proces, čo znamená, že prisúdenie významu nie je následné. Percepčné testy preukázali, že všetci percipienti namerajú hodnotu jadra anticipácie vo veľmi malom intervale, čo môže byť spôsobené iba rýchlosťou koordinácie medzi postrehnutím anticipačného javu a pohybom ruky potrebným na jeho zaznamenanie (interindividuálne rozdiely u percipientov v koordinácii sluch – pohyb ruky). Dynamika kategorizácie vytvorí horizont ďalších anticipácií, alebo anticipáciu „ukončí“ vtedy, keď je forma dostatočne diferencovaná, stabilizovaná a súdržná s tematickým poľom. V percepčných testoch to dokazujú interindividuálne rozdiely v rýchlosti, akou percipient dospeje k stabilizácii formy: niektorý vyznačí napríklad len jedno alebo dve anticipačné jadrá, iný ich vyznačí viac. Dynamická kategorizácia tak v sebe obsahuje výsledok kategorizácie. Z toho vyplýva, že percipienti pracujú s istou prezumpciou tematickej súdržnosti na základe predchádzajúcej percepcie, podľa ktorej prisudzujú forme význam.

Prvé výsledky ale zároveň ukazujú, že okrem anticipačných javov favorizujúcich adekvátnu a optimálnu rekonštrukciu aktuálneho jazykového významu, hlavne pri simultánnom tlmočení, musíme venovať pozornosť aj prvkom blokujúcim procesy anticipácie. Anticipačné blokátory sa môžu objaviť na ktorejkoľvek rovine jazyka a ich zdroj je v jazyku. Kvôli lineárnosti percepcie sa simultánni tlmočníci opierajú o anticipačný náznak umiestnený v ľavom kontexte blokujúceho elementu a najčastejšie v spojitosti s najbližším ľavým prvkom. Ľavý kontext môže viesť k chybnej interpretácii, pričom uvedomená prítomnosť kombinácie intonačného vrcholu a pauzy zastavuje u tlmočníka automatické prisudzovanie významu formám. Ďalšie prisudzovanie významu tlmočník organizuje kontrolovane: rozhodujúcu úlohu v ňom preberajú anticipačné náznaky postrehnuté v pravom kontexte blokátora.

Doterajšie výsledky analýzy digitalizovaných akustických údajov potvrdzujú, že je možné identifikovať a opísať prozodické anticipačné náznaky, ktoré samotné, alebo v spolupráci s vyššími jazykovými rovinami, umožňujú prijímateľom francúzskeho

ústneho prejavu uplatňovať anticipačné stratégie. Ich uplatnenie býva interindividuálne, pretože je závislé od toho, či percipient anticipačný náznak postrehne alebo nepostrehne, či ho využije alebo nie. Pre ciele nášho projektu to však znamená, že ich identifikáciu a opis pomocou programu fonetickej analýzy je možné využiť na vytvorenie konceptuálneho modelu typických štylizovaných anticipačných intonačných kontúr, na ktoré budú mať tlmočníci výcvikom zvýšenú citlivosť.
Na základe týchto výsledkov je možné zostaviť algoritmus, pomocou ktorého budú strojovo zamerané anticipačné jadrá v 7 366 extrahovaných vetách. Pripravovaná pilotná štúdia autorov R. Sock, J. Zimmermann, E. Kiktová *Anticipation foci detection* sa sústreďuje na identifikáciu anticipačných jadier v prvej rytmickej skupine každej extrahovanej vety. Pre tento postup riešitelia projektu využili výstup analýzy, podľa ktorého najvyššia miera zhody štyroch percipientov bola prítomná práve na anticipačnom jadre prvej rytmickej skupiny.

Závery

Rozbor výsledkov priniesol dva problémy: 1) identifikovanie rytmických skupín s netypickým priebehom melódie (napr. strmosť priebehu melódie len na posledných dvoch slabikách rytmickej skupiny); 2) problém vyplnenej krátkej pauzy, ktorá je len o málo dlhšia ako jedna slabika (viac ako 128 ms). Prijaté pracovné riešenia, ktoré sa budú ďalej sledovať a vyhodnocovať, sú nasledovné: pri netypickom priebehu melódie sa bude sledovať zmena F0 na začiatku a na konci rytmickej skupiny a strmosť jej priebehu, pričom ostatné dva parametre sa meniť nemusia. Na základe toho boli do pilotnej štúdie zahrnuté aj rytmické skupiny bez výrazného anticipačného jadra. Problém vyplnenej krátkej pauzy sa zakaždým doplní o kritérium, či sa F0 kombinuje s pauzou – aj tu teda rozhodne strmosť. Pilotná štúdia využíva naše výsledky takto: 1) strmosť nárastu rozdielu hodnôt $F0_1$ a $F0_2$ určuje anticipačné jadro aj vtedy, ak v kombinácii s krátkou pauzou nie je možné získať anticipačný účinok; 2) výrazná pauza s málo strmou krivkou nárastu rozdielu hodnôt $F0_1$ a $F0_2$ identifikuje rytmickú skupinu dostatočne (ak by sme vylúčili vplyv sémantiky a syntaxe, ľudský percipient ju určí rovnako ako stroj).
Vzhľadom na cieľ projektu vyvstáva dôležitá otázka: ako vytvoriť algoritmus, ktorý by zohľadnil aj syntax? Zatiaľ sa ako jediná možnosť javí vytvoriť syntaktické obmedzenia (tento aspekt je nutné ďalej skúmať). V súčasnej etape práce sledujeme tieto parametre: čas, v ktorom rastie hodnota F0, počiatočnú hodnotu F0 v Hz, ale aj v semitónoch a meloch a trvanie plnej alebo prázdnej pauzy. Výskumný tím tvorí databázu dvesto typických prípadov výskytov týchto hodnôt pre anticipačné jadrá prvých rytmických skupín viet. Stroj sa následne informácie naučí a bude ich vyhľadávať v korpuse 7 366 viet. Pre vytvorenie algoritmu sa použil hidden Markov model (HMM) a strojové učenie. Pre štatistické spracovanie sa použije induktívna štatistická metóda.
Výskumný tím sa ďalej venuje overovaniu a manuálnej korekcii extrahovaných parametrov s dôrazom na parametre fundamentálnej frekvencie. Skúmajú sa vzťahy medzi trajektóriami intonačných schém a trajektóriami anticipácie významu prehovoru alebo časti prehovoru.

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A competency-based approach to training non-native English speaking student volunteers for international sporting events

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Abstract
Proficient training of students for participation in the organization and holding of mass sports events and the successful solution of various unforeseen situations that may arise in major competitions is a topical issue. The paper studies the challenges of designing and implementing the English language training volunteer program for a number of international mega sporting events. This program was organized and implemented on the basis of the 'actions-and-measures plan' directed towards the gradual development of the linguo-translational aspect of students' volunteer activity. The authors emphasize the essence and specifics of the English language training volunteer program, describe its initial phase, disclose its content and subject matter from the perspective of the competency-based approach in education, and present the procedure and the results of their experimental work to check and prove the effectiveness of the program.
Key words: English language training volunteer program, linguo-translational aspect, volunteer activity, competency-based approach, elective curriculum, e-course

Introduction

Nowadays, the major sporting events, including the World Cup 2018, are held and are going to be organized in the Russian Federation. One of the problems in organizing and holding significant sporting events is the proficient preparation of the necessary number of qualified volunteers. Proficient preparation of students for participation in the organization and holding of mass sports events and the successful solution of various unforeseen situations that may arise in major competitions is a topical issue. Being a volunteer of the major sporting events a person should possess not just only professional competencies, skills and knowledge in various functional areas such as spectator services, arrivals and departures, volunteer management, marketing, accommodation, catering, language services, but also wide range of soft skills (being a cheerful, flexible, dynamic person, willing to work hard and communicate with representatives of different cultures in national and international languages, living a healthy lifestyle, being stress-resistant, ready to study and assist). To participate in the international sporting event as a volunteer means to be part of a global highlight, to have a chance to represent the country and tell the world about it. The success of any significant international sporting events depends on the efficiency of volunteers.
Recently the volunteer culture and the studies concerning training student volunteers for International Sporting Events have not been developed and paid much attention in Russia. But in the past few years, due to a series of major international events, Russia has grown aware of what volunteers do and why their work is important. However, there is a necessity for selecting and implementing different methods and approaches to achieve better results in students' training for major international sporting events. It is essential to create special conditions and requirements for the integration of volunteer activities into the educational process.
Knowledge of the English language is an essential requirement for participation in international sporting events. Besides, the second foreign language (Spanish, French, German, Portuguese, and Arabic) is also essential. Global nature and enormous

educational and moral potential of sporting volunteering activity make it necessary to develop and integrate a special program into the curriculum of the "Foreign Language" discipline in a non-linguistic university, which will supplement the content of the training direction and satisfy the diverse cognitive interests of students that go beyond the major chosen by them. The foreign language teacher improves the ability to receive and disseminate information and knowledge. She/he creates an atmosphere of partnership and mutual interest in the students' success. The foreign language teacher cares about the students' development, about what they know and about how they understand the new language.

A competency-based approach to training non-native English speaking student volunteers for international sporting events is associated, first of all, with the formation of a minimum sufficient level of communicative competence in the pursuit of interpersonal and intercultural communication activity. The level should be sufficient to ensure that communication between the volunteers and the native speaker is adequate to the situation of communication. This communication involves familiarizing students with the features of intercultural communication, the basic patterns of the functioning of this style, its structural features. Assignments offered to students should be functionally applied and be designed for a conscious approach to the material being studied, to its logical assimilation. In addition, these tasks should involve the activation of linguistic and speech skills and abilities that contribute to the development of language and stylistic analysis of the expression of thought, as well as the formation of skills for constructing logical, etiquette literate and clear reasoning using the means of argumentation of one's own position within the given speech situation.

The essence of the competence approach is to help any person in the educational process to master key competencies, and not to introduce additional subjects, courses, electives, but through the proper construction of the educational process on any subject. The process of forming core competencies in the foreign language classes helps to form the competencies that help the student in sporting volunteering activity: readiness for autonomous reflection; critical thinking; problem solving; readiness for action; work with information; self-education; ability to cooperate; willingness to set goals; readiness for evaluation; determination of one's own position; use of various interactive tools. All core competencies have characteristics, they allow solving various problems during international sporting events, and therefore it is very important to master them for achieving important different goals and solving complex problems in different situations. Also, developing competencies associated with the acquisition of oral and written communication in the English classes, the students, as a basis, at the same time develop the ability of lifelong learning.

One of the main differences between the competency-based approach and dominating knowledge-based approach is that it integrates the reflective assessment and awareness of the boundaries of professional competence (Kalugina, 2016).

Despite the competency-based approach, we should consider the specifics of student volunteer training for sporting events of different kinds. It is fully reflected in simultaneous unity and independence of its three main aspects: linguo-translational, psychological-pedagogical, and organizational ones. Student volunteer training in accordance with all the three aspects leads to creating a huge breadth of knowledge and skills essential to organize and implement student volunteering (Serzhanova, 2015).

Lingvo-translational aspect is concerned with the challenges of the integrated English language volunteer training as well as the issues of intercultural dialogue in the context of tolerance and humanism, and practical approach to sporting vocabulary translation. There are also some vital and controversial aspects such as those connected with the challenges of overcoming the psychological barriers of

intercultural communication (Song et al., 2017) and the selection of linguo-didactic material for the integrated English language training volunteer program.
Despite the fact that there exist numerous works analyzing various aspects of volunteering activity, however, the concept of a competency-based approach to training non-native English speaking student volunteers for international sporting events has not been elaborated. Thus, the purpose of the present research is to reveal the essence and specifics of the English language training volunteer program, describe its initial phase, disclose its content and subject matter from the perspective of the competency-based approach in education, and present the procedure and the results of the experimental work to check and prove the effectiveness of the program.

Literature Review

Today, volunteers are involved in logistics and tracking of all mass demonstration activities; they take part in the preservation and promotion of cultural heritage, creation of a new atmosphere of openness and accessibility of cultural spaces; they contribute to the development of social sphere, helping public and private social services agencies in carrying out their responsibilities for citizens' social security (Gorlova et al., 2016). The scientists assume that the concept of good quality volunteer training of sports specialty should include comprehensive training in several areas at the same time: psycho-pedagogic, linguistic and translational, organizational and management as well as knowledge of the rules of competition in such kind of sport in which a volunteer is planning to serve in the competition (Osipov et al., 2017).
A competency-based approach is considered to be efficient in training non-native English speaking student volunteers for International Sporting Events (Novikova, 2017), (Clifford – Thorpe, 2007). The competency-based approach allows forming the competencies necessary for the oral and written communication in volunteering activity. During English classes in a non-linguistic high school, Novikova (2017) offers to create an extracurricular language online environment (to get acquainted with volunteers from other countries in English-language forums). It is important to form the right ideas about the origins and foundations of volunteering using authentic sources, focused on creating a positive image of the volunteer and the public significance of his work. The discussion is intended to be one of the active methods of teaching in the foreign language classes, as it allows finding out and comparing the reasons and motivational attitudes that motivate people to engage in volunteer activity. Learning to communicate with representatives of a different culture is very important in modern conditions when the problem of intercultural differences and the formation of tolerance is acute (Novikova, 2017).
One of the most discussed aspects of student volunteering at the international sporting events is a linguo-translational aspect of this activity. A student volunteer with the knowledge of English is supposed to have not only English proficiency and some practical translation skills but also the integrated set of certain knowledge and skills for specific (sporting) purposes (Serzhanova, 2015). Today, the development of future specialists' professional foreign language communicative competence is known to become a priority in foreign language teaching.
Previous works have only focused on the translation process itself, not the teaching of it. Much research has been done in Europe and America in this respect. Translation theory represents more recent and, perhaps, more dramatic changes in notions of equivalence, faithfulness, the importance of context and function, translation strategies for different types of text, cultural interaction and conflict. The translation activity has a long-standing tradition and has been widely practiced throughout history, but in our rapidly changing world, its role has become of paramount importance. At present, knowledge in which cultural exchanges have been widening

has been increasingly expanding and international communication has been intensifying, the phenomenon of translation has become fundamental. Be it for scientific, medical, technological, commercial, legal, cultural, or sports purposes, today human communication depends heavily on translation and, consequently, interest in the field is also growing (El-dali, 2011). Translation is considered not only as a linguistic activity but as an intercultural communication activity in the economic, sport and many other spheres. Nevertheless, only a few researchers have addressed the problem of some practical ideas as to how to teach translation. The publications covering striking problems facing translation instructors - what to be taught, how to teach translation skills and strategies, and how to promote students' motivation to learn translation – are rather scarce. Teaching translation is a real problem since one has to teach translation skills, techniques, and doing translation practice, both oral and written, within a limited time span. (Alekseeva, 2000). Past translators generally adopted the traditional teacher-centered method which involved giving the students a text to translate and marking the resulting product in terms of "correctness." This method derives from the old Latin-based method, and many scholars have criticized it. Sorvali (1998) claims that "teaching translation in terms of correctness is not a teaching but a form of language testing, which is admittedly important but should not be an end in itself". Gouadec (2007) identifies three factors which define the teaching of translation: the perception of what the translators' functions are, the training context and the strategies.

Having studied the approaches to revealing and describing the essence and specifics of the linguo-translational aspect of professional and volunteering activity provided in the works by Verbitsky (2011), Goncharova (2008), Drandrov (2011), Panova (2014), Novikova (2015), Wang, Gorbunova, Masalimova, Birova, Sergeeva (2017), Li, Pyrkova and Ryabova (2017), Platonova, Zaitseva, Zemlyanskaya, Bezborodova, Stepanov, Mikhina (2017) we came to the conclusion that the integrated English language training volunteer program should develop:

– knowledge of vocabulary for specific purposes (English for Sports) to provide adequate communication on the issues connected with sporting event organization, hosting, participation, accreditation, doping-control, logistics, etc.

– knowledge of the vocabulary to provide a spotlight on the cultural and historical background of the geographical location where the sporting event is hosted

– knowledge of the vocabulary for certain specific purposes (Transport, Tourism, Catering, etc.) to provide effective communication on the issues of transportation, accommodation, and food provision for national teams, officials and sporting event guests

– ability to use specific terminology (both in Russian and English) essential to characterize the object of the issue (an international sporting event)

– ability to select and use the vocabulary correctly in accordance with the communicative tasks

– ability to produce a monologue within the thematic field (to present the facts in a logical order, to describe the events, to report information in a short form, to develop a theme, etc.)

– being ready to conduct a dialogue on specific and everyday topics in various communicative contexts (a "small talk," an inquiry dialogue, a dialogue stimulating to take actions, a dialogue as an information exchange tool, etc.).

Methodology

A, Research methods

The following methods were used in our research: theoretical (analysis of pedagogical, scientific and methodological literature on the challenges and issues of research, generalization, hypotheses or preliminary generalizations, system analysis and synthesis, comparison, analogy, classification); empirical (observation, oral interview in English, "Testing and Assessment Materials" prepared in accordance with the Federal State Educational Standards 3+ for such majors as "Physical Education" and "Tourism and Tourism Business", method of expert evaluation and assessment).

B, Research Stages

The initial stage of implementing the integrated English language training volunteer program for a number of sporting events.

At this stage taking into consideration, the types of volunteering activity pre-defined by the event organizing committee the aims, goals, and terms of implementing the integrated English language training volunteer program were defined and described, the prediction about the results was made.

The aim of our study is to design and implement the 'actions-and-measures plan' directed towards the gradual development of the linguo-translational aspect of students' volunteer activity.

The goals are as follows:

– to develop the Program for an elective e-course "English for International Sporting Events" (English Language Student Volunteer Training).

– to formulate the "unified glossary" for student volunteers taking part in international sporting events

– to create the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) and publish it on the personal educational Internet site by Olga D. Gladkova 'Let's Study English: Feel Inspired.'

– to organize the recruitment and selection of the students to become volunteers for international sporting events by means of personal interviews in English taking into consideration the specifics of volunteering activity

– to conduct a serious of classes according to the integrated English language training volunteer program; to organize the exit monitoring of the linguo-translational aspect of students' volunteer activity.

Discussion and Results

A mention should be made that working on the content for the 'actions-and-measures plan' directed towards the gradual development of the linguo-translational aspect of students' volunteer activity we took into account the best and the most effective examples of teaching materials prepared by different groups of authors for international mega sporting events, such as the XXII Winter Olympic Games (Sochi, 2014), the XXVII World Summer Universiade (Kazan, 2013), the XXI FIFA World Championship (Central Russia, 2018), etc.

The analysis of Federal State Educational Standards for Higher Education (2016) showed that the competencies essential for student volunteers to take part in the international sporting event were still in the process of their defining. That is why while defining the essence and the content for the integrated English language training volunteer program we took as a starting point the general competencies from Federal State Educational Standards for the major

"Physical Training" such as:

– the ability to communicate orally and in the written form in Russian and English in order to solve the tasks of interpersonal and intercultural communication (General Competence-5)

– the ability to work in a team, to be tolerant to social, ethnical, confessional and cultural differences (General Competence-6)

– the ability for self-organization and self-education (General Competence-7).
"Tourism and Tourism Business" such as:
– the ability to communicate verbally and in the written form in Russian and English in order to solve the tasks of interpersonal and intercultural communication (General Competence-3)
– the ability to work in a team, to be tolerant to social, ethnical, confessional and cultural differences (General Competence-4)
– the ability for self-organization and self-education (General Competence-5).

Taking into account the types of volunteering activity pre-defined by the event organizing committee together with the international recommendations for English language training for this category of workers it was decided to include into the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) the following "must-be" thematic units:

- Volunteering. Classification of Volunteers
- The First World University Ski Orienteering Championship (WUSOC 2016)
- Glossary: General Sporting Vocabulary, Orienteering
- Glossary: Badges, Venue, Access Codes, General Information
- Glossary: General Terminology, Anti-Doping, Food and Beverage, Medical Issues, Media Operations
- Accommodation: Types of Accommodation
- Transport: Types of Transportation
- Catering: Types of Catering
- Host City: Tula
- Tula: Geography, History, Culture, and Traditions.

In the process of selecting and preparing the teaching material for the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) and in accordance with the aim - to design and implement the 'actions-and-measures plan' directed towards the gradual development of the linguo-translational aspect of students' volunteer activity, we intentionally took an attempt to step aside from the grammar-based approach in teaching and move on to short and schematic explanation of conversational formula and clichés for everyday communication. Besides, alongside we tried to build the educational process in line with the communicative approach to a foreign language teaching and learning (Zimnyaya, 1989; Kolker et al., 2000; Grishaeva, 2015; Frolova et al, 2016; Pulverness et al., 2017) which is achieved when all the types of a foreign language communicative activity work together simultaneously (listening, writing, speaking and reading). Hence, student volunteer vocabulary and glossary as well as the use of the most frequent among the native speakers' words, phrases and clichés are trained and developed this way. By means of involving dilemma-oriented authentic texts we took an attempt to implement effective exercises to improve communicative skills both orally and in the written form as well as some basic translation skills.
It is logical to mention that the development of general competencies by means of the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) was organized on the basis of authentic audio and video material to train and drill the skills for each thematic unit and a set of tasks for them (multiple choice, open cloze, odd one out, complete the sentence, true or false, etc.). The audio files from the media Internet sites (RT TV Network, Sputnik News Agency and Radio, Voice of America English News) are free to access and available to listen to; they were published in the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) with the link to the source that does not interfere with the Russian Federation Copyright Law.

The elective intensive e-course “English for International Sporting Events” (English Language Student Volunteer Training) was used to conduct a series of practical classes. Besides, the entry and exit monitoring of knowledge and skills were carried out according to the communicative approach to English teaching and learning.

Following the recommendations of the International Federation of University Sport (FISU) by means of the oral English interview method we selected 28 student volunteers with English skills out of 70 candidates. Among them, there were 24 bachelor's degree, master's degree and PhD degree students from the Department of Foreign Languages and four bachelor's degree students from the Department of Linguistics and Translation. With the help of this method, two experts from the Department of Foreign Languages defined the candidates' level of English: Upper-Intermediate – 15 volunteers, Intermediate – 13 volunteers. In identifying and assessing the level of English proficiency, the experts used the criteria to assess speaking skills suggested by IELTS, CPE, FCE international exams developers.

It should be emphasized that according to our aim – to design and implement the ‘actions-and-measures plan’ directed towards the gradual development of the linguo-translational aspect of students’ volunteer activity and because of the limits of time, budget and human resources we didn't single out the control and the experimental groups.

Following the ideas presented in the works of Bespalko (1989) and Fomichyov (2014) we suppose that the effectiveness of the integrated English language training volunteer program can be assessed in accordance with the following criteria: 1) the goals of the educational process are reflected in the teaching content; 2) “information richness” of teaching aids - visibility and accessibility principles in education; 3) a multitude of teaching methods and variability and flexibility of teaching aids and techniques; 4) multipurposeness and usability of teaching aids; 5) commitment to reaching the “situation of success” in a collaborative activity of students and the teacher in implementing the integrated English language training volunteer program; 6) correlation and coordination of all the elements of the integrated English language training volunteer program; 7) visible improvements in students’ achievements (their motivation, knowledge, skills, emotional state, etc.) while studying according to the integrated English language training volunteer program.

Before implementing intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training) the entry test in written form was organized. It was done to define the students' level of English proficiency more accurately. For the purpose of the entrance testing, we used the "Testing and Assessment Materials" created by the Department of Foreign Language of Tula State University in accordance with the Federal State Educational Standards 3+ for such majors as "Physical Education" and "Tourism and Tourism Business." The results of the entrance testing are presented below in Table 1:

Table 1: Entrance levels of volunteers' English proficiency defined by means of the 100-point grading scale

Elementary/Beginner /Pre-Intermediate Levels (41-60 points)	Intermediate Level(61-80 points)	Upper-Intermediate/Advanced Levels(81-100 points)
0 student volunteers	10 student volunteers	18 student volunteers

The discrepancy in the results of the oral interview (Upper-Intermediate / Advanced Levels – 15 student volunteers) and the written testing (Upper-Intermediate / Advanced Levels – 18 student volunteers) can be explained by the testees' stress and anxiety, time limits and still the traditions of the grammar-based approach to foreign language teaching and learning.

10 practical English classes were conducted by means of the elective intensive e-course "English for International Sporting Events" (English Language Student Volunteer Training). Each class was two academic hours long and was conducted once a week in an interactive way. At these English classes an attempt was made to reach the maximum effectiveness according to these criteria: multipurposeness and usability of teaching aids in smart-education and commitment to reaching the "situation of success" in a collaborative activity of students and the teacher in implementing the integrated English language training volunteer program. Ten practical English classes for student volunteers were accompanied by their regular English classes according to their majors and curriculum.

After ten practical English classes both the exit written testing and the additional interview in English were carried out, with the latter organized to define and assess the qualitative changes in student volunteers' English proficiency. The results are presented in Tables 2 and 3.

Table 2: The level of English proficiency defined by means of oral interview method

Elementary/Beginner /Pre-Intermediate Levels	Intermediate Level	Upper-Intermediate/Advanced Levels
0 student volunteers	10 student volunteers	18 student volunteers

Table 3: Exit levels of volunteers' English proficiency defined by means of the 100-point grading scale

Elementary/Beginner/Pre-Intermediate Levels(41-60 points)	Intermediate Level(61-80 points)	Upper-Intermediate/Advanced Levels(81-100 points)
0 student volunteers	8 student volunteers	20 student volunteers

It can be seen, the implementation of the integrated English language training volunteer program resulted in positive qualitative changes in knowledge and skills of the student volunteers. The entrance and oral exit interviews in English showed that the number of student volunteers with the Upper-Intermediate / Advanced levels of English increased by 10 %. According to the results of the exit written testing, the number of volunteers with the Upper-Intermediate / Advanced levels of English increased by 7 %. The results are quite positive, although this fact can be explained by the relatively small number of groups under the experiment.

Conclusion

Thus, student volunteering at the international sporting events requires from the students a set of certain skills, such as to be ready to conduct their volunteering activity in both Russian and English in different situations of various social context, to be able to adapt as soon as possible to the ever-changing conditions of their volunteering activity, to be ready to use their knowledge and skills in a strategic and creative way so as to solve the organizational tasks. The integrated English language training volunteer program and the elective intensive e-course “English for International Sporting Events” (English Language Student Volunteer Training) in particular were used to train non-native English speaking student volunteers for a number of international mega sporting events. They resulted in the development of the linguo-translational aspect of student volunteering activity at a relatively high level. The experts, the coordinators of the student volunteer movement, the national teams and officials and the representatives of the International Federation of University Sport (FISU) recognized that the 'actions-and-measures plan' directed towards the gradual development of the linguo-translational aspect of students' volunteer activity proved to be effective.

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Social and philosophical representation of the inmigrant in the media

[Representacion social y filosofica del inmigrante en los medios de comunicacion]

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Abstract
The media account of the social phenomenon of migration is of great interest from an educational point of view. This pedagogical line is based on fostering critical citizenship. Teachers and students must be aware of the power of the press, radio, television and the Internet to generate and consolidate stereotypes. These stereotypes sometimes fall far short of reality. However, models of representation are an essential tool for understanding and conceptualising the world around us. Throughout history, human beings have always been in transit, in search of better living conditions or, as is the case today, in flight from dramatic situations that endanger their very survival. This is the case in armed conflicts. The informative reflection of these processes is, in addition to an always partial and ideological representation of reality itself, part of the social construction that is consolidated as truth in our learning process. The stereotype in the perception and consideration of migrants is one of the risks that can provoke and consolidate inequality in many countries of the world. This paper provides some lines of work for the analysis of the visual representation of immigration from a didactic and critical perspective.
Key words: migration, representation, media education, critical analysis, social construction

Resumen
La narración mediática del fenómeno social de la migración tiene un gran interés desde el punto de vista educativo, en el marco de una línea pedagógica de trabajo centrada en fomentar una ciudadanía crítica. Profesorado y alumnado han de ser conscientes del poder que tienen prensa, radio, televisión e Internet para generar y consolidar estereotipos. Estos estereotipos, a veces, quedan muy lejos de la realidad, pero los modelos de representación son una herramienta imprescindible para la comprensión y conceptualización del mundo que nos rodea. A lo largo de la historia, el ser humano ha estado siempre en tránsito, en la búsqueda de mejores condiciones de vida o, tal y como sucede en la actualidad, en la huida de situaciones dramáticas que atentan contra la propia supervivencia, como es el caso de los conflictos armados. El reflejo informativo de estos procesos es, además de una representación siempre parcial e ideológica de la propia realidad, parte de la construcción social que se consolidada como verdad en nuestro proceso de aprendizaje. El estereotipo en la percepción y consideración de las personas migrantes es uno de los riesgos que pueden provocar y consolidar la desigualdad en numerosos países del mundo. En este texto se aportan algunas líneas de trabajo para el análisis de la representación visual de la inmigración desde una perspectiva didáctica y crítica.
Palabras clave: migración, representación, educación mediática, análisis crítico, construcción social

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Introducción. La permanente búsqueda

Tal y como sucedía en Centauros del desierto (*The Searchers*, John Ford, 1956), la vida se convierte casi siempre en una permanente búsqueda, un tránsito que, fuera de la ficción cinematográfica, sigue siendo físico y geográfico. Al final del trayecto se anhela el bienestar o la felicidad, pero en muchas ocasiones basta con asegurar la supervivencia, la dignidad o las condiciones más básicas que permitan seguir adelante. Ese camino, representado en su dureza por el propio desierto en el wéstern clásico, es también el mar Mediterráneo en nuestros días, convertido en una vía para escapar de la muerte y, paradójicamente, también para encontrarla. Es el caso del drama que viven las personas que han tenido que huir de la Guerra de Siria, un drama similar a otros conflictos que generan movimientos migratorios similares, desde hace décadas, en varias zonas del mundo.

Las primeras décadas del siglo XXI están siendo un contexto complejo en casi todos los órdenes del pensamiento. En lo político, en lo económico y social; en lo humano al fin y al cabo, es difícil comprender la transformación de unos "tiempos líquidos" en los que, tal y como asegura Zigmunt Bauman, contemplamos el fluir de la "humanidad en movimiento", una redistribución del excedente poblacional en determinadas zonas del mundo que, con la indiscutible influencia del sistema económico y de la consolidación de la desigualdad, genera movimientos masivos de población con la figura del refugiado como eje central:

> Centenares de miles de personas, a veces millones, son expulsadas de sus casas, asesinadas y obligadas a tener que arreglárselas lejos de las fronteras de su país. Quizá la única industria próspera en las tierras de los recién llegados (retorcida y, a menudo, engañosamente denominados "países en vías de desarrollo") es la producción en serie de refugiados (Bauman, 2007: 51-52)

Estamos ante una vieja y nueva realidad que, en la segunda década del siglo XXI, integra los procesos migratorios tradicionales, motivados por la desigualdad del eje Norte-Sur, con la desestabilización de países por conflictos bélicos, como es el caso de Siria, en la que 1 de cada 4 personas se ha visto obligada a abandonar su hogar, trasladándose a los países limítrofes, como Jordania, Líbano o Turquía, pero también accediendo en masa a una Europa que está sometida a problemas internos de carácter social, político y, sobre todo, económico. En este contexto, es trascendental la visión que ofrecen, en su día a día, los medios de comunicación a la hora de mostrar y representar la figura del o de la inmigrante, de la persona que llega en esa situación. El riesgo del estereotipo, la consolidación de un modelo de integración o de exclusión y los valores asociados a la imagen de esos/as inmigrantes son aspectos trascendentales en la conformación de un nuevo modelo social, que debe impulsar la empatía desde el realismo, el compromiso y la tolerancia.

Desde el punto de vista educativo, es imprescindible trabajar para el fomento de una ciudadanía crítica y solidaria. La Educación Mediática aparece, en este sentido, como una línea de trabajo vinculada directamente a la formación en valores. En sentido crítico, sin duda, es una de las bases fundacionales del campo interdisciplinar educomunicativo (De Oliveira, 2011; Kaplún, 1998, Orozco, 1994). Este planteamiento de origen, sigue teniendo vigencia, al apoyarse, precisamente, en una educación diseñada para luchar contra la desigualdad, en lo que sigue siendo una "pedagogía del oprimido" (Freire, 1970).

Imaginario y cultura digital

Una base fundamental de este proceso de concienciación y empoderamiento es, sin duda, la visión crítica ante lo que la semiótica tradicional denominó imaginario, es decir, un universo semántico que se fragmenta en microuniversos tecnológicos e ideológicos, óptimos para la generación de mitos (Greimas, 1987: 195). Esto ocurre con una gran facilidad en el caso de la imagen visual, tan apropiado para lo que Roland Barthes denominó, efectivamente, "mitologías" (1980) y que en la sociedad contemporánea adquiere diferentes manifestaciones consolidadas como verdaderas “iconologías” que solo pueden interpretarse teniendo en cuenta el atlas histórico y social de un momento y una cultura concreta, teniendo muy presente que los mitos cristalizan los sueños colectivos (Maffesoli, 2009: 11), pero a veces también las pesadillas. La imagen de las personas migrantes o refugiadas en los medios, combinada con el tratamiento informativo que reciben en torno a sus circunstancias, son un buen ejemplo de ello.

No es necesario aportar casos concretos, ya que están presentes de forma continua en los medios de comunicación y, sobre todo, en nuestras redes sociales. No obstante, fue paradigmático en caso el impacto causado por la imagen del niño de tres años Aylan Kurdi, que falleció al intentar llegar a la isla griega de kos, después de haber buscado asilo en Canadá, apareciendo su cadáver en la playa turca de Bodrum. La imagen, tanto fotográfica como televisiva, dio la vuelta al mundo, influyendo notablemente en la consideración que se tenía hasta ese momento de las personas refugiadas y, sobre todo, impulsando un proceso de concienciación e interés social por esta problemática (De-Andrés, Nos-Aldás y García-Matilla, 2016). No obstante, son miles las imágenes las que difunden los medios en su día a día y que, en muchos casos, tienen un mayor impacto gracias a las redes sociales, por lo que una concienciación crítica frente a la representación visual de este colectivo debe tener en cuenta el funcionamiento de la cultura digital.

Si bien en este texto se incide en la faceta interpretativa y la comprensión crítica de la imagen, no se puede olvidar la faceta activa, creadora, que forma parte de la inmersión real en ese proceso de representación que favorece la cultura digital. Siguiendo la definición de un público que percibe, pero también participa, tal y como podría interpretarse el concepto de EMIREC, definido por Jean Cloutier (1975), estamos ante una sociedad prosumidora (Islas-Carmona, 2008; Toffler, 1980), un flujo relacional en el que el feedback es permanente. Por lo tanto, junto a las consideraciones centradas en el análisis, no hay que perder de vista las posibilidades que ofrece la reinterpretación creativa, con una atención especial al uso de las redes sociales por parte de la infancia y de la juventud, un tipo de usuarios/as para los que aprenden y actúan en un entorno virtual y gamificado que, posteriormente, tiene su reflejo en la creación de conocimiento y cultura:

> Los niños y los jóvenes activan su capacidad de empoderamiento por su contacto con las redes sociales y los videojuegos. En la medida en que los jóvenes se apropian de estas destrezas tecnológicas crean espacios de afinidad, donde se empoderan de sus propios conocimientos, que hacen partícipes a la comunidad de usuarios y exhiben en los espacios públicos. (Marta-Lazo y Gabelas, 2016: 26).

En este contexto, la representación del conflicto es una temática habitual de los contenidos que aparecen en las pantallas, tanto en el universo lúdico como en los medios de comunicación, modelos de representación completamente diferentes que confluyen en la configuración de una idea sobre la realidad. Más común en las noticias de carácter social, la imagen fotográfica y videográfica, ya sea a través de prensa escrita, televisión o Internet, traslada a la ciudadanía una idea del fenómeno de la migración. Esas imágenes fijan un perfil concreto que, desde el punto de vista educativo, debe ser revisado desde una perspectiva crítica, centrada en el estímulo de una inclusión real y en la concienciación imprescindible que hace posible la empatía. Como lo es la propia migración, siguiendo la esencia humana de luchar incesantemente, la tarea educativa debe continuar en esa permanente búsqueda de recursos y estrategias para hacer posible, desde su base, una sociedad más solidaria.

El drama de la huida y la esperanza de la prosperidad

Diversos factores sociales, geoestratégicos y de política internacional han transformado los procesos migratorios habituales en las últimas décadas, en los que miles de personas venían abandonando países de extrema pobreza para buscar un futuro mejor en el mundo desarrollado. Junto a ese proceso, que continúa, son también los propios países en desarrollo los que, debido a los conflictos bélicos, generan flujos migratorios hacia países de Europa que tradicionalmente no habían sido destino de éxodos tan masivos. El comité español del Alto Comisionado de las Naciones Unidas para los Refugiados (ACNUR) ha destacado especialmente esta situación, de igual forma que lo han venido haciendo diversas instituciones públicas y Organizaciones No Gubernamentales para el Desarrollo (ONGD). Según los datos consolidados de 2015, el 86% de las personas con la consideración de refugiados/as vivían en lo que se podía considerar como regiones en desarrollo, asegurando que hay un total de 65,3 millones de personas desplazadas, que se han visto obligadas a huir a diferentes zonas del mundo (ACNUR, 2016: 2). Se trata de un fenómeno migratorio diferente y cada vez más complejo, que afectó a más de un millón de personas en lo que se denominó la “crisis europea de refugiados”:

> En 2015, un número creciente de personas arriesgaron sus vidas cruzando el Mediterráneo en busca de seguridad y protección. Más de un millón de personas llegaron al sur de Europa en embarcaciones a lo largo del año, un 84 por ciento de ellas desde los 10 principales países de origen de refugiados, que encabezan la República Árabe Siria, Afganistán e Irak. La mayoría de los recién llegados –al menos 850.000 personas- cruzaron el mar Egeo desde Turquía, y llegaron a Grecia. Los niños constituyeron el 25 por ciento del total de las llegadas a Grecia, Italia y España en 2015, siendo muchos de ellos menores no acompañados o separados de sus familias. Durante el año, unas 3.770 personas murieron o fueron dadas por desaparecidas en el mar Mediterráneo. (ACNUR, 2016: 32)

Esta situación se ha percibido como un “naufragio de Europa” (De Lucas, 2015) desde el punto de vista de la solidaridad y de la división de posturas por parte de los países de la Unión Europea ante el fenómeno migratorio, relacionado directamente con la salida del Reino Unido (Brexit) y con la revisión de los valores que inspiraron originalmente la unión supranacional. Además, especialmente en Grecia, Portugal y España, han sido años de extrema dureza debido a la crisis de la deuda, una situación económica que, al generar recortes, hace más compleja la gestión de carácter social y solidario, reduciendo los presupuestos públicos disponibles. En ese contexto y en ese debate es donde tiene lugar el proceso perceptivo y la asimilación de la imagen de las personas refugiadas, una visión social más preocupada por la desestabilización y la ausencia de recursos de acogida que de incidir en las soluciones a corto, medio y largo plazo.

Precisamente España, también por un conflicto bélico en el siglo XX, fue un país que emigró, no solo a América o al Norte de África, sino a Francia y Alemania, entre otros países europeos, siendo posible en numerosos casos la posibilidad del retorno (Lillo, 2006), de forma que en la actualidad se apela a la memoria para criticar una escasa capacidad de este país para acoger a las personas que hoy día están en una situación similar, otorgando un carácter emocional a la crítica de esas “gesticulaciones irracionales del desencuentro” (Sánchez Albornoz, 2006: 27), reacciones que se deben evitar desde el propio aprendizaje y la revisión perceptiva de la figura de las personas migrantes.

En todo ese proceso, los medios de masas impulsan una mirada y una construcción social que ha de perseguir una sabiduría emancipadora, trascendiendo la subjetividad e impulsando una reconstrucción de los propios principios de la modernidad, tal y como propuso Habermas en su análisis de la acción comunicativa (1981). Ese discurso mediático, en el ejercicio de su indiscutible poder, corre el riesgo de convertirse en una “ceremonia posmoderna de la confusión”, caracterizada por el eclecticismo, el perspectivismo relativista y la desideologización de los valores (Sánchez Noriega, 1998: 29). En ese escenario social, un tipo de fotografías, repetidas a diario para representar el drama humano, constituyen toda una declaración de principios y, en todos los casos, un contenido que debe ser interrogado de forma crítica, cuestión para la que es imprescindible impulsar un grado suficiente de competencia mediática que permita, a cada generación y a cada persona, leer, pensar y familiarizarse con los medios, formulando sus propias preguntas (Ferguson, 2007: 16), unas destrezas en las que la vertiente visual es básica, además de la necesaria revisión de los procedimientos didácticos y críticos desde la cultura digital, desarrollando dimensiones e indicadores de esa competencia (Ferrés y Piscitelli, 2012), con la consideración de Internet como la imprenta del siglo XXI (Piscitelli, 2005).

Representación y construcción a través de la imagen

La sociedad contemporánea se caracteriza por la omnipresencia de la imagen, convirtiendo la cultura mediática en una gran pantalla global:

> La época hipermoderna es contemporánea de una auténtica inflación de pantallas. Nunca hemos tenido tantas, no solo para ver el mundo, sino para vivir nuestra vida. Y todo indica que el fenómeno, arrasado por las conquistas de las tecnologías high-tech, seguirá extendiéndose y acelerándose (Lipovetsky y Serroy, 2009: 268).

La idea de “civilización de la imagen” (Fulchignoni, 1964) sigue teniendo vigencia para definir lo que también podría denominarse “iconosfera contemporánea”, un término utilizado por Cohen-Séat (1959: 8), reutilizado por Román Gubern para plantear la importancia que tiene el estímulo de la capacidad crítica ante unas imágenes que, en ningún caso, son inocentes ni neutras (1987, 405). La clave, por tanto, será el factor de la intencionalidad, aunque no tiene tanto sentido explorar la intentio auctoris, a veces imposible de desentrañar, como los factores contextuales y, sobre todo, aquella información que portan las propias imágenes sobre esa narrativa ideológica. Por un lado, se puede afirmar que cualquier tipo de discurso, como es en este caso un texto visual o audiovisual, es una obra abierta, siguiendo los parámetros del análisis semiótico, en los que es posible aplicar una estructura universal, pero considerando la dificultad de situar la obra en factores contextuales, biográficos, históricos, etc. Además, se debe tener en cuenta la movilidad de las imágenes, que tienen “… una capacidad de replantearse calidoscópicamente a los ojos del usuario como permanentemente nuevos” (Eco, 1979: 85). Cambian esas representaciones y también se transforma la sociedad que las crea y las percibe, pero sobre todo que se ve seducida por el poder estético de la imagen, que puede convertirse en ético “… cuando la imagen gira en torno al receptor”, tal y como explican García Martín, Pavlikova y Tavilla siguiendo la triple dimensión (estética, ética y religiosa) que atribuye Kierkegaard a la comunicación (2018: 326).

De forma especialmente destacada, estas imágenes están sometidas a una permanente reubicación y reinterpretación en la cultura digital, caracterizada por ser utilizadas en una red de hipermediaciones (Scolari, 2008). Una de las claves discursivas que hace posible Internet es la reinterpretación constante de una imagen, que puede ver transformadas las connotaciones relativas a su significación al reubicarse en diferentes contextos mediáticos, algo que ocurre habitualmente con la fotografía de prensa, donde la percepción es el final de un proceso que permite la lectura:

> … a partir de ciertos fenómenos que tienen lugar en el nivel de la producción y la recepción del mensaje: por una parte, una fotografía de prensa es un objeto trabajado, escogido, compuesto, elaborado, tratado de acuerdo con unas normas profesionales, estéticas o ideológicas que constituyen otros tantos factores de connotación; por otra parte, esa misma fotografía no solamente se percibe, se recibe, sino que se lee (Barthes, 1986: 15).

En esa lectura, la imagen de la inmigración (perspectiva del país receptor que terminológicamente, en sí misma, marca una diferencia entre dentro y fuera) está especialmente dotada para ser utilizada y reinterpretada con una alta carga de intencionalidad ideológica. Su uso puede fomentar la empatía emocional, como es el caso de la publicidad solidaria en la utilización de la infancia, mirada a cámara, etc. Esta línea de trabajo reproduce modelos retóricos bien definidos, centrados en la apariencia de veracidad y testimonio (Marfil-Carmona, 2014: 8). También esa imagen puede estar asociada al peligro, a la marginalidad, al desorden social, etc., algo propio de posicionamientos xenófobos e ideologías extremistas. Sea cual sea la intencionalidad, siempre se desarrollan patrones narrativos o, de forma más específica, lo que hoy día se puede denominar como ciberretórica (Berlanga Fernández y García García, 2014) por la adaptación a Internet de la retórica clásica (Aristóteles, 1998, trad.).

Es muy difícil, por lo tanto, proponer un modelo de análisis crítico con unos parámetros estandarizados de aplicación universal e infalible. Cada contexto y cada situación de lectura generará una interpretación concreta. En cada aula, trabajar con la imagen de la inmigración puede requerir la implementación de criterios personalizados, adaptados de forma construccionista al ciclo o a la evolución del grupo concreto. Como veremos a continuación, solo la dimensión exclusivamente textual, es decir, la relativa los patrones formales y compositivos, ofrece cierta garantía de unidad de criterio en el análisis de imágenes, con las correspondientes limitaciones en la estandarización del procedimiento. No obstante, lo indudable es la necesidad de trabajar esta alfabetización mediática y visual desde el punto de vista educativo, poniendo en marcha actividades centradas en "pensar la imagen" (Zunzunegui, 1998), teniendo presente el tradicional debate entre la actitud pasiva o activa de la audiencia (Mattelart y Mattelart, 2000: 104).

Confusión de imagen y realidad

Si la imagen es la consecuencia, el referente real es la causa, junto a la acción mediática del registro y la creación de imagen. Sin embargo, la propia esencia de lo real puede generar, desde el inicio del proceso de representación, un alto nivel de abstracción y convencionalidad. No debemos olvidar que el imaginario contemporáneo tiene algo de sistema caótico que, tal y como explican Ambrozy, Kralik y García Martín, en referencia a la física del caos, puede hacer imprevisibles las consecuencias de cualquier acción, teniendo presente que "… el caos perfecto es una abstracción" (2018: 49). Y el contemporáneo ambiente visual de infoxicación tiene más de caos que de representación controlada. Contra esa ausencia de relación causa-efecto y riesgo de lo imprevisible en los resultados lucha la imagen informativa. La fotografía que ilustra una noticia o reportaje sobre la migración es considerada, sin ningún género de dudas, un fragmento de la realidad, desatendiendo los factores de desorden y abstracción que paradójicamente, tienen un fundamento en la propia física que hace posible la captura de la imagen. Y en el contexto social no hace falta decir que los efectos de los medios pueden ser indeterminados y, habitualmente, imprevisibles, lo que refuerza el papel de la Educación Mediática para impulsar una ciudadanía crítica y responsable, consciente de la lógica de los procesos mediáticos, pero también del valor de elementos tan importantes como las emociones. Precisamente en esa esencia humana, que convierte lo social en una suma de individualidades, debemos tener muy presente, tal y como recuerdan Máhrik, Kralik y Tavilla, en relación con el pensamiento de Kierkegaard, una de las grandes paradojas de la representación y percepción de cuanto acontece en el mundo, ya que la verdad es subjetiva y la subjetividad puede considerarse sinónimo de falsedad (2018: 496). Hay que tener presente que, cualquier recurso tecnológico, tiene una finalidad última de facilitarnos la vida. Sin embargo, en su uso, es imprescindible tener en cuenta criterios éticos que, trascendiendo lo racional, aporten realmente una perspectiva humana, fundamentada en la relación entre personas (Kondrla y Durkova, 2018: 49). En el tema que se aborda en este texto, se parte de una construcción mediática que es, a la vez, individual y colectiva, tanto en su creación como en su percepción.

Desde el punto de vista educativo hay que incidir en lo erróneo que puede ser otorgar a lo mediático la categoría de realidad solo por tratarse, en lo relativo a la imagen, de una huella física de los hechos que están ocurriendo o han ocurrido recientemente. La confusión entre la realidad y su imagen, la primera más que relativa y la segunda concreta y perceptible, se debe al alto grado de iconicidad de la representación fotográfica (Moles, 1975: 335; Villafañe y Mínguez, 1996: 39-42). De hecho, en la reflexión teórica en torno a este medio ha sido habitual la idea de "espejo de lo real" (Dubois, 1983/1999: 20), hasta ir asumiendo progresivamente que en realidad los medios no solo son ese reflejo, sino un instrumento de creación y transformación de la propia realidad. Por lo tanto, desde la idea inicial de originalidad y fidelidad en la reproducción (Bazin, 1958/1990: 27), se fue advirtiendo progresivamente sobre la imprescindible desconfianza de esa pureza cargada de supuesta veracidad (Barthes, 1989: 69). En esa evolución, sin embargo, ha predominado la creencia en la capacidad técnica del medio (fotográfico y, por extensión, fílmico y videográfico), considerado tradicionalmente como un documento social:

> Es el típico medio de expresión de una sociedad, establecida sobre la civilización tecnológica, consciente de los objetivos que se asigna, de mentalidad racionalista y basada en una jerarquía de profesiones. Al mismo tiempo, se ha vuelto para dicha sociedad un instrumento de primer orden. Su poder de reproducir exactamente la realidad externa –poder inherente a su técnica- le presta un carácter documental y le presenta como el procedimiento de reproducir más fiel y más imparcial la vida social (Freund, 1976/2001: 8).

La idea de construcción social a la hora de interpretar las imágenes fotográficas constituyó una evolución en la visión crítica imprescindible que, desde la óptica docente, debe ser una de los criterios fundamentales a tener en cuenta:

> De esta manera, y en consonancia con la visión de la época, se incorporará al fotoperiodismo la idea de la 'construcción social de la realidad'. Esta idea supuso también un punto de partida para la interpretación fotoperiodística de lo real, puesto que las percepciones que de ella se obtienen son diferentes de la realidad en sí misma y, en este sentido, constituyen siempre una especie de ficción. Se legitiman así los creadores-fotógrafos, que miran para sí mismos como participantes en un juego que hace ya mucho tiempo dejó de ser un mero juego de espejos, para desembocar en el juego mucho más elaborado y complejo de los mundos de signos y de códigos, de lenguaje y de cultura, de ideología y de mitos, de historia y de tradiciones, de contradicciones y convenciones (Sousa, 2011: 16).

Desde esta cultura de la sospecha se asegura que "… las imágenes son, hoy más que nunca, tergiversaciones intencionadas de la realidad" (Acaso, 2007: 15). Se trata de un fenómeno especialmente relevante en la era de lo que se ha denominado posverdad, haciendo patente la "… dudosa distinción entre verdad y verdad sentida - una verdad que no se apoya en la realidad" (Aguirre Nieto y Zeta el Pozo, 2017: 163). En cualquier caso, desde el punto de vista de la educomunicación es imprescindible partir de la consideración de la imagen no solo como reflejo, sino como construcción de la propia realidad a través del imaginario colectivo configurado por los medios. Es imprescindible, en resumen, establecer la diferencia entre lo que observamos en nuestras pantallas y la propia realidad:

> La información difundida a través de los medios de comunicación es siempre una representación de la realidad, nunca es la realidad misma. La información y los modelos representacionales forman parte, también, del imaginario colectivo que se ha ido configurando por la influencia de los grupos mediáticos, o sea, aquellos grupos que tienen posibilidades y recursos para escribir la historia. En este sentido, los medios influyen en el imaginario colectivo estableciéndose un proceso de reforzamiento y reproducción entre uno y otro (Aparici y Barbas, 2010: 37-39).

Aproximaciones didácticas al imaginario mediático

La semiótica textual del discurso migratorio

Con las reservas en torno al grado de veracidad ya comentado y revisando esa confianza en el realismo como punto de partida, el aspecto más objetivable del análisis y la didáctica de la imagen es la consideración textual de las imágenes, es decir, la valoración de sus elementos formales y compositivos, objetivables según unos parámetros estandarizados que, en cierta forma, pueden hacer que la propia imagen hable por sí sola, que sea comprensible al aplicarle una serie de variables analíticas específicas, basadas también en la aproximación y comprensión crítica de la fotografía, aunque sin perder de vistas los factores ideológicos ya señalados, presentes en las imágenes que están en nuestro entorno en la era digital (Aparici y García Matilla, 2008: 93). En concreto, ante la imagen informativa se puede implementar un "itinerario de la mirada" centrado en la propia coherencia textual de los contenidos que se estén analizando (Vilches, 1984/2002: 63).

Cualquier imagen de personas migrantes es susceptible de ser utilizada en un aula, contextualizada con las palabras que la acompañan y que siguen las funciones de anclaje y relevo, es decir, de concreción y ampliación del significado, al objeto de dirigir la lectura del receptor y guiar su comprensión (Barthes, 1964: 44). Los aspectos más estrictamente visuales serían aquellos que son el resultado de una interpretación, de una acotación del espacio visual, como es la propia acción de encuadrar, que deja dentro de la imagen final determinados elementos, quedando los demás en fuera de cuadro o en lo que en cine se denomina fuera de campo, además de lo que se denomina tercera dimensión o profundidad de campo (Martin, 2008: 49-50).

La propia decisión de lo que está fuera y dentro de lo que podemos ver en un periódico en papel o en cualquier tipo de contenido en nuestra pantalla es, por lo tanto, un punto de partida para ser conscientes de la importancia de la acción de encuadrar. Además, existen diferentes decisiones vinculadas al lenguaje visual y audiovisual, como la proporcionalidad del encuadre, es decir, el grado de aproximación a las personas representadas. ¿Abundan, por ejemplo, los primeros planos? O, en otras palabras, ¿se profundiza en la dimensión humana e individual o se destaca la masificación con grandes planos generales? ¿Hay un predominio de las emociones las personas migrantes representadas? Los planos cercanos, la representación de la mirada, el momento en el que se capta una sonrisa, etc., también se puede vincular a un análisis narrativo que tenga en cuenta los elementos de la historia que se está narrando, es decir, el tipo de personajes, las acciones que realizan, etc. Para este grado de profundización, la Narrativa Audiovisual ha consolidado un corpus metodológico que incluye también el cine y la imagen secuencial (Chatman, 1978/1990; García García, 2006; García Jiménez, 1993).

A pesar de haber sido diseñado a mitad del siglo XX como esquema básico del estructuralismo, que diferencia entre contenido y expresión (Hjelmslev, 1943/1971), entre el qué y el cómo, sigue siendo útil. El "qué" está integrado por los principales elementos de la historia narrada, mientras que el "cómo" lo conforman las decisiones de carácter más formal y estético. Este modelo de análisis demuestra su viabilidad al aplicarlo a las imágenes que nos llegan hoy día a través de las pantallas. Un estudio narrativo permite definir y clarificar las características de la denominada diégesis o historia, es decir, cómo son los personajes representados, cómo es el escenario en el que se ha tomado la imagen y, sobre todo, a qué tipo de acciones se asocia este colectivo en la representación mediática. Esta revisión continua del "qué" y del "cómo" de la representación visual puede llevar a replantearse el grado de realismo, la carga ideológica del escenario de un campamento de refugiados o de un grupo de personas migrantes, el ángulo desde el que se ha registrado la imagen (picado, normal, contrapicado), detallando lo que se puede ver o escuchar (la imagen acústica es fundamental en la comunicación audiovisual) sin necesidad de ir más allá del texto en una primera aproximación.

En los aspectos estrictamente formales y estéticos, junto a las tipologías de planos propias del lenguaje audiovisual (Fernández Díez y Martínez Abadía, 2000: 27-36), también son importantes otros elementos formales, procedentes originalmente del análisis pictórico, como el uso de la línea, la textura, el color, la forma o la iluminación (Acaso, 2006; Álvarez-Rodríguez, 2003; Arnheim, 1979; Kandinsky, 1952/1995), entre otros elementos plásticos de una gran trascendencia en el sentido final de la imagen, además de las estrategias compositivas de ubicación de los pesos visuales y grado de proporcionalidad y equilibrio. No es extraño, por ejemplo, recurrir a la manipulación de alguno de estos aspectos, como ensombrecer la imagen o crear claroscuros para dramatizar situaciones que, de otra forma, podrían ser mucho más habituales, apelando así a las emociones de la audiencia, uno de los usos más habituales de la música en el cine y, en general, en los medios audiovisuales, que puede resumirse en garantizar la continuidad psicológica y subjetivizar (Chion, 1997: 228).

La consideración de la imagen secuencial, es decir, del cine y sobre todo la imagen videográfica en televisión o Internet, tiene determinadas características específicas que, además de reforzar la capacidad crítica en cualquiera de los ámbitos docentes en los que se trabaje, potencia un contenido transversal como es la alfabetización audiovisual. La composición, por ejemplo, no es más que la adecuación de los conceptos de análisis de la imagen fija al sostenimiento de un plano en el tiempo, contando con escasas pero detalladas referencias específicas (Feldman, 2001), aunque el análisis textual y narrativo es una de las claves metodológicas del análisis fílmico (Aumont y Marie, 1990; Bordwell, 1995; Casetti y Di Chio, 1991).

Aspectos formales, composición y narrativa, no necesariamente por este orden, serían algunas claves metodológicas para abordar el análisis crítico de las imágenes mediáticas de la migración sin necesidad de recurrir al contexto (histórico, político, social, etc.) para comprender los aspectos más esenciales del sentido, del modo en el que participan de en ese proceso de construcción social. De esta forma, junto a la concienciación para una ciudadanía activa y crítica se estaría trabajando la alfabetización mediática. Se desarrolla un aprendizaje solidario y una educación en valores a través del estímulo de la capacidad crítica que puede representar, en sí misma, una imagen.

El valor contextual

Si la ausencia de profundización textual es un error en el trabajo de análisis, la línea de trabajo que se propone en este texto no puede dejar fuera en ningún caso la información contextual de las imágenes de personas migrantes con las que se pretenda trabajar desde un enfoque crítico y pedagógico. Todo ello, a pesar de la dificultad de aprehender la complejidad del contexto social, político, económico, histórico, etc. Sin embargo, sin esa información hay determinados aspectos, convertidos en connotaciones de la imagen, que serían imposibles de identificar.

Desde este punto de vista, los estudios culturales y la cultura visual (Hernández Hernández, 2000 y 2007; Mirzoeff, 2016) constituyen un ámbito conceptual de análisis que se sitúa dentro y fuera del texto, compatible con la forma de abordar el comentario crítico de una imagen anteriormente señalada. Es posible practicar una "antropología inocente" (Barley, 1989) cuyo campo de observación es, en este caso, es la propia red mediática, el conjunto de imágenes de inmigrantes y refugiados que podemos ver en nuestras pantallas. Se debe atender a la dimensión cultural y extra-textual de esas imágenes, profundizando así en la necesaria visión crítica, en la identificación de un modelo narrativo, en el descubrimiento de estereotipos, en el modelo social que genera un tipo concreto de comunicaciones, en el análisis comparado de diferentes medios, en el tratamiento que esos mismos medios otorgan a temáticas y simbologías similares, a su tratamiento a través del tiempo, al silencio o ausencia de imágenes y de noticias, etc. Al fin y al cabo, las tecnologías, tal y como ha presentado la narrativa de ficción, no son tanto una amenaza en sí misma. La verdadera amenaza es la ignorancia del otro, que al fin y al cabo es dejar de conocernos a nosotros mismos (Pavlikova, 2018: 60).

Además, tener en cuenta el contexto social y humano facilita la posibilidad de encontrar o proponer significados, estableciendo conexiones entre iconología e iconografía (Panofsky, 1976), considerando la esencia de nuestra materia de trabajo con lo que se denomina "imagen medial", una línea de reflexión en la que se puede incluir el conocimiento de los propios factores de producción o creación:

> La producción de imágenes es ella misma un acto simbólico, y por ello exige de nosotros una manera de percepción igualmente simbólica que se distingue notablemente de la percepción cotidiana de nuestras imágenes naturales. Las imágenes que fundamentan significados, que como artefactos ocupan su lugar en cada espacio social, llegan al mundo como imágenes mediales. (Belting, 2007: 25).

El recorrido por las opciones textuales y contextuales aprovecha algunas de las posibilidades que, desde un punto de vista didáctico, existen a la hora de enfrentarnos a la imagen o representación de una temática concreta. Las connotaciones y la vertiente social de la migración, su conexión con la educación en valores y con los contenidos transversales propios de cada una de las edades y perfiles del alumnado, amplían considerablemente las opciones de trabajo, que siempre deben estar enfocadas a una ciudadanía crítica y que cuentan con numerosas imágenes diarias para trabajar en la línea señalada, tanto en los medios como en las redes sociales.

Conclusiones

Partiendo de la necesidad de fomentar una visión crítica del modelo social y, sobre todo, de la representación visual y audiovisual de las personas migrantes en los medios de comunicación, este texto ha recorrido algunos fundamentos teóricos de utilidad, debido a su aplicación a la propia práctica analítica y pedagógica. Así, se ha recomendado incidir especialmente en el estudio de la imagen como vía para trabajar un aspecto compatible con cada una de las dimensiones de la competencia mediática y, hoy día, digital. Todo ello, enfocado a comprender y revisar la construcción social de la inmigración en los medios.

Lo que ha sido, hasta hace no muchos años, la diferenciación entre fotografía doméstica y fotografía profesional de prensa, hoy día está experimentando un proceso de hibridación en las redes sociales, por lo que es más útil tener en cuenta el imaginario global que la diferenciación entre medios de información y contenidos individuales. Todas esas imágenes, siempre redifundidas y reinterpretadas, nos llegan a través de las redes sociales. Además, la ciudadanía no se limita a consumirlas, sino que las genera y las reelabora, en un activo perfil prosumidor que se ejerce a diario en cada una de las redes sociales, no solo en las especializadas en imagen.

Se han propuesto algunas referencias en la línea de trabajo textual, interrogando al texto por sí mismo, valorando con precisión esa representación de la realidad de las personas migrantes, de los y las refugiados/as, etc. Sin embargo, es imprescindible tener en cuenta diversos y complejos factores contextuales que, más allá del cuadro, de los límites de la imagen, nos hablan del proceso de mediación, de la sociedad que genera esos contenidos o los recibe, de las dificultades para la decodificación, del carácter abierto en la lectura e interpretación final. Teniendo en cuenta factores históricos, sociales, económicos y culturales, el colectivo docente debe redireccionar y rediseñar el sistema propuesto, ajustándolo a cada contexto, ya sea reglado o forme parte de la enseñanza en contextos de educación no formal. Cada generación es una oportunidad para impulsar una visión más crítica de lo que somos, de su reflejo en la imagen del drama humano, pero, sobre todo, cada generación es una oportunidad para trabajar en la consolidación de un mundo más solidario.

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Students' communicative competence in the context of intercultural business communication

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Abstract
This paper considers the importance of improving students' sensitivity to culture, cultivating cultural awareness in the foreign language learning environment in order to develop the students' communicative competence. The authors analyze the inside constituents of the concept of culture. The influence of these components on verbal and communicative behavior of representatives of different cultures is reviewed. The purpose of this research paper was to implement our findings concerning fundamental components of the concepts of communicative competence and intercultural communication into a new course «Intercultural Business Communication» targeted at improving students' sensitivity to culture, cultivating cultural awareness in the foreign language learning environment.
Key words: communicative competence, intercultural communication, verbal communicative behavior, cultural differences, cultural barrier

Introduction

Considering the prospects for the development of the global economy and the sociocultural integration, the pedagogical purpose is developing university graduates' new professional and personal qualities such as: systemic, independent, creative thinking, ecological, sociocultural, linguistic and communicative competences, ability to conscious analysis of the specifics of their own professional activities, independent actions under conditions of uncertainty and variability of the world. Due to the current conditions, more attention in the process of teaching students in higher education institutions should be paid to mastering language for specific purposes, focused on students' professional linguistic needs, fluency in a foreign language as a necessary means of intercultural communication in the educational, everyday, scientific and professional spheres of life.

As international business partnerships become more common across the globe, formation, and development of communicative competence become necessary to facilitate effective cross-cultural business communication. New realities pose strong challenges for higher education. It is necessary to change the approach to the choice of teaching methods, the content of the courses to meet the requirements. The main goal of the educational process is the development of communicative competence, which, in addition to linguistic competence, includes mastering the practical skills of cross-cultural communication. The study of models of adequate sociocultural behavior in various communicative situations should be a matter of priority. Successful verbal communication implies appropriate usage and proper combination of various linguistic units in speech. When combining words from different languages, we essentially combine the worlds of the native speakers and their language-based world view. That is why the setting of appropriate context for cross-cultural communication as well as the development of sociocultural and communication skills along with the language skills are among the integral components of cross-cultural communicative competence. Knowledge of vocabulary of advanced level and efficient use of grammar rules are not enough to actively use the language as a means of communication. It is necessary to make a student be immersed into the world of the studied language. Besides lexical knowledge and

knowledge of grammar rules, one must have an ability to freely navigate in a foreign language environment and react adequately in various communication situations, i.e. interlocutors should not only know how to communicate with sensitivity but also how to behave themselves in the different cultural environment, applying language skills to practice.
The object of the study is the process of developing students' communicative competence through intercultural business communication in higher educational institutions in the course of their study of a foreign language.
The subject of the study is a means of the formation and development of communicative competence including an ability that ensures the effectiveness of intercultural business communication in the studied language.
The purpose of the study is the theoretical underpinning of the mechanisms of cultural reflection in language and speech, the structure of communicative competence, the principles of its formation in the process of learning a foreign language, the content of the learning process and the system of tasks aimed at the formation of communicative competence by means of cross-cultural business communication.
The tasks of the study are as follows:

- to justify a set of concepts that constitute the theoretical and methodological background for the study of the reflection of the culture in language and speech, in the behavior of native and non-native speakers
- to develop, theoretically substantiate and experimentally confirm the principles of the formation of communicative competence in the process of learning a foreign language in a higher educational institution
- to determine the training content, design a course aimed at the formation of communicative competence through cross-cultural communication and test it in the experiment.

Literature review

2.1 Communicative competence through intercultural communication

The communicative approach to language teaching begins with a theory of language as communication. Developing communicative competence is the main objective of language teaching. The first investigations into linguistic competence was performed by Chomsky (1965), who claimed that linguistic theory is concerned primarily with an ideal speaker-listener in completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. However, Hymes (1972) coined the term «communicative competence» in order to mismatch Chomsky's theory of competence and a communicative view of language.
For Chomsky, the linguistic theory was focused on describing the linguistic competence that enables speakers to produce grammatically correct sentences in a language. According to Hymes, such a view of linguistic theory was pointless, as it failed to be seen as part of a more general theory embodying communication and culture in order to demonstrate all the aspects of language. Hymes's studies tended to focus on the need of the theory that incorporated communicative competence, which was a definition of what a speaker needs to know in order to be communicatively competent in a speech community. In the scientist's view, developing communicative competence meant acquiring both knowledge and ability for language use with respect to:

- whether (and to what degree) something is formally possible
- whether (and to what degree) something is feasible in virtue of the means of implementation available
- whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated

- whether (and to what degree) something is in fact done, actually performed, and what its doing entails (Hymes, 1972:281).

But, Hymes "did not pay specific attention to cross-cultural communication, he was concerned to analyze social interaction and communication within a social group using one language" (Byram, 1997:9).

In the same vein, Canal and Swain (1980) proposed four dimensions of communicative competence:

- linguistic competence (ability to use language accurately)
- sociolinguistic competence (ability to produce sociolinguistically appropriate utterances)
- discourse competence (ability to produce a text that is connected and coherent)
- strategic competence (ability to use language functionally and strategically, which helps to solve communication problems as they arise).

Within this framework, communicative competence, like the other aspects of communication and culture, is a wider concept, which differs across cultures as a result of different levels of expected participation, various types of values and beliefs, various kinds of knowledge, various social situations, various ethnical principles, and standards.

In view of the above said, communicative competence in the context of intercultural communication involves not only communicative competence in linguistic and pragmatic terms of the language used in the intercultural encounter, more importantly, it requires the ability to go between different cultural identities and awareness of different sets of cultural scripts or patterns of interaction which are unique to a particular culture.

So students' communicative competence in the context of intercultural communication or intercultural communication competence can be defined as their ability to take part in productive intercultural dialogues of meanings and relationships with people from different cultures. Successful intercultural interaction requires the person to be able to build rapport with people from different cultural backgrounds through appropriate and effective use of verbal and nonverbal language (Song, 2009).

Currently, interaction with people from different cultures by means of communication and establishing contacts is an essential way to learn more about other people and their way of life, including their values, habits, customs, traditions, history and their personality. As humans, all people have the same necessities and desires, but different ways of achieving them. When studying all these, students learn how to develop a tolerance for difference. This can be accomplished only when they build relationships with people who are different from themselves during their professional life. Therefore, the goal of English language teaching should be to improve students' communication skills (Li et al., 2017) which include not only linguistic competence but also intercultural competence which promotes and facilitates communication across cultures. Clearly, knowledge of intercultural communication can help solve communication problems before they arise.

Increased contacts with other cultures in the contemporary world is a primary target for educators to teach students to understand and get along with people who may be vastly different from us. The increased awareness and understanding of other culture and people who may not share our views beliefs, values, customs, habits, and lifestyles will eventually enhance our ability to coexist peacefully with people of other cultural backgrounds and to help resolve international conflicts (Samovar, Porter, Stefani, 2000).

Multiple studies by Russian-speaking and international authors (Visson, 2001; Lakoff, Johnson, 2003; Lewis, 2008; Kamalova, Zakirova, 2014; Menter, 2017; Khrulyova, Sakhieva, 2017; Dorozhkin et al., 2018) are dedicated to the deconstruction of cultural differences and forecasting the characteristics of doing business with representatives of other countries.

2.2 Culture: Characteristics and Classifications

Learning foreign languages plays a crucial role in intercultural business communication studies. But equally important is developing communicative competence in the context of intercultural communication, that is, a recognition of the cultural factors influencing behavior in business encounters around the globe (Beamer, 1992; Bennett, 1986; Varner, 2001).

There is not only a language barrier between people of different countries but, what is no less important, also a cultural barrier. While language mistakes are forgiven to foreigners, cultural mistakes are not forgiven to anybody (including foreigners), and they can lead to cultural and ethnic conflicts (Ter-Minasova, 2008: 94).

Culture is something that lies deeper than etiquette or the way we introduce a business partner or hand our business card. Culture lies at the core of communication and concepts of the native speaker. Those concepts include values, views, and religious beliefs, treatment of such important categories as time, punctuality, social status, truth, sincerity, as well as laws that regulate our interaction with other members of society and are reflected in the language as an important component of verbal communicative behavior.

Culture-dependent values differ in a ratio between achievement, career, and quality of life. For some cultures, the guiding principle can be expressed as "live to work", whereas for others it is the opposite - "work to live". Such a difference could explain numerous conflicts associated with a work ethic approach taken by representatives of different cultures.

Cultures can also be divided into two categories – the doing oriented cultures and being based on cultures. The main question here is which is more important to a particular culture: personal achievement or family status. For example, the English words "ambition" and "ambitious" have a positive connotation and are regarded as praise for personal success and active life position, whereas in Russian the words are typically used to give a negative evaluation. In English and American cultures, both of which are oriented towards a successful career, metaphors that imply career growth are common. Prime examples of this would be "He had a lofty position", "She will rise to the top", "He has little upward mobility", "He's at the bottom of the social hierarchy" or "She fell in status".

Beliefs, including religious beliefs, views, and life goals also belong to the fundamental concepts of culture. A concept of fate and the role of external circumstances divide cultures into the so-called high and low context cultures (Hall, Hall, 1983:73). In the former, which includes many eastern cultures, greater importance is assigned to external circumstances as well as to social and contextual factors, thus their style of communication is indirect, implicit, and allows for reading between the lines. In the latter, cultures such as that of Germany, USA or the UK, concepts, and ideas in both oral and written forms are expressed directly, explicitly and are well argued. Not knowing such an important difference between these two groups of culture may create problems in the course of business communication. High context cultures representatives may seem evasive and slippery to their partners and, thus, not be prepared for constructive negotiations (Baryshnikov, Vartanov, 2018). On the other hand, low-context culture representatives may appear aggressive and unrelenting concerning key questions, and, thus, not ready for negotiations. Awareness of culture-based behavior in other people can help overcome the cultural barrier and find a compromise.

Another vital differentiating criterion for the categorization of cultures is a concept of fate and the amount of control one has over his/her own life as well as the surrounding events. Controlling fate-changing circumstances, weather forecasting, and planning of the future are all characteristic of Western cultures. A common English phrase goes "I'm on top of the situation". Eastern cultures, including, for instance, Arabic ones, think they have only little control over their own fate living by the motto "it's going to be how it's going to be", which makes them regard the concept of punctuality less, thus appearing negligent with respect to the time of scheduled meetings. If in Western cultures, a man is the nature's king, in Eastern cultures it is important to live in harmony with nature.

Cognitive styles and ways of thinking can also be regarded as culture differentiation criteria. In the countries of North America and Northern Europe, inductive thinking prevails: people focus on facts and details, and then use this information to build general conclusions. In Latin American culture, there is a tendency towards deductive thinking: people begin with general principles and then use them to identify and analyze the details of each situation individually. This can lead to some complications in business communication and business meetings. For example, Americans will use details to structure business relationships. Their French counterparties, on the contrary, will first try to focus on the format, and then move on to the details of the transaction. The holistic approach is reflected in the difference of approaches people utilize to form an agenda for a business meeting. Meetings organized by French business partners are distinguished by the fast pace of conducting the meeting itself and a lengthy discussion that allows you to feel the reaction of your business colleagues and show your eloquence. The agenda, therefore, goes beyond the format of a meeting, but serves as an incentive for discussion and exchange of ideas, often in the form of philosophical reasoning. Important components in the discussion format for representatives of cultures with a rigid attitude to the agenda are argumentation, persuasion, determination, and upholding of their position. An example of this is the following metaphorical statements that oppose the concepts of "rational" and "emotional": 'The discussion fell to the emotional level, but I raised it back to the rational plane ', 'We put our feelings aside and had a high-level intellectual discussion of the matter', 'He couldn't rise above his emotions' or 'Try to pack more thoughts into fewer words'.

An important sociocultural factor influencing verbal communicative behavior is individualism vs collectivism (Ter-Minasova, 2008:54). In verbal communication among representatives of English and American cultures, this difference is expressed in a number of lexical, grammatical and stylistic techniques. The grammatical category of the article in English (and some other languages) emphasizes the selectivity of the subject, which must be either singled out from a group or unique in its own way. Writing the first-person singular pronoun 'I' with a capital letter in English emphasizes the individuality and responsibility of the speaker, which corresponds to the individualistic approach in a given culture. In Russian, the formal pronoun of the second person singular 'You' is written with a capital letter. Whereas the English language does not differentiate a formal and informal address to a person through a different spelling of the second person singular pronoun. In Russian scientific and official business writing, it is customary to write about arguments and conclusions in the form of the first person plural or impersonal form: we suggest, I think, it is believed, we found... An author writing in English will relate the same content without any false modesty or pretending to be too open, by using the first person singular: "I propose, I believe, we found out ..."

The attitude to time is an extremely important parameter of cultural differences in business communication. Punctuality, scheduling business meetings, deadlines, etc. are all perceived through the lens of conceptual understanding of time.

In English, the treatment of time is expressed through the concepts of 'Time is money', 'Time is a resource' or 'Time is a valuable commodity' This special relation

to time is reflected in a number of metaphorical expressions: ‘I don’t have time to give you', ‘That flat tire cost me an hour’, “He lives on time borrowed”, ‘to make time’, ‘to sell time’ etc.
We emphasize that the classification of cultures according to one principle or another reflects only the tendencies cultures have, and it is sometimes difficult to draw a clear line between cultures. However, it is important to stress that there are no bad or good trends in the manifestation of cultural differences. It is also essential to note that any scientific classification of this kind is necessary as a guidebook that must be handled with care, considering each case of verbal communication and each representative of the culture individually. Behavioral characteristics may be inherent to representatives of different cultures as personal qualities. Therefore, assessments of these behavioral characteristics must be made by different rules, using an individual approach, as opposed to the perspective of another culture.
The study of the deep components of culture is very important for the classification of cultures, both in theoretical and practical terms. Knowledge of linguistic features that are socio-cultural in nature is necessary for two reasons. It is very important for overcoming the language barrier, understanding and sensing the subtleties of a language, which are caused not only by grammatical, lexical and stylistic features and rules. Knowledge of cultural and linguistic difficulties is also necessary to overcome the cultural barrier. Therefore, language learning today should include overcoming the cultural-language barrier, as verbal communication and verbal communicative behavior are conditioned on a sociocultural perspective. University level foreign language courses should pay attention not only to the traditional aspects of the language and types of speech activity but also to the study of intercultural differences in personal and business communication. The study of underlying components of culture is necessary for understanding the essence of the classification of cultures. This classification is important for determining expectations from our business partners in such serious issues as preparing meeting agenda, setting deadlines, scheduling a business meeting, treating punctuality, etc. The study of these cultural characteristics, which are projected onto verbal and non-verbal communicative behavior, contributes to a mutual understanding as well as prevention of failures in communication and cultural conflicts.
Thus a set of values, ideas, stereotypes, individual culture, and professional culture are expressed or implicitly manifested at different language levels and in speech. The modern methodology is aimed at studying the problem of developing a student’s cultural literacy, forming a language policy strategy and teaching tactics for intercultural communication in a foreign language learning process.

Research methodology

Totally 100 students of different majors from the Financial University under the Government of the Russian Federation participated in the survey.
Various methods were used. Theoretical methods included the analysis of the scientific works on the issue of the study, the analysis of methodological and educational literature; the theoretical justification of the development of communication competence by means of cross-cultural communication. Empirical methods consisted of inclusive observation, pedagogical experiment formation, questioning, analyzing the results of experimental work.
The study was conducted in three stages in 2015-2018.
At the first stage (2015-2016) we analyzed the investigations of this issue by scientists, studied the scientific and methodological works, formulated the aim, subject, object and the main tasks of the study, revealed the state of the problem, and studied conditions of the pedagogical experiment. The second stage (2016-2017) was devoted to determining teachers' work content, designing teaching materials, testing their efficiency, preparation of the curricula and methodical guidelines for the

teachers, asking students for the feedback, revealing some gaps in methodology, improving the content of the course and teaching materials. During the third stage (2017-2018) we carried out experiment implementing the course «Intercultural communication» into the educational process, documented the research, presented the results on the public at the international scientific conferences.

Results and Discussion

The purpose of this research paper was to implement our findings concerning fundamental components of the concepts of communicative competence and intercultural communication into a new course «Intercultural Business Communication» targeted at improving students' sensitivity to culture, cultivating cultural awareness in the foreign language learning environment. Table 1 shows the planned results for the course demonstrating the indicators of their planned learning outcomes.

Table 1: The list of planned results for the course demonstrating the indicators of their planned learning outcomes

Code	**Competence**	Learning outcomes (proficiency, skills, and knowledge) related to competences/indicators of competence achievement
IC-6	Ability to apply knowledge of a foreign language at a level sufficient for interpersonal and intercultural communication and learning activities	Students should know: - the meanings of the studied lexical units in situations of interpersonal and intercultural communication in the areas of activity envisaged by different training programs - grammatical phenomena and structures used in verbal and written communication - basic norms of social behavior and speech etiquette adopted in English-speaking countries. Students should be able to: - use a foreign language in situations of interpersonal and intercultural communication in educational and professional activities - report information on the basis of the given text in the form of a prepared monologic utterance - implement communicative intentions (to establish and maintain contacts, to request and report information); - understand the information when reading educational and reference books in accordance with the specific purpose - implement communicative intentions in writing (informing, proposing, requesting, prompting to action, requesting, (not) consent, refusal, apology, gratitude) - note down the information obtained when reading the text, listening, watching the video. Students should master: - the methods of public speech and discourse in a foreign language - the basics of business communication and speech etiquette of the target foreign language - the ability to use competently and effectively foreign sources of information - writing skills in accordance with the communicative

		task.

The content of the course includes the following themes:
1. Culture is the key to competitiveness. Working across cultures. Communication with foreign partners. European and Asian communication styles.
2. Understanding cultural patterns. International Business. Cooperation with European companies. Doing business in China and India. The importance of understanding the specifics of the local culture.
3. Interculturality. The merger of international companies. The positive and negative experience of merges.
4. Culture and organization. Overseas assignment. Responsibility, difficulties, and prospects of working abroad.
5. Best practices. Working in an international team. International e-business and its specifics. Participation in international projects and programs.
Studying abroad. Skills for successful management careers.
The formative assessment of knowledge, skills, and competencies during the course (until the midterm) is carried out in the form of the following assessment activities:

- written homework performance
- lexical and grammar tests
- monological and dialogical practices
- individual or group presentations on a given topic
- project work
- tests created by means of a computer-aided testing system

The midterm assessment includes various types of assignments. The maximum score a student can get for the midterm work is ten scores.

Table 3: Midterm assessment

Midterm work (01-10 November)			Total score
Lexical and grammar test Paper-based test/online test (40 tasks)	Audio test (10 tasks)	Individual / group presentations /case-study	
three scores	three scores	four scores	ten scores

The teachers, as well as students, prefer using online tests created utilizing the computer-aided testing system due to their interactivity, objectivity of the results, assessment of language knowledge, possibility to assess students' skills to differentiate cultures and understanding of basic rules of cross-cultural business communication.

Table 4: Online test samples

Choose the best phrase or word to complete the sentence. 1. Leaders in Asian countries put a lot of emphasis on maintaining group … and avoiding open disagreement. a) behavior c) misunderstandings b) harmony d) decisions 2. Geert Hofstede chose IBM for his famous study on the effect of culture on organizations because IBM had a very strong … a) corporate culture c) work ethic

b) product range d) management style

3. Large companies in Japan need to show a strong sense of … because of their important role in the community.

a) customer loyalties c) social awareness

b) social responsibility d) employee awareness

4. The decision-making process in Japan is based on … consent-everyone must agree.

a) commendable c) unanimous

b) meticulous d) critical

5. When companies from two or more cultures come together, the leaders need to find a way of working together in a … way.

a) communicative c) friendly

b) collaborative d) decisive

Guess the word from the definition.

6. When we work with people from other cultures, we usually start off with … of how they will behave.

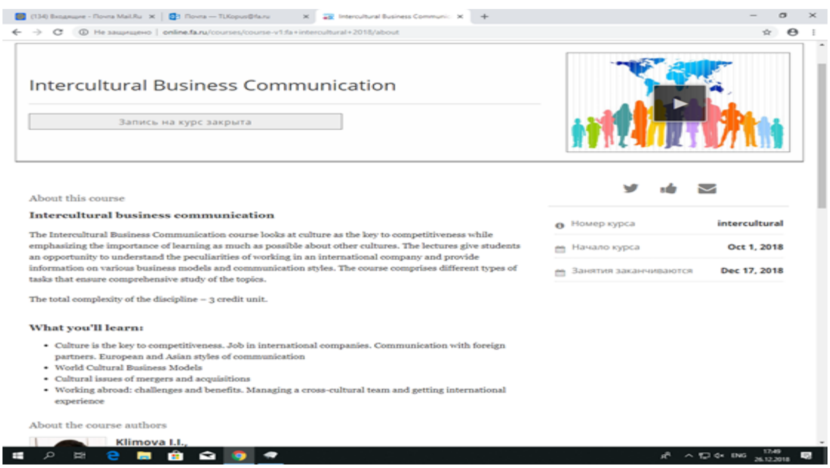
a) beliefs c) attitudes

b) expectations d) traditions

7. Ideas that you believe to be true, especially ones that form part of a system of ideas are called ###

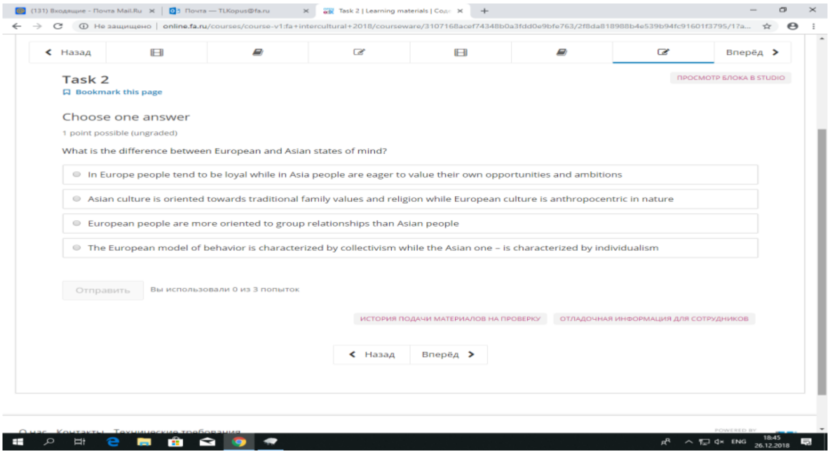
To enhance students' cross-cultural awareness, we also offered distance-learning format in addition to the traditional on-campus program for our students. A special online course «Intercultural Business communication» was designed by the teachers of the Financial University under the government of the Russian Federation thanks to a well-constructed electronic learning environment provided by the University (informational, educational portal (http://online.fa.ru) which is available for the teachers and students of the university). The access to students for registration on the portal of the Open Online Academy of the Financial University (http://online.fa.ru) was open on the 1st of October, 2018 (from October 1 to November 1). Students were given the opportunity to enroll in online courses hosted on the portal.

Figure 1: Online course content



The online course comprised different types of tasks that insured a comprehensive study of the topics. The lectures were given by highly qualified lecturers, including native speakers.

Figure 2: Online course content



Students had an opportunity to choose the format of studying: an eLearning format or a traditional course. They were presented a variety of options: those who did not pass the final online course test were given a chance to do the paper-based test with students enrolled in a traditional course, within the time limits set for the discipline.
The efficient balance of online and offline technologies used during the course prepared the students for an adequate perception of reality, helped to avoid the state of uncertainty, experienced by a person who first appeared in a real foreign environment.

Conclusion

Thus, there is a wide range of various forms and methods of the formation of students' communicative competence. The formation and development of students' communicative competence require strong collaboration between a teacher and students. The communicative language teaching of a modern specialist should become a mandatory component of higher education.
It is obvious that EFL teaching entails not only a set of grammar rules and vocabulary but also a set of social settings in which the language develops and behavior within a communicative group. Therefore, EFL teaching cultivates students' linguistic competence as well as communicative competence in the context of intercultural communication, English language teachers being aware of the relationship between linguistic competence and intercultural communication competence. In addition, the English language teachers should adopt some effective measures to cultivate the students' basic knowledge and skills of intercultural communication, enhance the students' intercultural communication awareness through various teaching modes, so as to realize the goal of English language teaching to cultivate the students' intercultural communication competence (Zhang, Zhang, 2015).
A specialist in any field can make a positive impression on anyone only in case he or she expresses thoughts and ideas correctly, explains things clearly, persuades insistently, effectively presents himself or herself. The course «Intercultural business communication» should be an integral part of the curricula not only for students of our university but also for other educational institutions. Knowledge of a foreign

language, a culture of speech contributes to the formation of a competitive specialist in the labor market, which will significantly improve the status of higher education institutions and ensure its further development.

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Language policy, identity, and bilingual education in Indonesia: a historical overview

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Abstract
This article discusses the historical and political development of language policy, identity, and bilingual education in Indonesia. The language policy in Indonesia begins before the independence where the negotiation between Indonesian and Dutch used as a medium of instruction. During this period, Indonesian is declared as the national language and used widely in public and private schools. This momentum grows continually following the independence, despite the Dutch's effort to regain control in Indonesia. Post-independence is marked by the recognition of English as the first foreign language and is taught in schools. The promotion of vernaculars languages follows the development of language policy. This article contributes to the extension of understanding and the debates about the development of Indonesian language policy, identities, and bilingual education significantly.
Key words: Indonesia, language policy, identity, bilingualism, bilingual education

Introduction

This article depicts the debates on language policy, bilingualism and bilingual education in Indonesia. It commences with a description of historical and political perspectives of bilingual education policy and identity in the Indonesian context. Some authors have described historical aspects of Indonesian language policy (Alisjahbana, 1974a; Dardjowidjojo, 1998; Lo Bianco, 2012; Lowenberg, 1992), and language and curriculum change (Jazadi, 2003; Lie, 2009). These authors, excluding Lo Bianco, have predominantly discussed Indonesian language policy before the reformation phase. In this article, I extend the discussion by linking language policy and bilingualism with broader Indonesian political movements from before Indonesian Independence up until the current situation.

Historical perspective of language policy

The historical development of Indonesian language policy is depicted in Figure 1.

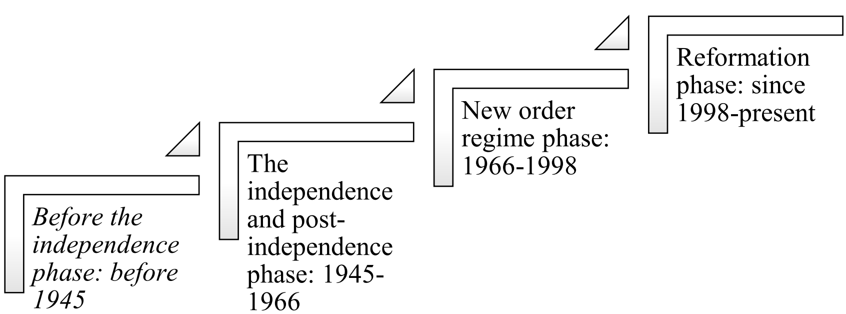

Figure 1: Historical development of language policy in Indonesia

Before the independence phase: before 1945

Historically, Indonesia was colonized by Europeans – predominantly Dutch – over three and a half centuries (Hoffman, 1979; Paauw, 2009). Despite the efforts of indigenous people and communities to attain/retain independence, Japan pursued colonization within Indonesia more recently. During these extended periods of expansion, only the elite within the Indonesian society was educated in a Dutch education system using Dutch as the medium of instruction (Hoffman, 1979). As a consequence, the Dutch language was not commonly used and recognized in the middle-lower Indonesian community. Subsequently, Malay (former name of the Indonesian language) became the *lingua franca* for the diverse population to communicate on a daily basis. In addition, Hoffman (1979) pointed out that in 1865 Malay was adopted officially as the second language by the Dutch government for trade and administrative affairs. This decision signaled the commencement of a bilingual agenda in Indonesian language policy where the colonized Dutch language was used alongside the Malay language until the early 1900s.

In 1901, the term 'Malay' (Bahasa Melayu) was replaced by 'Indonesian (Bahasa Indonesia)' and was selected as the official language of the state and medium of instruction. This decision was recognized with the publication of a standardized Latin alphabet spelling system for Bahasa Indonesia, constructed by the Dutch scholar C.A. van Ophuijsen (Hoffman, 1979; Lowenberg, 1992). Following this recognition, Bahasa Indonesian was nationally declared as the only unified and national language via *Sumpah Pemuda* (Youth Pledge) on 28 October 1928. The use of Bahasa Indonesia has continually been widely adopted as the medium of instruction not only in governmental affairs but also in public schools from primary to university level up until the initial period of the Japanese invasion in 1942 (Paauw, 2009). This indicated the emerging development of *Bahasa Indonesia* and bilingualism since the recognition of Bahasa Indonesia in the periods of Japanese imperialism.

During the Japanese colonization from 1942 to 1945, the non-explicit bilingual language policy was changed. Anderson (1966) claimed that the Japanese immediately forbade the use of Dutch for any purpose. He stated that their ultimate goal was to institute Japanese as the language of administration and education, but this was not realistic in the short term. The immediate effect was that Indonesian became the sole language of education, administration, and the mass media. At this point, Anderson indicated that there was no resistance from the society due to Bahasa Indonesia (formerly known as Malay) had long been the *lingua-franca* of the archipelago, and this became the basis of an essentially political language of Indonesia. In addition, Anderson stated that the Indonesian language was seen as a language simple and flexible enough to be rapidly developed into a modern political language and more importantly was tied to no particular regional social structure. The Indonesian language was considered 'national unifier' (Anderson, 1966, p. 105). Paauw (2009) described that prior to the Japanese occupation, all texts used at the high school and university level were in Dutch. Consequently, these Dutch texts were promptly translated into Indonesian and new terminology was developed until the phase of Indonesian Independence.

The independence and post-independence phase: 1945-1966

With Indonesian liberation declared on August 17, 1945, after the surrender of the Japanese at the end of World War II, the bilingual language agenda was transformed into a domestic bilingual language policy where Indonesian was designated the sole national language for formal administrative and educational affairs of the new nation. Simultaneously, Paauw (2009) argued that the existing vernacular (local) languages were acknowledged within national cultural heritage and used for intra-regional communications.

With independence, came the opportunity for Indonesia to divest itself of significant Dutch and Japanese influence. The languages that came to prominence in Indonesia during this period were categorized as: 1) regional or vernacular languages *(bahasa daerah)*; 2) national language *(bahasa Indonesia)*; and 3) foreign languages, e.g., English, German, and Arabic languages (Dardjowidjojo, 1998; Nababan, 1991). Interestingly, even though Indonesia was colonized by the Dutch and the Japanese consecutively, none of those colonized languages were studied formally in educational settings. English became the first foreign language taught from secondary school to higher education (Dardjowidjojo, 1998; Nababan, 1991). Alisjahbana (1974b) described English as a more important language for world science and knowledge rather than the colonized languages of Dutch and Japanese. This implicit bi/multilingualism policy has become part of the Indonesian national language policy and planning from the independence period (1940s-1950s) to the new order government regime (1960s-1990s).

New order regime phase: 1966-1998

The bilingual agenda became more common prevalent in educational sectors. *Bahasa Indonesia* was strongly promoted through the use of 'good and correct' (baik and benar) language (Hooker, 1993). Allen (2013) argued that '*Bahasa Indonesia* came under close official scrutiny, with particular emphasis placed on modernizing and standardizing the language and on developing a language ideology' (p. 12). This marks the institutionalization of Indonesian language across Indonesia.

On the other hand, the central government promoted the teaching of English as a foreign language not only for secondary education but also more importantly for primary schools along with the teaching of vernacular languages. The implementation of this policy has created an implicit bilingual agenda and a distinct movement from monolingual to bilingual schools. In this period, many education institutions began considering using English as a medium of instruction. In higher education contexts, English flourished as it was frequently used in teaching subject in many universities (Departemen Pendidikan dan Kebudayaan, 1994)

During this period, English was spreading among few elite and privileged Indonesians in educational and non-educational contexts. Fishman (1998) argued that although English was used among Indonesia's elite communities, the government emphasized the use of Indonesia's official language on many occasions. The United States of America supported the use of English in the Indonesian education systems. Lie (2009) claimed that during this period, there was significant assistance from the USA including teachers' education, and scholarships for further studies (MA and Ph.D.) in the USA. As a result, many Indonesian graduates expanded their abilities to learn English as a foreign language. This implies that both English and Indonesian as a form of bilingualism were used, despite the fact that it was prevalent in certain communities only.

Reformation phase: since 1998-present

Two notable events explicitly recognized bilingual education. Firstly, the approval of the new Education Act (Departemen Pendidikan Nasional, 2003), which acknowledged the two languages (Indonesian and English) as a medium of instruction from primary to higher education levels. This signal indicated that the use of English, for example, not only as the unit of the course but also as the medium of instruction. Secondly, two following laws: the Law for Languages, Flags and National Anthem (Sekretaris Negara Republik Indonesia, 2009) and Law for Higher Education (Ministry of Law and Human Rights, 2012) supported the use of two languages (Indonesia and English) as a medium of instruction.

Since it was approved legally, bilingual education has been practiced at many education levels in Indonesia. In particular, the implementation of bilingual education policy in higher education aimed to promote universities in Indonesia to be internationally recognized. This policy intended not only to attract international students but also to expand the university partnership with other accredited and recognized institutions overseas such as joint double degree programs (Direktorat Pembinaan Sarana Akademik DIKTI, 2010; Setiawati, 2012).

The diversity of more than 240 million of the Indonesian population consists of more than 700 local languages and ethnicities across the Indonesian archipelago (Badan Pusat Statistik, 2014). Such diversity resulted in tensions among local identities. On the other hand, since then the number of international students enrolling in Indonesian higher education increased in recent years from 6200 students in 2011 to over 7000 international students in 2012 coming from 73 different countries (Ministry of Education and Culture, 2014). Considering both factors, to maintain a national identity on the one hand, and to learn other culture and to engage globally, on the other side, become contributing factors perpetuating the implementation of bilingual education in Indonesia.

Identity, bilingualism, and bilingual education

There are debates among scholars about introducing foreign languages (mainly English) as a medium of instruction in either early schooling periods such as kindergarten or at high schools and universities in Indonesia. Authors who are concerned with Asian languages claim that the use of English as a medium of instruction in early Asian education stages to the university including in Indonesia may disadvantage vernacular languages (Kirkpatrick, 2012) and do not benefit learners' cognitively (Ibrahim, 2004). On the other hand, English as a medium of instruction from early schooling to university can also bring learners cognitive and social advantages, such as bilingual/multilingual competences (Dewi, 2012; Lamb & Coleman, 2008; Lauder, 2010; Lo Bianco, 2012; Santoso, 2006; Setyorini & Sofwan, 2011). Within this debate, this research draws on the latter argument that the use of English, in addition to Indonesian, as a medium of instruction is a form of investment benefitting learners academically and socially both locally and internationally.

English has been adopted as a medium of instruction alongside Indonesian in tertiary levels through bilingual/immersion higher education programs since 2003. Dewi (2012) conducted a study of university lecturers and students on the use of English in relation to the intrusion on the Indonesian national identity. She identifies that the use of English in higher education helps both lecturers and students learn western cultures and values. She concludes 'English does not deteriorate their identity as Indonesians. English is allowed to bloom but is limited in its extent, and at the same time, it is prevented from interfering with Indonesian identity through the existence of a national language' (p. 23). Her research suggests that the implementation of English as a medium of instruction in higher education proves to be beneficial for Indonesian learners and their identities.

For adolescent Indonesian learners, English is seen as an imaging tool changing their lives from locally to globally-minded individuals. Several studies conducted by Lamb (2004a, 2004b, 2009) and Lamb and Coleman (2008) identify that the acquisition of English literacy can prepare many Indonesian learners for better employment and future careers. Lamb and Coleman claim:

> Many Indonesians recognize that English is required for the transformation of their society, but the way in which it is being acquired is through individuals acting autonomously with the object of transforming themselves by joining an exclusive club of cosmopolitan English speaking Indonesians (2008: 201).

The ability to speak a foreign language in Indonesia especially English is seen as the mark of knowledgeable individual identity. Renandya (2004) argues that mastery of foreign language is seen as a symbol of modern identity and the mark of an educated person. Mastering another language can be what Turner and Allen (2007, p. 113) describe 'self- identity – a sense of knowing or belonging'. For Indonesian being able to speak a foreign language, they can be identified as a knowledgeable individual. This indicates the importance of mastering an additional foreign language in Indonesia. One of the ways is to put together English and Indonesian in the form of bilingual/multilingual education programs.

The use of English in bilingual education programs benefits Indonesian learners academically. Santoso (2006) and Setyorini and Sofwan (2011) argue that learners have the opportunities to practice English and to use English as a means of understanding the current development of science and technologies in the world. However, Santoso (2006) and Setyorini and Sofwan (2011) warn that to use English together with Indonesian as a medium of instruction efficiently, human resources are needed, as teachers and staff have to be highly proficient in English.

This concept indicates that language and bilingualism/bilingual education are part of the Indonesian language policy that extends the debates nationally and locally within the context of Indonesia. The application of English in conjunction with Indonesian as a medium of instruction provides a meaningful and positive contribution to Indonesian national education and local identity.

Language and identity tensions: nationalism and internationalization

A number of scholars discuss the identity tensions related to the conflicting interests between participating in global English speaking communities and preserving national/local identities (Gill, 2004, Graddol, 1998, Tollefson and Tsui, 2004). In particular, these tensions refer to what Graddol (1998: 33) calls a 'global-local dilemma', which is the penetration of global values into the local language and cultural contexts.

The tensions between preserving national values and language and accommodating internationalization have become a current debate within the field of higher education. These debates not only occur in universities in the West, which are claimed as the center of knowledge production at the moment, but also universities in the East, which are the peripheral regions of knowledge development (Adnan, 2014). Tollefson and Tsui (2004) argue that to accommodate these two aspects of identities is a problematic issue because to understand the appropriate use of English requires the understanding of the culture of the dominant English speaking countries, which then contests with local cultures. This is also the case in Malaysian higher education policy, with the need to master English as the international language of science and the British Empire on the one hand, and the retaining of the Malay language as a symbol of national identity on the other (Gill, 2004). The case of Malaysian higher education resembles that of Indonesian higher education with respect to language use.

We argue that the identity tensions occurring when English is used as a medium of instruction along with the Indonesian national language are due to:

- The fears of losing Indonesian vernacular and national cultures resulting from a strong penetration of English as an international language in Indonesian higher education.
- The conflicting assumptions between Indonesian scholars: those graduated from domestic and western universities. Domestic graduates tend to view issues locally and overseas graduates tend to view issues from global perspectives. This result in disagreement on language education and practices.

- The tensions between scholars who propose Indonesian (the national language) be internationally recognized and those who view it is as taken for granted that English is already available as a *lingua-franca.*

Kirkpatrick (2012: 338) further supports the claim that 'the trends of bilingualism being realized as the national language and English along with the decline of other local languages can be seen to be developing in Indonesia. These trends can also be observed in the three countries that shared the history of being under French colonial rule: Cambodia, Laos, and Vietnam'. This threat to local languages is another emerging issue within present-day bilingual language policy in Indonesia.

If these tensions are to be relieved at local and national levels in Indonesia, a policy supporting the movement from monolingual to bilingual higher education should be implemented. Such a change has already occurred in many parts of the world with the teaching of unit subjects through a bilingual medium of instruction. The investigations conducted in many parts of the globe can be considered models of bilingual higher education, such as universities in South Africa (Du Plessis, 2006, Van der Walt, 2010), many higher education institutions in China (Cui and Xiaoqiong, 2007, Wei, 2013), in technical universities in Russia (Khabarova and Molotkova, 2011), and in some European universities (Cenoz, 2012, Doiz et al., 2013). These changes to bilingual education are also implemented within the context of Indonesian higher education. The bilingual policy is pivotal to successful implementation since it will impact on the quality of higher education.

Challenges of language and bilingual education policies

The challenges of language and bilingual education policies in Indonesian is described in Figure 2. The challenges are depicted in three categories: practical, cultural, and political constraints.

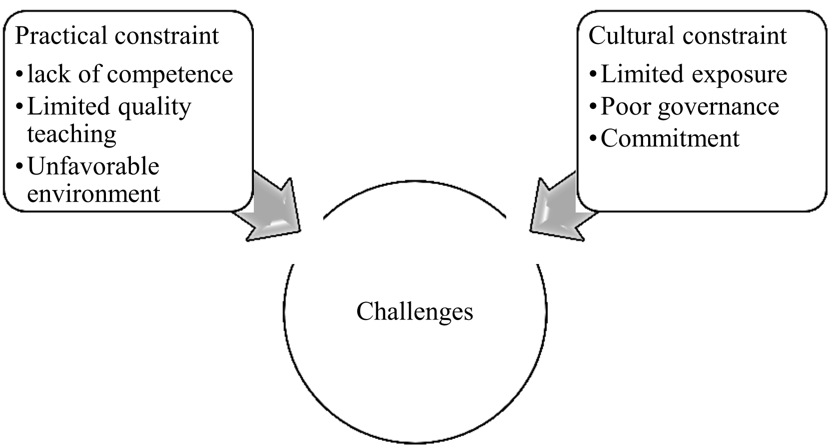

Figure 2: Constraints of language and bilingual education policy in Indonesia

The implementation of a language and bilingual education policy has encountered challenges. In terms of practical challenges, there are limited numbers of qualified teachers who can use English effectively. Lie (2009) claimed that many teachers are less competent to teach English and use English as a medium of instruction particularly in private and rural educational institutions. Specifically in the higher education context, AR Welch (2007) claimed that the quality of teachers particularly in private higher education sectors is alarming, resulting in poor teaching and lack of facilities to support quality teaching and learnings. In addition, Lie (2009) identified four constraints including the politics of policy, the shortage of budget, limited qualified English teachers, and an unfavorable environment.

The cultural constraint is the unfavorable environment that limits the exposure to the target language particularly in many higher education institutions. The limited exposure is caused by the improper governance of a university. Anthony Welch (2012) claimed that poor quality governance of many Indonesian universities impacts on limited activities and engagement within the global community. In addition, Musthafa (2012) the claimed that many areas in Indonesia are difficult to encounter activities and engagement with English as a medium of instruction except in a few privileged universities where exposure to English is quite dominant and extensive. In addition, Lie (2009) questioned the commitment of governments to fully support the realization of language and bilingual policy within educational contexts.

Conclusion

This review provides a thoughtful understanding of the development of language policy, identities and bilingual education in Indonesia. Language policy is evolved and marked by two important movements: historical and political movements. These two movements influence the language policy prior to the Independence and on the development of language policy post-Independence up until present time. It seems to us that multilingual language policy that can accommodate vernaculars, national and foreign languages is the appropriate option for Indonesian context. Despite its impressive development, it encounters political, practical and cultural constraints. This concept is potentially useful to further investigate the current use of vernaculars, Indonesian and foreign language in Indonesian contexts. It is also important to explore the bilingual and multilingualism practice both in education and non-educational sectors.

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Phraseological terminology in the English economic discourse

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Abstract

The research is devoted to the phraseological terms that are encountered in English economic texts. The research analyzed lexical-semantic, cognitive, pragmatic, and linguistic-cultural peculiarities of phraseological units. This research extracts 50 phraseological terms from papers in linguistics, mass media materials, business and professional literature on economics. They were distinguished through four phraseological and semantic fields: "monetary relations", "buying and selling", "business and management", and "economic and production relations". The dominant term "money" was determined. This term has a conceptual meaning, expressed by the positive and negative connotative marking. Phraseological units mean abstract things that take a shape within a specific context. This research explains the use of toponyms, anthroponyms, and zoonyms in phraseological units, as well as the presence of occasional lexemes. Other aspects that were addressed include the main origins of economic phraseological units (mythology, real-life events, characters and persons, literary works, religion), the ethnic, psychological, socio-political and cultural constants of the English economic sphere.

Key words: English language, phraseology, phraseological unit, professional communication, economic discourse, idioms

Introduction

The figurative language creeps into the business discourse, making its way through economic journalism, news reporting, interviews and analytical discussions of leading economic experts, through TV programs and economics textbooks (Kazakova, 2012).
The open use of figurative language was always peculiar to the journalistic discourse. In the economic discourse, however, expressive language was not used until economic journalism stood on the path of modern rule-breaking performance (Handford – Koester, 2010; Gleicher, 2011). In our opinion, the flow of idioms and metaphors to different areas of professional economic communication is the result of current loosening in the field of English business discourse. The idioms that formed on the basis of metaphors are used not only to describe the current economic realities (O'Halloran, 1999) but also to express yourself in the professional sphere (Kunin, 2005; Di Giovanni, 2008; Erll – Rigney, 2006).
Fixed phrases are a natural way of knowing the world. Metaphorical rethinking or metaphorization is a major tool of phraseological vocabulary development, not to mention the amount of new abstract concepts that appear because of metaphorization (Hadian – Arefi, 2016; Sasina, 2006; Sommer, 2004).
Considering this fact, the analysis of phraseological units used in English economic discourse allows not only distinguishing these lexemes, but also discovering the peculiarities of English mentality, the peculiarities of English socioeconomic and socio-political relations, and the peculiarities of English lifestyle (Skandera, 2007).
From the researchers' perspective, economic discourse is an extremely general phenomenon. Some scholars do not distinguish it from business or professional discourse (Boylan – Foley, 2005; Samuels, 2013). Thus, the functional status, constituents, and linguistic boundaries of the economic discourse are understudied.
Economic discourse emerged through communication in the economic field under the effect of various factors: extra-linguistic, pragmatic, sociocultural, etc. In common

with other types of discourse, the economic discourse is affected not only by the situational context and communicative/pragmatic attitudes of participants but also by the extra-linguistic (socio-psychological and cultural-historical) factors (Shchyokina, 2001).

On the side of a phraseological domain, the economic discourse has a number of specific attributes, including logical presentation, accuracy, argumentativeness, and informativeness (Anderson, 2006; Shybika, 2003). These attributes are typical for the terminological system of any language.

Phraseological units feel fine in the English economic discourse because this type of discourse is as flexible as any other discourse (Kolotnina, 2001; Bondi, 2010).

In general, the English system of phraseological meanings is a complex branched subsystem, which was formed through centuries together with the human society, and which is still forming (Apalat, 1999). Therefore, this system houses many units that can be found in economic texts and act as a source of important ethnocultural information (Gumovskaya, 2012; Adolphs – Carter, 2007).

This is why it is reasonable to analyze phraseological meanings as the unique culture-bound language units denoting the collective picture of a nation on the basis of different features, associations, relationships, etc. (Brody, 2003; Dirven, 2004; Taylor, 2002). Indeed, any language contains notions denoting the stereotypic values. These notions may emerge within the system of phraseological units. At this point, phraseological units can be a relevant target of linguistic-and-cultural studies. On the other hand, the stereotypic character of phraseological units is an additional notable attribute. The same applies to the axiological side of phraseological meanings (Sinelnikov, et al., 2015).

Although widely used in business settings, fixed terminological phrases and collocations or phraseological units with a terminological meaning have been outside the scope of special studies for a long time. They were not considered as linguistic means of expression in the national context. However, there is considerable progress in this area now. This change of focus allows stretching the phraseological domain of different languages for analysis (Sasina, 2006; Safina, 2002; Nerubenko, 2013).

In English economic discourse, many phraseological units are in use. Yet, their semantic and structural features, classification, and purpose of use are understudied. Therefore, the new issue is to study English phraseological filed of economic terminology from the standpoint of functional, lexical-semantic, and structural-semantic features (Kolotnina, 2001).

The purpose of this research is to analyze the structure and meaning of phraseological units that prevail in English economic texts. The research involves the analysis of lexical-semantic, cognitive, pragmatic, and cultural-linguistic features of fixed terminological phrases. Research objectives:

- analyze the internal and external factors that have defined and shaped the English phraseological units;
- based on the lexical-semantic relations between the phraseological units in the economic discourse, distinguish the dominant lexemes;
- characterize of the background of phraseological units in economic speech;
- analyze phraseological units and determine the ethnic, psychological, socio-political and cultural constants in English economic sphere.

Research

This research was carried out on the phraseological units used in the English economic language. The research objects [phraseological units] were taken from the English-language economic texts of the last five years (documents, online materials, journals and newspapers, such as “The Economist”, and fiction). The description of English phraseological units was additionally supplemented with details from lexicographic sources, including phraseological, terminological, and etymological dictionaries, as well as dictionaries with specific English-language vocabulary. The latter category includes the English-Russian Economic Dictionary, the Longman Dictionary, and one from Slovar-vocab.com.

This research extracts 50 phraseological terms from papers in linguistics, mass media materials, business and professional literature on economics. They were distinguished through four phraseological and semantic fields: "monetary relations", "buying and selling", "business and management", and "economic and production relations".

The research used the following methods of linguistic analysis:

- *componential analysis*. This method describes the semanteme, helps to understand the meaning of the phraseological unit denoting an ethnic group, and investigates the lexical-semantic structure of phraseological macro-groups of words;
- *linguistic-cultural* and *ethnolinguistic analysis*. This method allows determining the cultural and axiological side of the phraseological content of terminological units;
- *structural-semantic modelling*. This method determines the regularities and concrete mechanisms of the phraseological unit formation in the English language;
- *functional analysis*. This method is used to determine the relevant meaning of fixed terminological units in the context of economic communication;
- *continuous sampling*. This method is aimed at obtaining the factual phraseological material that prevails in the economic discourse;
- *interpretation*. This method is used to understand the meaning of phraseological units and how they interrelate with each other in the context of a discourse.

Results

The use of a phraseological unit in the economic text depends on external and internal factors. On the one hand, language development led to the emergence of new phraseological combinations in the economic field, for example:

to play economics – to resort to dishonest methods in economic activity; to play a dishonest economic game;

On the other hand, economics actively uses those phraseological units that originated from history, cultural traditions, etc.

Some phraseological units are not fully fixed, so they may differ in keywords. Such a grouping of words allows changing one component without losing semantic integrity, for example: *to enter into a contract – to enter into an agreement.* Phraseological units act as finished language units with a stable structure and meaning, for example, *to catch the wind* means *to catch a wave, be successful at a certain time.*

Those phraseological units that are used in economic discourse refer to non-abstract things and are close to the people's everyday life. This, in turn, explains the presence of a considerable number of figurative nominations among the phraseological units in the terminological field. These phraseological units include metaphoric meanings that denote economic realities, for example, *cats and dogs (speculative stocks)* or *lame duck (a company or businessperson facing financial difficulties)*.

Economic texts contain phraseological units that define money as an economic unit:

purse full of money, the root of all evil (money), money burns a hole in my pocket, nor for love or money, to be stony-broke – to have no money, fry the fat out of (fry out fat) – obtain money by pressure or extortion.

The term '*money*' in phraseological collocations is frequently used in the context of illegal economic actions, for example:

"trade-based money laundering" - the misuse of commerce to get money across borders. Sometimes the aim is to evade taxes, duties or capital controls; often it is to get dirty money into the banking system.

The '*money laundering'* means the process of washing money obtained from criminal activity.
Phraseological units that denote money obtained from criminal activity are the following:

- *black money - But big rich countries still like to portray themselves as leaders in the fight against black money* (Dirty money. Rich smell, The Economist);

- *dodgy money – Big rich countries often accuse small offshore financial centres, such as Jersey and the Cayman Islands, of acting as willing conduits for dodgy money* (Dirty money. Rich smell, The Economist);

- *bloody money - Blood money from terrorism in the North Caucasus to the boardrooms of Moscow, corruption is Russia's biggest problem* (Corruption in Russia. Blood money, The Economist).

The phraseological units that shine a positive light on money are the following:

- *white-money - this was to be part of a national "white-money strategy", still in the making, to shed Switzerland's image as a tax haven once and for all. Critics suspect it is a smokescreen* (Rise of the midshores, The Economist);

- *honest money - what the opponents of the primacy of the electronic money do not realize is that the economic yardstick of electronic money making is the key to the eliminated inflation and an honest fund* (Miles Kimball on How Electronic Currency Could Yield True Price Stability).

There are many new phraseological units denoting monetary units, such as *web money, Internet money, electronic money,* that have recently appeared in the economic discourse, for example:

- *electronic money – Electronic money would fix that, however, by making it impossible to move money out of a form subject to negative rates – except by spending it or investing it in a high-yield asset, which is precisely the stimulative outcome the central bank is hoping to generate* (Shrink this e-dollar, The Economist).

Phraseological units with proper names are also encountered in the economic discourse, including ones with:

- toponyms: *the Trojan horse, To carry coals to Newcastle, between Scylla and Charybdis.*

For example*: Economists have been carrying coal to Newcastle since Adam Smith provided English merchants with a rationalization of what they had always wanted to do – treat their fellow human beings as beasts of burden. Economists continue to perform the same function* (John Kozy).

The expression '*to carry coals to Newcastle*' means to do useless and vain work.

The Trojan-horse strategy would be a bold shift, but it seems more likely that both sides will stick to trench warfare and wait to see how the politics of the law play out (Trojan horse. The Economist).

The *Trojan-horse* means dishonest, deceptive gifts, which bring death to those, who receive them.

- anthroponyms:

Gordian knot, Peeping Tom, Doubting Thomas.

For example*: The solution of the Gordian knot of the European Monetary System is very similar, except there is a little extra secret. It would not work unless the sword was made of gold.*

The phraseological unit derives from the name of the Phrygian king Gordius and means a problem, a very complicated issue and the "ability to solve the problem quickly and decisively".

The meaning of an economic phraseological unit is also affected by abstract concepts. For example, the phraseological unit *goldilocks economy:*

The blame lies with central bankers, who in the late 1990s put too much faith in the so-called goldilocks economy: not too hot, not too cold (You beasts. The Economist).

This phraseological unit means the “golden-mean economy, the economy of countries with sustainable development and natural level of inflation. Literally, the “economy of Goldilocks” is based on the fairy-tale about Goldilocks and the three bears, in which the main character tasted the porridge of the smallest bear and it turned out to be “not too hot and not too cold”. This expression – *aurea mediocritas* – was first used in Latin by Horace, the Roman poet and a philosopher.

In Economics, some phraseological units are derived from mythology, historical events, literary works and Biblical Scenes (Table 1).

Table 1. Phraseological units from mythology, historical events, literary works and Biblical Scenes

Derived from	Phraseological units	Usage example	Explanation
Mythology	Midas touch Achilles heel Grim Reaper Pandora’s box	But some EU governments have similar instincts. Most retain “golden shares” in big privatized companies. It is a *Midas touch*. Fleet Street’s *grim reaper*. Lord Justice Leveson proposes much tougher press regulation, handing a nasty puzzle to David Cameron.	Phraseological unit derives from the Greek legends about the king, who wished for everything he touched to transform into gold. In the modern interpretation, the expression means a very successful person. The *Grim Reaper* means the Reaper, who was one of the embodiments of death in ancient mythology.
Historical events, characters and persons	Cross the Rubicon Caesar’s wife is under suspicion The Judgment of Solomon The Wisdom of Solomon	President Reagan won plaudits for appointing the first female Supreme Court justice. Mr. Bush will need the *Wisdom of Solomon* to please even half the country in nominating her successor.	The Wisdom of Solomon expression is associated with the name of King Solomon, who was famous for his wisdom and justice.
Literary works	American dream Don Quixote James Bond	Americans have come to tolerate extreme inequality, more so than the people living in any of the other rich countries around the globe. And the *American dream* may be to blame.	It means a complex of axiological orientation points of the USA citizens, their “American idea”;

Biblical and religious scenes	To wash one's hands, Thirty pieces of silver, Forbidden fruit Alpha and Omega Tower of Babel	He was forced to learn *the alpha and omega* of corporate law in order to even talk to the lawyers.	It means the basic meaning of something, the whole things. So, he has to learn all about corporate law.

Phraseological units with zoonyms are also a typical finding in the economic discourse. Such language units attribute the behaviour of economic agents and economic relations to animals. For example, the phraseological unit '*bulls and bears':*

Even though the bulls and bears are constantly at odds, they can both make money with the changing cycles in the market.

This phraseological unit contains the names of two animals in its structure: bull – an adult male animal of the cattle family; the male of some other large animals such as the elephant and whale; bear – a large strong animal with thick fur that eats flesh, fruit, and insects.

Based on this, phraseological units with zoonyms appeared to be the following:

- bull-market – a market with a tendency to increase rates (shares). – *A bull market is when everything in the economy is great, people are finding jobs, gross domestic product is growing, and stocks are rising.*

- bear market – a market with a tendency to decrease rates (shares) – *Bear markets make it tough for investors to pick profitable stocks. One solution to this is to make money when stocks are falling using a technique called short selling.*

The *bull and bear* images in English phraseological units are associated with the perception of the bull and the bear as strong animals: a "bear with strong legs" decreases the rates, while a "bull with horns" increases the rates. The images of the bull and bear in the economic discourse can be used with negative connotations, as an attempt to discredit the opponent, for example:

This is the worst bear market of all times is embarrassing to us. Your cheap headlines, such as "the bears show their teeth" or "grin and bear it" are insulting (You beasts. The Economist).

The expression '*the bears show their teeth'* come from a transformed expression to '*show teeth – to bare one's teeth'.* The phraseological unit *'grin and bear'* means to hide the true attitude to someone or something with a smile. In this context, the phraseological units are used in the articles of "The Economist" with the connotation of humiliation and discredit.

Besides the abovementioned animals, one may come across the following zoonyms encountered in the phraseological units: *rat, cat, dragons, pigs,* etc. For example:

- *dead cat bounce*:

"In other words, we might be seeing what economist Nouriel Roubini in the context of the US economy earlier called "dead cat bounce". An enduring revival would have been backed by a turnaround in investment" (Dead Cat Bounce. The Hindu Business Line).

The phraseological unit means the "bouncing off a dead cat", a sharp growth of the financial asset price after a period of its decline. It is usually caused by a paring of losses; it is short-termed and does not imply changes in the stock decline tendency.

The expression is derived from the idea that even a dead cat will bounce if it falls from a great height;

- *to smell a rat* (someone who has been disloyal to you or deceived you):

On the face of it, this move seems sensible. But critics smell a rat. They point out that even the biggest democracies, including America, have not always felt a need to increase the numbers of representatives in line with the population (What's Malay for gerrymandering? The Economist).

Discussion

The phraseological terminology in economic discourse was also considered on the example of units from the German language. In German, the concept of "money" is used due to analogical or metaphorical language displacements (Shybika, 2003; Fedyanina, 2005). Moreover, the lexeme "money" is commonly considered from the perspective of assigned moral judgments (Kamyshanchenko, 2012; Nerubenko, 2013). The communicative and pragmatic effect of the popular economic texts depends on the completeness of the phraseological terminology usage (Patseyevskaya, 2010).

The obtained results also can be explained by Kunin's phraseological conception (Kunin, 2005). His theory of phraseological identification says that the phraseological meaning is hard to substantiate a linguistic category because there are different interpretations of the unit, its componential structure and volume.

In this article, phraseological units are considered a manifestation of thinking, which marks a similarity between two specific situations in language, one of which is the denotatum, while the other one is a reference base. This is confirmed by the fact that phraseological unit implies the presence in the language of a stable generalized thought, to which it refers (Potebnya, 2011). This means that the potential of the phraseological unit is also sequentially directed at overcoming useless stereotypes.

Scholars take different approaches to the problems, objectives, and functional bases of phraseological units (Fedulenkova, 2015; Hunston – Francis, 2000; Wierzbicka, 2009; Leroyer, 2013; Cheng, 2007; Taylor, 2002). There is often a confusion related to either particular words, or to the terminological groups of words. There is still no single interpretation of the conceptual basis of phraseological terminology in a specific field, including the economic field. The researchers face the task of forming and improving the qualitative content of the terminological meta-language.

Our research found some terminological groups of phraseological units in the economic sphere, which will be not only added to the vocabulary of the modern English language but also will expand the research capacity of the English economic discourse. The relevance of the topic necessitates on further studies of phraseology and its connection with terminology and cognitology.

Conclusions

The phraseological side of each language provides rich linguistic research material because it not only records knowledge of the native world image and the attitude of an individual to its fragments but is also programmed to transfer the golden standards and stereotypes of the national culture. Thus, phraseological terminology reflects the "axiological world image". The study of its connections with ethnic experience and with the original reflection of the environment, culture, traditions, and national customs in the ethnic world enables determining how ancient archetypal human ideas are encoded in the language (Teliya, 1996).

Phraseological and terminological, language units are able to transfer two types of information: information that was acquired by humanity in general, and the information that was acquired by specific nations. We believe that the information, which is recorded in the studied terminological phraseological units, accumulates the information of the language and culture as semiotic components that constitute a holistic world image. Language speakers perceive phraseological units as meanings

that emerged back in history and can be used only within a context. Despite this, they remain a social phenomenon and are used for social purposes.
The lexical-semantic content of terminological phraseological units reflects conceptual micro-fields that are realized in the following spheres: the individual, space and time, animals, objects and their state, biology, medicine, evaluative definitions, etc.
Phraseological terminology in the economic discourse denotes currency units, participants of market and stock exchange relations, objects and subjects of economic relations, evaluative economic characteristics (for example, the rate of success), etc. The meaning of phraseological units in economic texts originates from different sources, including mythology, the Bible and religious texts, history, national-cultural peculiarities of the ethnos, its habits and traditions. The main purpose of phraseological units in economic texts is to affect the consciousness of readers. This is possible because phraseological units are emotionally and expressively colored.
The economic phraseological units embrace the following lexical-semantic micro-fields: banking and financial field, industrial and production field, economic policy. The research found the division of these semantic micro-groups to be arbitrary since one phraseological unit with a terminological meaning could belong to different fields.
Within the economic discourse, the dominant "money" denotes an expressive conceptual meaning with negative and positive markers. The lexical-semantic field with negative connotation includes phraseological collocations, such as "black money", "dodgy money", "blood money", etc. The positive connotation is usually denoted by such constructions as "white money", "honest money", etc. The concept of "electronic money" is especially common nowadays.
Toponyms, anthroponyms, and zoonyms were encountered most frequently among the English economic phraseological unit. Phraseological units mean abstract things that take shape within a specific context.
The main origins of the economic phraseological units are mythology, historical events, characters and persons, literary works, and religion, including Biblical Scenes. The description of phraseological units determined the psychological, socio-political, and cultural features of the English economic sphere.

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Kierkegaard's legacy, Mass-media and Journalism / La herencia de Kierkegaard, los medios de comunicación masiva y el periodismo ; coordinadores Martin Štúr, Roman Králik. – 1st edition – Toronto : University of Toronto Kierkegaard Circle, 2018. - 117 p. - ISBN 978-1-988129-01-3.

Presentamos aquí una nueva monografía colectiva dedicada a la obra de Søren A. Kierkegaard por parte de la comunidad eslovaca de estudiosos kierkegaadianos. El volumen merece una consideración especial por tratarse de un texto peculiarísimo o, mejor dicho, único y singular –para usar la categoría propia y esencial del espíritu que lo envuelve– por varias razones.

En primer lugar, la monografía colectiva es única porque está escrita en lengua castellana por una comunidad de estudiosos eslovacos y dirigido al público hispanohablante. Esto supone un enriquecimiento de los estudios kierkegaardianos habidos en Iberoamérica a partir de la experiencia étnica y política de una nación cuya idiosincrasia cultural puede resultarnos algo distante, pero sin embargo nunca tanto para impedirnos comulgar en esa experiencia humana, existencial e histórica que nos identifica. Y que nos reúne además en torno a un autor cuya singularidad irrepetible nos descubre universales.

Por otra parte, la monografía colectiva es particularmente valiosa en relación con el esfuerzo intelectual de la comunidad eslovaca tanto por producir en una lengua extranjera como por la búsqueda de un acercamiento académico que renueve e intensifique el vínculo de colaboración internacional que nos ha unido por más de una década. En este sentido, esta monografía colectiva corrobora la naturaleza internacional del conocimiento, la investigación científica y de esos lazos fraternos que no conocen fronteras.

Además, la peculiaridad de la monografía colectiva obedece al entrecuzamiento de perspectivas y consideraciones que buscan iluminar una de las cuestiones más relevantes de la vida y obra de Kierkegaard, a saber, su célebre polémica con el periódico satírico El Corsario. Sabido es que dicha polémica, que se convirtió en un escándalo publicó y terminó con la edición del periódico, constituye uno de los grandes acontecimientos de la vida Kierkegaard, algo así como un parteaguas que marca el inicio de lo que se ha llamado su segunda autoría, ubicada a partir de la publicación del Post-scriptum conclusivo no científico a las Migajas Filosóficas a fines de febrero del '46, en plena incandescencia polémica.

En torno a dicho acontecimiento, el primer capítulo de la presente monografía, bajo la autoría de Roman Králik, Matúš Kamenický y Patrik Lenghart, se detiene en las particularidades históricas del mismo con gran detalle y precisión. Roman Králik, de formación teológica protestante, se ha ocupado de organizar y editar la recepción checa de la obra de Kierkegaard, especialmente los artículos recogidos en *The reception of Soren Kierkegaard in Czech language writings*[1] *Marie Mikulova Thulstrup (1923-2013) and her work*[2], *The Reception of Kierkegaard's Thought in Slovakia* [3],

[1] Roman Králik. In: FILOSOFICKY CASOPIS. - ISSN 0015-1831, Vol. 61, no. 3 (2013), p. 443-445.
[2] Roman Králik. In: FILOSOFICKY CASOPIS. - ISSN 0015-1831, Vol. 61, no. 3 (2013), p. 439-442.

Key Philosophical -Theological Concepts of Soren Kierkegaard in the Work of Paul Tillich[4] *Kierkegaard and his influence on Tillich's philosophy of religion*[5]. Se ha ocupado también de cuestiones éticas tal como lo muestran sus textos: *Authentic being and moral conscience*[6], *Ethics in the Light of Subjectivity - Kierkegaard and Levinas* [7], *Determinism vs freedom: Some ethics-social implications Determinismo vs libertad: Algunas implicaciones etico-sociales*[8], *A brief recollection of Kierkegaard's testimony on reformation 500th anniversary* [9], *Kierkegaard's ethics as an answer to human alienation in technocratic society*[10] y muchos otros artículos, capítulos y monografías. El artículo que presentamos aquí se centra en la documentación minuciosa del acontecimiento de *El Corsario* y los testimonios que de él dieron los contemporáneos daneses de Kierkegaard a fin de descubrir el contexto histórico que se conectará en los capítulos siguientes con su contexto filosófico.

El capítulo de Vladimír Manda cuestiona la posición kierkegaardiana respecto de la prensa y su conflicto con el diario *El Corsario* partiendo de la periodización de la autoría kierkegaardiana hacia la comprensión de la historia de la filosofía en general. Vladimír Manda ha dedicado sus estudios a la filosofía de John Locke, tal como lo muestra su monografía Teória poznania Johna Locka (Teoría del conocimiento de John Locke)[11], o artículos como *Property in Locke´s Political Philosophy*[12], *The concept of freedom in Locke*[13], así como sus numerosos capítulos, ponencias y artículos en volúmenes. En el caso de esta monografía, su problematización del comportamiento de Kierkegaard precisamente desde la posición de historiador de la filosofía cercano a posiciones diferentes de la kierkegaardiana le posibilita tener una perspectiva clara y objetiva, respetando la realidad histórica y abriendo preguntas en lugar de cerrar conclusiones demasiado tempranas.

El capítulo de Klement Mitterpach intenta dar respuesta al problema del fracaso social y quizás también del éxito filosófico tardío partiendo del análisis del cuerpo de comunicación directa de Kierkegaard en comparación con la ironía socrática y otros filósofos a fin de formular que lo diferencial kierkegaardiano respecto de sus conceptos de autoría, ironía y lo público ya está presente en su disertación doctoral.

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[3] Roman Králik. Martina Pavlíková. In: FILOZOFIA. - ISSN 0046-385X, Vol. 68, no. 1 (2013), s. 82-86.

[4] Roman Králik. In: European Journal of Science and Theology. - ISSN 1841-0464, Vol. 11, no. 4 (2015), p. 179-188.

[5] Roman Králik. In: European Journal of Science and Theology. - ISSN 1841-0464, Vol. 11, no. 3 (2015), p. 183-189

[6] Peter Kondrla, Roman Králik. In: European Journal of Science and Theology. - ISSN 1841-0464, Vol. 12, no. 4 (2016), p. 155-164

[7] Tibor Máhrik, Roman Králik, Igor Tavilla. In: Astra Salvensis. - ISSN 2393-4727, Vol. 6, no. 2 (2018), p. 487-500.

[8] Marian Ambrozy, Roman Králik, José García Martin. In: XLinguae. ISSN 1337-8384, Vol. 10, no 4 (2017), p. 48-57.

[9] Igor Tavilla, Roman Králik, José García Martin. In: XLinguae. ISSN 1337-8384, Vol. 11, no 1 (2018), p. 354-362.

[10] Roman Králik, Susanne Jacobsen Tinley. In: Communications - Scientific Letters of the University of Zilina. - ISSN 1335-4205, Vol. 19, no. 1 (2017), p. 25-29.

[11] Vladimír Manda. - Bratislava : Iris, 2005. - 160 s. - ISBN 80-89018-88-2

[12] Vladimír Manda. In: Filozofia. - ISSN 0046-385X, Vol. 67, no. 4 (2012), p. 291-302

[13] Vladimír Manda. In: Filozofia. - ISSN 0046-385X, Vol. 68, no. 2 (2013), p. 105-113.

Klement Mitterpach dedica su trabajo de investigación a los problemas fundamentales de la filosofía, centrándose especialmente en la concepción del comienzo de filósofos como Aristóteles y Heidegger, así como también en su influencia sobre el pensamiento filosófico y artístico actual, tal como podemos ver en su *monografía Bytie, čas, priestor v myslení Martina Heideggera (Ser, tiempo y espacio en el pensamiento de Martin Heidegger)*[14] y sus artículos altamente reconocidos *From the Place to the Glance. The Phenomenological Approach of E. Casey* [15], *Landscape and horizon (The significance of the problematic of space in Heidegger's 'Being and Time')*[16], *Heidegger's science* [17], *The Self-Being of the World. Philoponus' Critique of Aristotle's Cosmology*[18], *Historicity of Philoponus' critique of Aristotle*[19] y en muchos otros artículos, capítulos y ponencias. Según Mitterpach, la comparación de los conceptos filosóficos básicos explicaría sistemáticamente y de manera convincente no sólo por qué Kierkegaard se consideraba preparado para la confrontación con la prensa y el escándalo público, sino también por qué tenía dificultades en la comprensión de la función del cuerpo público, puesto que su propia terminología le hacía problemática la tarea de enfrentarlos de manera adecuada, la misma terminología que atrae a tantos lectores hasta hoy.

Tanto el capítulo de Manda como el de Mitterpach elaboran la relación de la escritura de Kierkegaard tanto con su propia existencia singularísima como con su exposición pública, relación no menos dialéctica, compleja y polémica que la que atraviesa cualquier instancia de la vida y la obra kierkegaardianas.

Por su parte, el artículo de Martin Štúr proyecta las resonancias de la polémica de Kierkegaard en el contexto socio-político actual, respecto del cual el autor danés es considerado un visionario y hasta un profeta. Martin Štúr dedica sus estudios a los problemas del pensamiento existencial y de la comunicación filosófica y artística especialmente modernista en el contexto histórico y presente, cosa que podemos ver en su monografía *Tragika u Unamuna: Tragika ako konštitutívny prvok Unamunovho postoja k jazyku, kultúre a životu (El concepto de lo trágico en Unamuno. Lo trágico como elemento constitutivo de la comprensión unamuniana del lenguaje, de la cultura y de la vida)*[20], o artículos como *Metaphor as a criterium of shifts in understanding language and communication* [21], *Responsibility and Sensus Communis at Unamuno´s, Ortega y Gasset´s and Heidegger´s Work* [22], *Different and identical features of the philosophical, scientific, artistic and religious knowledge in the context of Kierke-*

[14] Klement Mitterpach. Bratislava : IRIS, 2007. 222. pp. ISBN 978-80-89256-14-3.
[15] Klement Mitterpach. In: Filozofia. - ISSN 0046-385X, Vol. 67, no. 4 (2012), p. 323-334.
[16] Klement Mitterpach. In: Filozofia. - ISSN 0046-385X, Vol. 60, no. 6 (2005), s. 454 - 460.
[17] Klement Mitterpach, Martin Štúr. In: European Journal of Science and Theology. ISSN 1841-0464, Vol. 13, no. 2 (2017), pp. 147-159.
[18] Klement Mitterpach. DOI 10.17846/CL.2017.10.1.55-65. In: Konstantinove Listy. ISSN 1337-8740, Vol. 10, no. 1 (2017), pp. 55-65.
[19] Klement Mitterpach. DOI 10.17846/CL.2016.9.1.136-148. In: Konstantinove Listy. ISSN 1337-8740, Vol. 9, no. 1 (2016), p. 136-148.
[20] Martin Štúr. Ljubljana: Apokalipsa, 2013. 209 pp. ISBN 978-961-6894-25-8.
[21] Martin Štúr. In: World Literature Studies. - ISSN 1337-9275, Roč. 10, č. 3 (2018), s. 68-85.
[22] Martin Štúr. In: XLinguae.eu. ISSN 1337-8384, Vol. 4, no. 4 (2011), p. 30-39.

gaard's thought[23], aunque se dedica también a los problemas semiótico-filosóficos, como en *Three Basic Language and Semiotic Dichotomies after One Century of Development and the Complexity of Semiotic System* [24] e incluso a problemas interesantes de lingüística teórica y comparada, como se observa en *Origin and function of verbal aspect in Czech, Slovak and romance languages* [25] o *The causes of problems in translation French to English prepositions and Spanish*[26]. Su capítulo completa el panorama de la recepción kierkegaardiana tanto en su relación con Hegel y comparación con Nietzsche, como del desarrollo de la reflexión del propio Kierkegaard en sus *Escritos* y *Diarios* en el contexto de la evolución histórica de los estudios kierkegaardianos. El presente texto busca explicar por qué incluso los momentos a primera vista más problemáticos de la actividad kierkegaardiana en su conflicto con la prensa danesa brindan puntos de vista existencial sumamente valiosos hasta hoy.

En último lugar, es justamente la actualidad de la polémica kierkgaardiana lo que le otorga a este volumen su peculiar valor. La denuncia de Kierkegaard contra la tiranía periodística, la abyección de los autores sin principios ético-religiosos ni una concepción esencial de la existencia, el efecto despersonalizante de los mass media, y la equiparación de la masa con el mal y la mentira son cuestiones que cobran hoy renovado interés y nos invitan a una nueva lectura.

El contexto actual nos hace partícipes de un momento histórico denominado por muchos post-institucional y post-político. Las clásicas instituciones que regían hasta hace poco los destinos de los pueblos se ven hoy cuestionadas en su transparencia y representatividad, y la mediación que otrora efectuaban los órganos periodísticos como promotores de la opinión pública es hoy avasallada por la acción directa de la multitud, equipada cada vez más y mejor con la razón instrumental de las redes sociales y los dispositivos digitales. Las multitudes kierkegaardianas ya no esperan que el periodismo las informe sobre lo sucedido, sino que quieren ellas mismas informar y opinar sobre los hechos y sus interpretaciones. Releído Kierkegaard en este nuevo contexto, podríamos decir que su premonición se ha cumplido a tal punto que no sólo tenemos hoy un periodismo masificador, sino que es en rigor la misma masa la que opera periodísticamente por acción directa de sus opiniones erigidas en verdad. Los pros y contras de esta nunca situación histórica merecerían un nuevo estudio aparte.

Frente a la repetida irresponsabilidad moral y conceptual que ayer Kierkegaard le achacaba a la prensa en serie y que hoy le debemos achacar igualmente a los ejércitos de opinólogos servidos en redes digitales y ejércitos de trols, las presentes páginas nos alertarán sobre los riesgos de perder la existencia auténtica, singular y comunitaria, en el bullicio de la multitud y la vociferación de la mentira. Porque hemos aprendido de Kierkegaard que la verdad decisiva nunca puede ser dicha sino simplemente actuada, valgan estas páginas como las últimas palabras que anteceden a todo gran silencio.

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[23] Martin Štúr, Klement Mitterpach. In: European Journal of Science and Theology. - ISSN 1841-0464, Vol. 13, no. 1 (2017), p. 35-46.
[24] Martin Štúr. In: XLinguae. - ISSN 1337-8384, Vol. 6, no. 4 (2013), p. 3-17
[25] Martin Štúr, Peter Kopecký. In: XLinguae. ISSN 1337-8384, Vol. 11, no. 2 (2018), p. 483-498.
[26]Peter Kopecký, Martin Štúr. In: XLinguae. ISSN 1337-8384, Vol. 7, no 3 (2014), p. 101-111.

Valgan ellas también como expresión de gratitud por este obsequio que la comunidad eslovaca nos dona a la comunidad hisponohablante de estudios kierkegaardianos.

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