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## Phrase-semantic development of a somatism “eye” reflected in the linguistic worldview

Aisulu Nurzhanova

Suleyman Demirel University, Kazakhstan

**Abstract:** *This article tells about phrase-semantic development of the somatism “eye” reflected in the linguistic worldview. Component somatic phraseological units are complexly described and systemized on the basis of Kazakh phraseologisms. Research is being done on the basis of semantic description. Having formed Kazakh language, figurative-associative, figurative-aesthetic and figurative-pragmatic development of phraseological units, which contain the “eye” in their structure have proved that the lexeme “eye” is significant lingua-cultural unit with its substantial role in the traditional worldview of a nation. It has been figured out that the “eye” is not a merely anatomical organ of a living being, but is a tool which serves for the identification of visual sensitivity and gumption happening during human interaction; is a mean which is able to describe aesthetic features; and; is a symptomatic symbol that helps to understand psychological condition of a human being. Moreover, it has been discovered that the eye is a tool, which helps humans to integrate with external environment.*

**Keywords:**

*somatic lexis, eyes, linguistic worldview, phraseological unit.*

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## INTRODUCTION

It is known that all languages of the world have their peculiar somatic lexis. However, depending on worldview of ethnos, somatic units can be signed differently in a different language. Ways of analyzing somatic units of Kazakh language makes clear that names of human body parts are used effectively as metaphoric universalities. Man as a living being realizes unknown substances by means of comparing things which are already known for him. It is true to state that human being realizes environment and reality by the eyes, which performs visual function. In addition to this, the eyes, which are the main organ of the human body, enable to differentiate and identify various qualities, signs, appearance, size, volume as well as significance of objects and phenomenon. The eyes function as the anatomical organ when a person reviews and perceives things which are around. It means that the man realizes, understands and imagines the whole world by means of the eyes. “Thanks to highly developed bio-physiological features of the eyes, the man perceives quite perfect picture of the surrounding reality and is able to find orientation not merely in the macro-world, but is also able to reproduce images in a relative micro-scale” (Mugu 2003.).

Hence, objectivity of estimation of the reality given by truth is identified by means of seeing the things through one’s own eyes. In Kazakh language we use several expressions to prove that a certain phenomenon happened in reality. For example: “to see something with one’s own eyes”, “what was seen is authentic, what was heard is vague”, “to come into one’s eyes”, “in one’s eyes”, “to swim before one’s eyes” and “stand right in front of the eyes” are used to convey such a meaning as “recollections and flashbacks” which often come into one’s mind; “to pass out of sight” is used to refer to rapid disappearance; “in the back of beyond” is used to refer to far location, distant suburb; “familiar faces” (literally from Kazakh – one’s eyes saw one’s face) is used to refer to people who had a chance to meet before. Phraseologisms which were made up by presence of the somatism “eye” in the internal structures of it prove that the “eyes” exist in the human body, and we assemble information about reality by means of seeing what happen around.

In the linguistic worldview, the eyes functioning as visual organ of the material real, which consists of tears, blood, flesh and wall-eye are described by direct meanings of phraseologisms as “blood shot the eyes” referring to physical tiredness; “out a wide swath” (literally – to cover the eyes with wall-eye) referring to state of being arrogant; “to offend one’s eyes” which is used to express state of getting annoyed and being at odds. Phraseologisms with figurative meanings are used to describe external symptomology of internal feelings – anger, furiosity, sadness, grief, depression, sorrow – which are realized through observing. For instance, phraseologisms as “to cry one’s eyes out”, “to cry buckets”, “to shed tears”, “to squeeze out a tear”, “to be close to tears”, which express physical features of the eyes “cry”, do not merely reflect internal power of feelings leading to cry, but discover entire crying process. Further, phraseologisms as “the scales fell from one’s eyes” – to tell directly of misconduct, “pass away” (literally from Kazakh – to strew sand over one’s eyes)

– death or burial, “to trample on somebody’s feeling” (literally “a black eye”) – torture, “to throw ground to one’s eyes” (literal translation) – doing evil, “to sight for sore eyes” – to meet very close person to you, “(көзге түрткі етті) pushed the eye ” – mocking that is used to show possibilities of external factors to have physical affect on the eyes.

## PHRASEOLOGISMS AND ITS APPLICATION

A role of the white layer known as “sclera” and black of the eyes known as “pupil” are quite significant for understanding and perception by means of seeing. If this is based on such phraseologisms as “one has a trained eye”, “apple of one’s eyes” (literally “white and black of the eyes”), “to guard somebody like the apple of one’s eyes”, “to have shiny eyes”, then “black-eyed”, “brown-eyed”, “saiga calf eyes”, “slant-eyed” and “gray-eyed” are culturally colored models which differentiate size and color of the eyes like black-brown, black, gray, gray-red and blue. This type of aesthetic evaluation as well as comparison of the eyes with household items is realized by zoomorphic, fitomorphic and metamorphic use of the somatism “eyes”. Images based on the metaphors including names of cattle and plants have been formed upon living style of a nation. This sheds light on the original culture of that nation. For example: “big black beautiful eyes similar to camel’s eyes”, “brown-eyed” (literally – eyes of a sheep), “black – eyed” and etc. (Sagidolda 2003).

Having devoted attention to phraseologisms based on movement of one’s eyes such as “to have beady eye on something” – to observe carefully, “to cut eyes at” – to look at, “to cast one’s eyes down” – to hesitate, “to keep one’s eyes fixed on something/somebody” – to watch steadily, “to remove one’s gaze” – to look away, “to have half eye on” – to take care of, “to fix eyes” – to state at somebody piercingly, “evil eye, overlook” – to jinx, we can prove that the eyes function not merely as a visible part of the body, but can refer to a manner of looking. This means that linguistics pays attention to the eyes as the part of the body, which is able to affect external environment. We can refer eyelid, eyelashes, tear nodule and eyebrow to the additional and reactions of eyelid and eyelashes manipulate closing and opening process of the eyes. Hence, eyelid and eyelashes can be considered as closing and opening mechanisms of the eyes having impact on external environment. Linguistics supports the picture by bringing vivid conceptions and understandings as “at one’s own risk” – regardless of anything or literally: “to close one’s eyes abruptly”, “to be constantly exposed to bad things” – literally: “to have no chance to open eyes”, “to risk” – to take a chance, “from the birth” – since becoming conscious or literally: “since first opening the eyes”.

The eyes are used not merely to have impact on external environment, but is a tool of assessing various qualities, size, location of phenomenon (visible space, distance, which can be captured by one’s eyes, to look somebody up and down, in the blink of an eye, to run an eye over, to be a thorn in one’s side, to be a feast for the eyes and etc.). Thus, Kazakh language clearly points that function of the eyes is not merely to see, but it is also a tool which functions as a measure. Linguistic worldview reflects interpretation of emotion “anatomy” – quasi organ which forms the tenderest feelings of a human – based on visual function of the eyes.

For example, phraseologisms as “to come into one’s eyes” – to touch feelings, “do not pay attention to” – to ignore, to consider as insignificant, “not to pay much attention” – to neglect, “not to offend” – to avoid offending, “to regain one’s spirit” – to cheer up, “to draw one’s attention” – to pay one’s attention are models which are used to show organs not as a tool for perceiving life and understanding invisible real of environment, but as body parts featured to feel abstract things. This invisible organ is able to move. Hence, it can see, interpret, pain and grow. It doesn’t have any color like black, blue, gray as well as shape. However, it can turn black and white like the eyes. For instance: the eyes got darkened – “to take the bit between one’s teeth”, to lose heart – “to have one’s soul darkened”, to frustrate, to collapse, to cry one’s eyes out “literally: to have one’s eyes whitened” – “to cry bitter tears”, to have one’s soul whitened – “to regain one’s composure”. The eyes as real organ can be opened, closed and the can sleep, whereas as unreal organ, they are always open, awake and fresh. There is one saying: “eyes are open, soul is awake” which can be referred to a person, who is intellectual, and status seeking. It is true to state that blind and wretched people can feel and perceive surrounding reality by highly developed nonmaterial sense organs as mood and soul.

If the eyes as real organ of the body gives description to a certain moment of man’s psychological condition (the eyes got flashed, the eyes got soared, to offend one’s eyes), then mood as unreal organ of feeling has ability to focus and combine moments of a man’s expressing feelings. For instance, if we do not receive any news from a person who is close to us or in cases when we wait for a result of a certain event, stirring feelings like fear, little threat, impatience and streaking hopes might be expressed by mood, while relaxation of one’s mood describes convergence of feelings like worry, anxiety and unrest. Condition of one’s mood is cause by instant cry, that is external symptomatology of “mood relaxation”. Thereby the eyes which are real material organ of the body discover unreal quasi organ like man’s joy, happiness, gladness, hurt, grief, delight, mercy, acknowledgement, imagination, wish, good intention and etc.

Mood as unreal organ of the body and abstract of the linguistic worldview is followed by the ability of the man’s real sense organ to catch the space which is over of human’s sight. For example: heart feeling can be spread to everyone, mood can peer look into the depths of one’s soul, dear friends, what is quicker: mood or three years old blue stallion?” and etc. This means that mood is one type of channel, which can penetrate deep into the systems of visual organs.

## LINGUISTIC MODEL OF KAZAKH LANGUAGE

If linguistics can convey quantity of existing eyes through linguistic models as “to lose one’s sight, “tears which come out of both eyes”, mood as unreal organ of vision cannot clearly express quantity and location of it. We guess possible location of sense organs as to be laid in depths of mystery, sense organs which caused by man’s perception of the world through seeing. This is realized by linguistic models, which show external affection of the world wholly with their entire penetration (to get festive mood, to peer look into the depths of one’s soul); which become reversed by themselves, not by using instant feelings as tool to have

impact on the external world. If we devote our attention to the illustrations on understandings about body structure formed in Kazakh language, linguistic models of Kazakh language inform about existence of unreal eyes of mind and consciousness – apart from sense eyes of perceiving and understanding the world. According to Kazakh language, eyes of mind are likely located in depths of one's heart and soul (to have eyes in soul, soul with eyes, soul with open eyes). Lingua-cultural reality as well as figurative-associative, figurative-aesthetic and figurative-pragmatic boundlessness of somatic phraseologisms, which are formed by exclusive presence of the eye components, can point national, traditional and informative role of the “eye” lexemes in evaluation of phraseological fragments of Kazakh linguistic worldview. Based on this, phrase-semantic development of the somatism “eyes” in Kazakh language is deep to such an extent that no single name of the body organ can give imaginative and visual description of a whole human life. For example, Kazakh nation tends to state “one seems to have vanished into thin air” (literally: to pass out of sight) if there is no news from a close person and “to be glad to see” when you are happy to meet a loved person.

“Devoured somebody with one's eyes”, “to keep casting quick glances at somebody” are said by a Kazakh man who wants to show negative attitude toward someone; “to get out of sight”, “to have disappeared one's eyes” are said to destroy someone; “to close one's eyes to” is said to show neglect; “to cast one's eyes down” or “to have half an eye” are used when you want to have unnoticeable observation; “to deceive one's eyes” is said when you want to sooth someone. Furthermore, “to catch one's eyes” is used when a man wishes to be acknowledged; “eye appeal” is said to show good intention. Kazakhs, who lived severe life and accepted brutality of fate as stones to the eyes, get annoyed by saying “to be a thorn in one's side” in reference to a nasty person who came out their environment. Having believed that “to lose one's vision”, “darkening of bright eyes” as a symbol of getting old, Kazakh nation says “familiar faces” to people whom they know from early days. We say “one has a trained eye” to refer to intellectual, literate people. Moreover, Kazakhs honor great heroism by saying “foolhardiness” (literally: “heroism with no eyes”). “To tell by the eyes” and “to express through the eyes” are used when something is a feast for the eyes, when something is a sight for sore eyes. Furthermore, Kazakhs use them when they look at something with sad, internal sorrow eyes and then shed tears.

Kazakhs liken the most worshipped thing to sclera and pupil of the eyes and guard it like the apple of one's eyes. If Kazakhs are eager to do something, literally speaking, they find the eyes of it and put efforts to complete in the blink of an eye. Further, phraseological units can be classified basing on the phrase-semantic development of the somatism “eyes” and its reflection in the linguistic worldview:

Meanings of lexemes, which are listed in the first group of phraseological units introduce the eyes as anatomic organ and show their ability to perceive the surrounding world by means of seeing. For example: “to seem to catch by the eyes”, “to cut eyes at”, “to run an eye over”, “in the black of beyond” (certain place which cannot be captured by the eyes and heard), “to pass out of sight” etc.

Meanings of the lexemes “eyes” which are grouped under the second category point abilities of seeing and perceiving by the eyes when humans are interacting. For example: “to know by the eyes”, “to read from the eyes”, “to encounter familiar faces” etc.

The third group of phraseological units depicts aesthetic features of the eyes. For example: “one’s eyes kindled with happiness”, “gray-eyed”, “the shining eyes” etc.

The fourth group of phraseological units utilizes the “eyes” as a symptomatic sign which helps to understand psychological condition and internal feelings of a person. For example: “eye popped out of his head”, “to goggle”, “to offend one’s eyes”, “one’s eyes shine like a torch” etc.

The fifth group of phraseological units describes the “eyes” as a tool or mean, which is used when a man interacts with external environment. For example: “evil eye”, “eyes like gimlet”, “to keep casting quick glance at somebody” etc.

The sixth group of phraseological units binds the “eyes” with understanding of the nation about the world and associates and ability to see with light of the world. Due to that, human’s physical and spiritual “scrutiny” is explained by light darkling along with the concept “goodness” which is associated with light; by growing dim., that is when human loses ability to see. For example: “to lose one’s sight”, “to go blind”, “to lose one’s vision”, “the scales fell from one’s eyes” etc. Even in the ancient Turkic period, inability to see the bright world was a basis for death metaphors. For instance: “to close one’s eyes” – to pass away, “to shut one’s eyes after death” etc.

## CONCLUSION

Thus, despite discrepancy between scientific implications and unreal sense organs described in the models of perceiving, understanding and seeing the world through the eyes, concepts about cognitive channels, present human physiology, human’s physique, human’s sensual cognition and logical system of thinking find correspondences in many cases. If present understanding about cognition of the world by seeing is based on science which studies complex relations between sense signals and certain core of minds, then on the basis of linguistic models on perception and cognition of a man’s environment and fragments of reality through seeing lays old understandings about the eyes formed in the nature of language and relict concepts bound with mythological understanding.

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## Developing Language and Communication Skills in a Medical English Course in Croatia

Arijana Krišković & Sandra Tominac Coslovich  
University of Rijeka, Croatia

**Abstract:** *The aim of this study was to explore perceptions of medical students about their ESP course. A questionnaire survey including 552 medical students was conducted. The questionnaire was designed to evaluate a medical English course through five categories: the importance of medical English for students' professional development, oral presentations, course requirements, teaching methods, and organization of the course. The results showed there was a very positive attitude towards the usefulness of English for the students' future profession. The responses concerning oral presentations showed differences among students depending on the year of study. The findings demonstrated differences in the students' perception of course requirements. The students were indecisive in their evaluation of the teaching methods. The organization of the course was highly ranked. Possible modifications arising from the results of the survey are discussed.*

**Key words:**

*ESP course, medical English, oral presentations, action research*

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## INTRODUCTION

The English language is the lingua franca in the world of medical sciences and communication. In order to be understood and accepted by the audience, medical researchers should be able to disseminate their knowledge in English (Alonso et al., 2012). The knowledge of medical terminology, which may be defined as the nomenclature of labelling and description (Maclean and Maher, 1994), is just a piece in a more comprehensive field of acquisition of medical English in both written and oral forms which enables researchers to, for example, write a research article or give an oral presentation at a conference. It can be a demanding task especially for non-native speakers of English. That's why an English for Specific Purposes (ESP) course, named Medical English, is a required course for all medical students during their study at the Faculty of Medicine, University of Rijeka, Croatia, unlike in some other countries where English is an elective course for college students, e.g. in Taiwan (Chia et al., 1999). The course is based on students' individual preparation of a seminar paper in English and its oral presentation in front of their seminar group. This teaching approach seemed practical and rewarding for the students and increased their autonomy in learning. Autonomy is recognized as an educational goal, and an attempt to stimulate autonomous practices among EAP students in Vietnam was reported by Humphreys and Wyatt (2013). It also enables students to practice speaking in front of the audience and improve their communication skills. However, as Humphries and Burns (2015) pointed out, curriculum innovations and introducing communicative language teaching resulted in mixed outcomes. We also observed that the methods used in the Medical English course were not a preferred way of studying medical English for some students. We noticed that for some students course requirements were not challenging enough and too easy to accomplish. On the other hand, some students found searching literature in English and oral presentations too demanding. This prompted us to conduct an action research to gather the students' perceptions of the methods and organization of the Medical English course. The data were analysed and the results are presented in this study. Also, an action plan including some modifications in the teaching approach was designed ready for implementation in the following academic year.

## LITERATURE REVIEW - ACTION RESEARCH

Action research is also known as participatory research, collaborative inquiry, emancipatory research, action learning, and contextual action research (O'Brien, 2001). One of the first researchers who used the term action research was Kurt Lewin. Lewin (1951) considered that comparative research included systemic inquiry into conditions that helped improve practice. For example, an evaluative insight into the teaching process, program or conditions can be gained through action research. Lewin defined two qualitative features of action research. Firstly, action research is usually community based. Community-based research is conducted in a practicing environment such as a classroom, a school or the entire school system. Secondly, action research is a field-intensive process which requires the researcher to be both a participant in the studied activities and the researcher in action research. The field-intensive

process also demands of the researcher to collect data, analyse the data, and use the results to draw an action plan for the improvement. Kemmis and McTaggart (1988) considered the nature of action research as a form of collective self-reflective enquiry which includes systemic and rigorous planning, observation and reflection. But, action research should not be based only on the reflective understanding of the actions. Methodologically, action research should not be distinguished from other forms of scientific research. It is an objective and measurable way needed to enhance awareness of the true nature of the teaching process. Action research is collaborative, and Mills (2003: 4) points out, 'Action research is a systemic inquiry conducted by teacher researchers to gather information about the ways that their particular school operates, how they teach, and how well their students learn'. It may involve other teachers, principals and colleagues who help each other and work collaboratively. Action research is a common methodology employed for improving conditions and practice not only in the classrooms, but in other practitioner-based environment such as administrative, social and community settings (Valcarcel Craig, 2009). Action means an intervention in the existing practice with the purpose to draw a plan for innovation or modification, and research involves the systematic observation and analysis of the change (Burns, 2009). Denscombe (2010: 6) explains that the major purpose of action research is to solve a particular problem and to produce guidelines for best practice. For example, Taladis and Stout (2015) used an action research approach to encourage their students to speak and improve their conversation skills in an EFL setting.

Another aspect of research that we want to mention is the research on teacher cognition. In recent years, educational research has focused on describing what teachers actually do in classrooms and on understanding the cognitions which underlie these practices (Borg, 1999). Teacher cognition may include their decisions, attitudes or beliefs as they influence their work as teachers. Research on teacher cognition can provide another insight in the formal instruction because it can have a significant impact on the outcome of their practice. Sherwin (2015) explored one aspect of teacher cognition, the reflective research, by examining the skill of problem solving of inexperienced and experienced teachers of English. It seems that the experienced teachers developed reasoning skills which helped them analyse problems in principled ways.

Action research has become a valuable inquiry process which can inform teachers about their practice and enable them to take leadership roles in their teaching contexts. Thus, action research becomes an ideal methodology for practitioners, including teachers in school environment. Some reports from different contexts have concluded that conducting action research has a positive professional impact on teachers' development and also influenced on their teaching strategies (Atay, 2008). Seider and Lemma (2004) reported that the majority of teachers who engaged in action research projects sustained the inquiry mind set through reflecting on their practices and informally implementing aspects of the action research process in their instructional strategies many years after the research was conducted. Edwards and Burns (2016) further addressed the topic and explored the sustainability of the impact of action research on teacher' development. They showed that several years after completing an

action research program, the teachers felt more confident about their teaching, more connected to their students, their motivation to read professional publications increased, and they received increased recognition at the workplace. However, classroom research conducted by English language teachers is still uncommon, but some support programs in the form of language teacher education course including action research component may change this situation (Borg, 2010; Wyatt, 2011). Yuan and Lee (2015) showed that action research supported by university-school collaboration can provide external assistance to language teachers in coping with challenges such as systematic reflection on their teaching practice or conducting research.

## **METHODOLOGY**

### *Medical English Course*

Before students enrolled in the English for Medical Purpose course at the Faculty of Medicine, they had studied English for General Purpose for 12 or more years during their formal education in Croatia. English is also a required subject at the State Graduation Exam. Thus, they were supposed to have acquired general English and grammatical structures at the intermediate or upper intermediate level.

A Medical English course was an elective course for medical students at the Faculty of Medicine in Rijeka, Croatia for many years, and included reading professional texts, translations, acquisition of new vocabulary and medical terminology, revision of grammar units and oral presentation of a seminar paper. However, with the introduction of the Bologna process into the higher education in Croatia, a new pattern of Medical English course was devised to emphasize the students' individual work and develop their communication skills. The new Medical English course includes 20 hours of seminars each year in all six years of the study program. Students submit a seminar paper in English and, then, they are asked to deliver a 15-minute oral presentation of their paper in front of their seminar group. The oral presentation is accompanied by a MS Power Point presentation. After presentations a discussion may follow. A list of topics for seminar papers is offered to the students. Topics of seminar papers comply with the topics of their professional courses in a particular year of study. After having met all requirements, students are graded as *passed* and awarded 1 ECTS each year. The course was designed not to increase significantly the burden of students' obligations involved in their professional courses. This conception of the course was approved and it is included in the curriculum of the study of Medicine.

The aim of the course is to develop specific competences such as acquisition of English medical terminology, reading and understanding professional literature in English, and acquisition of new and revision of obtained knowledge in professional courses in English. The course promotes the students' individual work and research to collect relevant materials, and to summarize and present information in the form of a seminar paper. Moreover, the students acquire the skills of public oral presentation in English, but also they develop listening comprehension and there is a possibility of making comments and a discussion.

However, the English language teachers have noticed discrepancies in the students' attitudes and behaviour towards the Medical English course, and a research was conducted with the aim to explore the following aspects of the course:

1. Do medical students perceive that medical English is useful for their study and future professional work?
2. Are Medical English course requirements too demanding?
3. Do oral presentations improve language and communication skills?
4. How do they evaluate the teaching methods of their Medical English course?
5. Is the organization of the course adequate?

### *Participants*

The study was conducted among medical students at the Faculty of Medicine, University of Rijeka, Croatia. The participants were 552 medical students enrolled in all years of the study in the academic year 2014/2015, including 188 (34.1%) males and 364 (65.9%) females. They comprised 101 first year students, 116 second year students, 101 third year students, 82 fourth year students, 78 fifth year students and 74 sixth year students.

### *Methods*

We used a questionnaire in the Croatian language developed for an earlier survey by Krišković and Baždarić (2007). Participants filled in the anonymous questionnaire of 18 items at the end of their Medical English course. The first group of 5 questions included data regarding gender, year of study, previous learning of English and self-estimated knowledge of English. The second part comprised 18 statements about the Medical English course. The students were asked to express their agreement or disagreement with the offered statements using a Likert 5-grade scale: *strongly agree, agree, not sure, disagree, strongly disagree*. Finally, the students were asked to give comments about the course and to provide suggestions for possible modifications.

After the analysis of survey results, possible implications for language instructors were discussed and a plan for modifications of future practice was drawn.

## **DATA ANALYSIS**

All statistical analyses were done with software package Statistica 12 (StatSoft, Inc., TulsaOK). Column charts in Excel were used to present data in a graphical format. Categorical data values are shown as frequencies and as percentages. The chi-squared ( $\chi^2$ ) test was used for statistical analyses. Statistical significance was evaluated at the significance level of  $P \leq 0.05$ , i.e. with 95% confidence limit. Students' responses were analysed for the whole group, but also they were divided into six groups based on their year of study.

## RESULTS

The results obtained from the first part of the questionnaire showed that the great majority of participants studied English during their previous education: 313 (56.7%) studied English in primary and secondary school, and 230 (41.7%) during their formal education with additional classes out of the school, 5 students (0.9%) learned English only outside their formal education, and only 4 students (0.7%) never studied English. Almost all participants (N=523, 94.7%) studied English for 5 or more years, probably as their first foreign language. Out of the total number of respondents, 160 (29%) evaluated their knowledge of English as excellent, and 228 (41.3%) as very good. So, it seems that almost three thirds of students (70.3%) achieved a high level of competence in English. 140 students (25.4%) estimated their knowledge to be good and only 24 (4.3%) students thought their level of knowledge was low.

The first 3 questions in the second part of the questionnaire looked at the role of English in the students' future career, and usefulness of an ESP course. It seems that English was recognized as necessary for their further study and professional work since 405 (73.4%) students strongly agreed and 120 (21.7%) agreed with this statement. However, there were differences among the six groups.  $\chi^2$  test showed a significant difference in answers to the question *English is necessary for my further study and professional work* ( $\chi^2= 41.68$   $p=0.003$ ). The third and sixth year students strongly agreed in more than 82%, while first year students perceived English as necessary in 64.3%.

The topics of seminar papers were mostly familiar to the students from their professional courses because the majority of them (N=408, 87%) answered *strongly agree* or *agree*. 44 students (8%) were not sure, and 28 respondents (5%) disagreed or strongly disagreed. An explanation could be that these students chose topics that were likely to be studied in their professional classes after their English course.

As for the usefulness of the Medical English course, the answers varied significantly. It means that only 186 respondents (33.7%) strongly agreed or agreed that their English course was useful, another third or 185 (33.5%) of students were indecisive, and 181 (32.8%) did not find the course mostly or completely useful, as shown in Table 1.

Table 1: The Students' Attitudes to the Statement *Medical English course was useful to me*

	N	%
Strongly disagree	76	13.8
Disagree	105	19
Not sure	185	33.5
Agree	151	27.4
Strongly agree	35	6.3

$\chi^2$  test showed a significant difference in answers to the question *Medical English course was useful to me* ( $\chi^2=70.98$   $p<<0.001$ ) among the students of different years. It seems that as the year of study increased, the number and percentage of students who answered *strongly disagree* also increased. But, indecisiveness to this statement, i.e. answers *not sure*, prevailed.

The three statements in the second group referred to course requirements. The students were supposed to search for materials in English by themselves. Materials for seminar papers included books, textbooks, journal articles, web pages, and other sources if available. All materials had to be originally in English. They were probably successful doing it because literature for the preparation of seminar papers was completely or mostly available ( $N=451$ , 81.7 %). This result was expected since medical texts in English are widely available in written and e-form. Only 5.1% of the students had difficulty finding the literature.

We were satisfied to find that as many as 515 students (93.3%) prepared the seminar paper by themselves. However, 37 of them (6.7%) were indecisive or admitted they needed someone's help. Interestingly,  $\chi^2$  test showed a significant difference in answers to the question *I prepared the seminar paper by myself* ( $\chi^2=33.15$   $p=0.032$ ), where the second and third year students' answers *strongly agree* significantly differed from others (first year=81.1%, second year=68.1%, third year=67.3%, fourth year=82.9%, fifth year=84.6%, sixth year=86.5%).

In terms of perception of the difficulty of course requirements, for 420 students (76.1%), or approximately two thirds, course requirements were not too demanding. However, 16.5% were not sure, and only 7.4% found the course to be too demanding.  $\chi^2$  test showed no significant difference in answers to the question *Course requirements are too demanding* ( $\chi^2=31$   $p=0.055$ ) among students of different years. The answer *strongly disagrees* prevailed.

The third group of statements evaluated the students' attitudes about oral presentation as a key part for achieving the aim of the course. The results indicate that about three thirds of the respondents considered that the oral presentation should be accompanied by a power point presentation because 422 students (76.5%) agreed with this statement completely or mostly. 90 students (16.3%) were not sure about this topic, 40 students (7.2%) believed that power point presentation was not necessary.

The students' answers to the question *It was difficult for me to prepare my oral presentation* showed that 262 of them (46.4%) had completely or mostly no difficulties preparing their oral presentation. But, 151 students (27.4%) admitted that it was a completely or mostly difficult task for them. On the other hand, about a quarter of respondents, 139 students (25.2%), were indecisive.  $\chi^2$  test showed no significant difference in answers to this question ( $\chi^2=21.97$   $p=0.342$ ) among students enrolled in different years of study.

The results to the question *I had a difficulty following other students' oral presentations* suggest that more than a half of them followed oral presentations without difficulty ( $N=340$ ,

61.6%), 21% (116 students) were not sure, and for 96 of them (17.4%) it was completely or mostly difficult to follow other students' presentations.  $\chi^2$  test showed a significant difference in answers to this question ( $\chi^2= 38.21$   $p=0.008$ ) among students enrolled in different years of study. Although the most common answer was *disagreeing*, the percentage varied greatly depending on the year of study.

The answers to the question *I felt uncomfortable during my presentation* showed that the emotional burden involved when giving a public presentation can vary greatly and individually. It seems that the students generally did not feel relaxed and self-confident during their oral presentation because their answers to the question indicated that 233 of them (38.6%) felt completely or mostly uneasy giving their presentation and another 23% were not sure about it. However, only about a third ( $N=212$ , 38.4%) did not feel, completely or mostly, under stress.  $\chi^2$  test showed no significant difference in answers to this question ( $\chi^2= 15.94$   $p=0.72$ ) among students enrolled in different years of study.

The fourth group of statements was concerned with students' evaluation of teaching methodology in their Medical English course. We were interested to find out if this approach proved useful to them. Table 2 shows that the perceptions to the statement *Oral presentation of a seminar paper is a useful method of learning English* differed greatly. Namely, 223 students (40.4%) strongly agreed or agreed that oral presentations were useful to them. 28.4% ( $N=157$ ) of respondents were not sure. But, we must not neglect 11% of students who did not find the seminars useful at all, and another 20.1% for whom it was mostly not useful. It is obvious that 31.1% thought that they would have benefited more from another design of the course.  $\chi^2$  test showed a significant difference in answers to this question ( $\chi^2= 38.07$   $p=0.009$ ) among the students enrolled in different years of study. The most common answer of the second and third year students was *not sure*, the answer *agree* prevailed among first and fifth year students, while in the fourth and sixth year it was *disagree*.

Table 2: The Students' Perception of the Statement *Oral presentation of a seminar paper is a useful method of learning English*

	N	%
strongly disagree	61	11
disagree	111	20.1
not sure	157	28.4
agree	152	27.5
strongly agree	71	12.9

The attitudes to the statement *Reading professional texts and grammar exercises are a more useful approach than presentations of seminar papers* showed that the students would prefer more guided and structured teaching methods than a seminar based on their own presentations. As shown in Table 3, only 19.8% of the students strongly agreed that the work with professional texts and studying grammar units was more useful than seminar papers, but another 20.8% agreed with it. Altogether, 40.6% preferred the classical method of teaching.



30.4% were not sure. However, the answers *strongly disagree* and *disagree* were obtained from 29.1% of respondents. What is interesting in these results is that approximately one third of students were not sure what they would prefer.  $\chi^2$  test showed a significant difference in answers to this question ( $\chi^2= 35.80$   $p=0.016$ ) among the students enrolled in different years of study. Their answers varied greatly, but with the increasing year of study, a tendency to answer *strongly agree* also increased.

Table 3: Responses to the Statement *Reading professional texts and grammar exercises are a more useful approach than presentations of seminar papers*

	N	%
Strongly disagree	46	15.2
Disagree	42	13.9
Not sure	92	30.4
Agree	63	20.8
Strongly agree	60	19.8

The last group of two statements evaluated the organization of the classes. It seems that the organization was at a high level because the majority of students (91.4%) agreed, completely or mostly, with the statement *Classes were held regularly and on time*. Course requirements were probably clearly determined since 66.7% of students strongly agreed with this statement, and 26.1% agreed. Only 1.7% thought that course requirements were not announced properly and on time.

## DISCUSSION AND IMPLICATIONS FOR FUTURE PRACTICE

This study demonstrated that action research can give an insight into language teaching practice and point to some weaknesses in its implementation. Firstly, our analysis suggests that medical students at the University of Rijeka perceived medical English to be important for their study and future professional work. The answers varied among students of different years, but their awareness of it was likely to increase with the increasing year of study. Their seminar papers were supposed to serve as a revision of already acquired knowledge in their professional courses, but in English. As expected, understanding the topics students dealt with did not pose a problem to the majority of them (87%). When asked to evaluate the course requirements, 76.1% or approximately two thirds found that course requirements were not too demanding. We expected this high percentage considering the students' previously acquired knowledge of English and since there is no final exam at the end of the course. Medical literature in English was available since 81.7% of students had no difficulty searching the material for seminar papers. Although 93.3% of all students stated that they worked individually on their seminar papers, this percentage was lower among the second and third year students, 68.1% and 67.3% respectively. It seems that they probably did not have time or did not understand the topic, and needed someone's help.

However, attitudes to the general statement *Medical English course was useful to me* showed only approximately one third of positive responses, one third of students had a negative

perception of the course, and one third were not sure. This was our first signal in detecting the problem and a need for some modifications. The students were also asked to give their point of view about oral presentations. It is evident that they are familiar with using computer programs and three thirds agreed that power point presentations should be part of the overall presentation. However, only about half of the respondents reported they had no difficulty preparing their oral presentation. A quarter was not sure and for another quarter it was difficult. Public oral presentation in a foreign language can be stressful, and it was also demonstrated by our students because more than a third (38.6%) felt uncomfortable during their presentation, but on the other hand almost the same percentage of students (38.4%) did not find this situation stressful. Interestingly, this attitude did not vary significantly with the year of study although we expected a decrease in feeling uncomfortable in higher years. We noticed that 61.6% of respondents stated they followed other students' presentations without difficulty. It prompted us to stimulate vocabulary building by asking the students to highlight ten new words from their seminar paper and give the definition in English and an equivalent in Croatian before their oral presentation.

Another modification concerned the participation of the group. Studies have shown that engaging students in various class activities improves their critical and creative thinking skills, lowers affective filter and increases their participation in teamwork (Zeqiri, 2015). Although after presentations of our students a discussion may follow, the group was usually silent. If asked to give their opinion about the presented topic, the group would restrain from giving any negative comments or criticism. Therefore, the teachers introduced another activity aimed at stimulating the group participation. After the presentation, the presenting student was supposed to prepare three questions related to his topic and ask the group. We suggested asking questions which may engage the students in a discussion whenever possible.

The students' evaluation of teaching methods was particularly indicative and interesting. We found that only 40.4% believed that oral presentations were useful to them, and another 28.4% of respondents did not know. But, when asked to give their opinion of an alternative method - text analysis and revision of grammar - only 40.6% strongly agreed or agreed it would be a more useful approach. Some students' comments and suggestions aimed at the introduction of more classical methods in the course. We can say that they comply with the findings of some other studies which emphasize that medical ESP courses for non-native speakers should cover both general language and medical terminology (Dahm, 2011). Liu, Chang, Yang and Sun (2011) also demonstrated discrepancies between the students' perceptions of needs and the actual courses they took, suggesting that students' needs should be understood as a complex, multiple, and conflicting concept. Therefore, we decided to keep the design of the course but to give more elaborate comments, corrections and explanations about troublesome points in seminar papers and oral presentations.

## CONCLUSION

As LSP practitioners, we conducted an action research about a Medical English course which included a survey of the students' perceptions of the course and a discussion among the teachers with the aim to introduce some modifications in the teaching process. The results of the survey enriched our experience of teaching practice by revealing some troublesome points in the conception of the course that the students were aware of, but also some positive attitudes to our approach to an ESP course. This is an example of a course designed to enhance individual work and meet special needs of the students in medical communication. There was a very positive attitude toward the English language and its usefulness for the professional courses. However, it seems that many students were not sure of their opinion about certain aspects of the Medical English course. On the other hand, it was evident that some other participants would prefer a different approach to learning Medical English, but without the final exam at the end of the course. Their evaluation of the Medical English course demonstrated that only about one third found it to be useful to them. Based on this evaluation, we introduced some modifications in the teaching process in the following academic year to make it more beneficial and diverse.

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## Writing the Proper Story: The Importance of Personal Experience and Inadequacy of Fiction in Alice Munro's Story "The Ottawa Valley"

Demir Alihodžić

University of Tuzla, Bosnia and Herzegovina

**Abstract:** *The tendency among contemporary women writers to look inside themselves for material for fiction is particularly evident in the work of Alice Munro. Munro's practice of utilizing personal experience in her stories is central to her work, and is therefore identified as an essential element of her fictional aesthetic. In "The Ottawa Valley," the parallels between Munro's experiences with her own terminally-ill mother and those of the narrator whose mother has Parkinson's Disease, are immediately recognizable. Other stories also contain bits and pieces gathered from Munro's memories; however, she is adamant that her stories should not be seen as strictly autobiographical. Her refusal to allow her work to be described as autobiographical serves as a protective shell into which the author may retreat, and as a reminder that Munro's stories operate on many levels of reality. In the postscript added to the story, Munro, in the guise of the narrator, deals with the inadequacy of fiction. In several stories the reader is left wondering whether certain events actually occurred or if they were imagined by the teller. This ambiguity between fiction and reality is evident in stories where Munro and/or the characters seem to be second-guessing themselves. For example, the narrator in "The Ottawa Valley" wonders at the end if she has really told a "proper story." This paper examines the importance of personal experience and inadequacy of fiction in writing by Alice Munro in general, and particularly in reference to her short story "The Ottawa Valley." The parallels between the narrator's experiences in "The Ottawa Valley" and Munro's own experiences with her mother demonstrate that Munro frequently utilizes material from her own life in her stories.*

**Key words:**

*Alice Munro,  
Postcolonial literature,  
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## INTRODUCTION

The tendency among contemporary women writers to look inside themselves for material for fiction is particularly evident in the work of Alice Munro. In an essay entitled "The Colonel's Hash Resettled," Munro (1972) states that she writes stories that come from inside and outside (p. 183). However, when she begins to analyze this comment, she determines that it is far from being that simple. She says: "When I get something from outside...I have to see it in my own terms, at once, or it isn't going to be a story" (p. 183). However, Munro is quick to warn others about viewing her stories as autobiography. She concedes that she does use "bits of what is real" (Munro, 1982, p. 223), but this is done in order to strengthen the truth of the experience that she is attempting to convey. Whether Munro is writing about a real or imagined event, it is her personal experience which shapes the final product. It is impossible for Munro to step outside her life as woman, writer, mother, wife, and daughter and write about something which has little immediate meaning for her.

Munro's practice of utilizing personal experience in her stories is central to her work, and is therefore identified as an essential element of her fictional aesthetic. In "The Ottawa Valley," the parallels between Munro's experiences with her own terminally-ill mother and those of the narrator whose mother has Parkinson's Disease, are immediately recognizable. Other stories also contain bits and pieces gathered from Munro's memories; however, she is adamant that her stories should not be seen as strictly autobiographical. Her refusal to allow her work to be described as autobiographical serves as a protective shell into which the author may retreat, and as a reminder that Munro's stories operate on many levels of reality. In the postscript added to the story, Munro, in the guise of the narrator, deals with the inadequacy of fiction. In several stories the reader is left wondering whether certain events actually occurred or if they were imagined by the teller. For example, the narrator in "The Ottawa Valley" wonders at the end if she has really told a "proper story" (p. 246).

This paper examines the importance of personal experience and inadequacy of fiction in writing by Alice Munro in general, and particularly in reference to her short story "The Ottawa Valley." The parallels between the narrator's experiences in "The Ottawa Valley" and Munro's own experiences with her mother demonstrate that Munro frequently utilizes material from her own life in her stories.

## TURNING INWARD: FEATURES OF ALICE MUNRO'S AESTHETIC AND WRITING STYLE

Beverly Rasporich (1990) believes personal experience and, more specifically, her experiences as a woman, to be integral to Munro's work (p. 14). In an interview cited by Rasporich, Munro discusses the idea of using personal experience, which first came to her when writing "The Peace of Utrecht." She claims that if she had not arrived at that point when

she knew that she needed to call on her own experiences for material for her fiction, she “would not have had enough power to work as a writer” (Rasporich, 1990, p. 14).

This practice of using personal experience as material for stories has caused much dissension among critics of Munro’s work. There are those who would argue that Munro’s use of real events and experiences is a negative aspect of her work (Blodgett, 1988, p. 6). These critics seem to feel that making too much of the autobiographical links in her work reduces it to the level of the documentary (Blodgett, 1988, p. 1). Blodgett prefers not to view Munro as a realist, because he finds her “photographic or documentary realism” to be the “negative aspect of art, that against which her writing has struggled in the three and a half decades of her engagement with her craft” (p. 6). In contrast to this position, critics such as Beverly Rasporich (1990) and Michelle Gadpaille (1998) believe that it is her very personal closeness to her work that makes it strong. It is interesting to note a possible gender split in these assessments of Munro’s work. The dichotomy which appears to exist between female and male critics with regard to Munro’s autobiographical tendencies may be at least partially explained by recent trends in feminist criticism toward viewing a woman’s body as the origin of her art, with the result being an intense closeness between the woman and her writing (Gubar, 1981, p. 248). In light of these theories, feminist critics may find accepting autobiography as a positive aspect of writing fiction to be easier than their male counterparts.

The setting of Munro’s stories is another important element of her craft, as it provides a connection to her “real life.” The majority of the stories are set in small-town southwestern Ontario. These towns bear a striking resemblance to the Huron County area where Munro was raised and currently resides. This rather ordinary setting provides the backdrop for Munro to explore deeper levels of a seemingly simple existence. She “uses ‘normal’ surroundings--farms, middle-class living rooms, kitchen tables--as the flat paper on which her sensitive pen registers sudden alarms and shuddering shocks to the social bedrock” (Ross, 1994, p. C1). The world of her experience is food for the world created by her imagination.

Another matter which is present consistently in Munro’s work is the tension between fiction and reality. In several stories the reader is left wondering whether certain events actually occurred or if they were imagined by the teller. This ambiguity between fiction and reality is evident in stories where Munro and/or the characters seem to be second-guessing themselves. For example, the narrator in “The Ottawa Valley” wonders at the end if she has really told a “proper story” (p. 246).

The final ingredient in an Alice Munro story is the women. Overwhelmingly, her stories are populated by females; children, adolescents, young wives and mothers, middle-aged women, and spinsters dominate these stories. While men are present in the stories, they are usually in the background as someone’s father, brother, lover, or husband. Speaking in reference to her story “A Wilderness Station” (*Open Secrets*, 1994), Munro explains that the plot centers around two brothers, yet she found herself needing to include a woman. She admits that she “can’t make a story without a woman” (Ross, 1994, p. C1).

The reasons for Munro's inability to write stories without women are not completely clear; however, her habit of drawing on her experiences may be a possible explanation. In addition, Munro's well-documented preference for the role of observer may also offer insight into this matter, for the world with which we are presented in the stories is seen through women's eyes.

The fact that Munro's protagonists are mainly female does not mean that the stories appeal strictly to women. The relationships explored in the stories, the themes of love, power, and truth versus reality have universal appeal. Munro's characters are sincere and believable because they are closely linked to their creator.

### **ELEMENTS OF PERSONAL EXPERIENCE AND INADEQUACY OF FICTION IN "THE OTTAWA VALLEY"**

"The Ottawa Valley," the last story in the collection *Something I've Been Meaning To Tell You* (1974), marks a turning point in Munro's career. After writing this piece, she agonized over the possibility of ceasing to write fiction. Her dissatisfaction with the limitations of art made her feel "tormented by the inadequacy and impossibility and feel that maybe this is quite a mistaken way in which to spend one's life" (Struthers, 1983, p. 28). Not only did she begin to question her ability to represent personal material and real lives, but she also began to doubt her "right to represent them at all" (Struthers, 1983, p. 28).

This self-doubt, which is evident from the beginning of her published career with such stories as "The Office" and "The Peace of Utrecht," becomes increasingly important in Munro's third volume of stories. In "Material" and "Winter Wind" Munro explores the issue of using personal material for artistic purposes. It is in "The Ottawa Valley," the story which concludes the collection, that she finally admits her failure to represent real lives accurately.

From the outset of the story, it is clear that the narrator is obsessed with her late mother. The recollections of her mother which form the framework of the story occur when the narrator is in her early forties, approximately the same age at which her mother developed Parkinson's Disease. This connection is important, for the narrator's identity is closely tied to that of her mother. In the opening paragraph, she states that she frequently thinks of her mother when she looks in the mirror (p. 227).

The plot centers around the narrator's memories of a trip which she took with her sister and mother to the Ottawa Valley during wartime. Returning to her birthplace, it seems as if the mother is attempting to reclaim her past in an effort to form some semblance of identity. Similarly, the narrator's remembered version of this journey represents her attempt to "mark off" her mother, to "describe, to illuminate, to celebrate, to get rid of her" (p. 246).

By her own admission, "The Ottawa Valley" is the most autobiographical of Munro's stories (Hancock, 1983, p. 104). It is impossible to ignore the fact that Munro's own mother suffered



from Parkinson's Disease, and that her illness had a tremendous impact on Munro (Hancock, 1983, p. 104). Magdalene Redekop (1992) even goes so far as to say that the story "could be said to be about referentiality" (p. 106), for there is no doubt that the "I" in "The Ottawa Valley" is Alice Munro (p. 106). The whole object of the narrator's journey, according to Blodgett (1988), is to come to terms with the mother in the story and with Munro's real-life mother (p. 72). The parallels between the narrator's experiments in "The Ottawa Valley" and Munro's own experiences with her mother demonstrate that Munro frequently utilizes material from her own life in her stories.

The narrator's attempt to reconcile her feelings about her mother is presented through what Blodgett refers to as a series of snapshots (p. 78). Attempting to freeze the memory of her mother in time, the narrator relates bits and pieces of the trip to the Ottawa Valley. The difficulty with these snapshots is that they do not represent the entire picture; they are merely fragments of reality which have been distorted by the trickery inherent in memories.

The unreliability of memory is particularly evident in the scene in which Aunt Dodie tells the story of the practical joke which she and the narrator's mother had played on Allen Durrand, the hired man, many years earlier. Both ladies agree on the details of what had happened up to a certain point. After sewing up the fly on Durrand's pants, they mixed up two pails full of lemonade, one of which Durrand thirstily consumed. Later, when the lemonade took effect and he needed to relieve himself, he was unable to open his zipper. Aunt Dodie and the narrator's mother disagree on just what they saw when Durrand finally ripped down his overalls in desperation. According to Dodie, they "had the full view;" however, the narrator's mother insisted that he had his back to them (p. 236). This amusing anecdote illustrates the subjectivity involved in telling stories of remembered people and events.

In her search for identities for both her mother and herself, the narrator wrestles with the inadequacy of fiction. By attempting to mark off her mother through a series of remembered incidents, the narrator succeeds in doing little more than assembling a collage of memories. Realizing that such snapshots are subject to personal interpretation and are often colored by time, she eventually understands the futility of her task. The facts of these remembered incidents are much easier to gather than the emotions associated with them. Without the feelings, the facts have little significance and then their authenticity is called into question. Viewing these images of the past in hindsight, Munro's pain and possibly even regret blur the line between fantasy and reality.

In the postscript added to the story, Munro, in the guise of the narrator, deals with the inadequacy of fiction. This self-conscious analysis of the method used by the narrator in trying to define her mother seems almost an apology. The narrator feels a need to explain why she has been unable to write a "proper story" (p. 246). The intensely personal nature of her quest for her mother has rendered her unable, and even perhaps unwilling, to end the story without a final attempt to reach her mother. Blodgett (1988) considers the narrator's inability to tell the proper story to be an abandonment of method for the sake of truth (p. 9). The

ultimate truth is that she cannot adequately represent her mother because she [the mother] "...is so much a part of the narrating 'I'" (p. 9).

What the narrator means by the phrase "proper story" is problematic. Is she referring to the accurate version of the story, or is she hoping to provide herself with a suitable story in which her mother fits neatly into place? The latter of these explanations seems the most plausible in view of the narrator's final comments about needing to "mark her off, to describe, to illumine, to celebrate, to get rid of her" (p. 246). The narrator will never be able to detach herself sufficiently from her mother to write the "proper story" because their identities have become intertwined. The proper story would ostensibly be comprised of an introduction, the body of the story, a climax, and some form of resolution. The lack of resolution is what troubles both the narrator and Munro. If resolution is impossible, what is the point of writing at all?

This admission of failure to write the proper story is extremely significant. Redekop (1992) sees this story as a "courageous confrontation with failure" (p. 114). She feels that "The Ottawa Valley" has special power because "a community of readers is formed by this process and the mutual vulnerability, the risk of exposing subjectivity is crucial to that experience" (Redekop, 1992, p. 104). The pain which Munro clearly feels in attempting to depict her mother and their relationship truthfully, and her inability to do so properly, creates a feeling of empathy for the writer. That the narrator, and by extension Munro, is only human is a gratifying realization which serves to increase the closeness between the reader and the story. In spite of her inability to reach the truth about her mother, Munro continues to use personal material in her stories. She does concede, however, that she will not likely write any more stories about her mother and her childhood (Hancock, 1983, p. 104). The distance which Munro requires to write a "proper story" about her mother is impossible to achieve.

## CONCLUSION

Clearly, the quest undertaken by the narrator of "The Ottawa Valley" has been about more than defining her mother, it has also been a search for a balance between real life and fiction. W. R. Martin (1987) believes that this balance is indeed achieved. He says of Munro:

[W]hat she shows is simply that an artist can fail--through lack of skill or application, or perhaps because she is a daughter and too close to her subject, her mother--but also that the artist sometimes succeeds. If art were always a betrayal, what point would there be in devoting one's life to writing short stories? (Martin, 1987, p. 91)

Fascinated by ordinary life, Munro is certain that she will never run out of material for fiction (Hancock, 1983, p. 82). She finds that "even totally commonplace things like a shopping centre and a supermarket and things like that are just sort of endlessly interesting in their physical reality" (Hancock, 1983, p. 101). Because of the accuracy with which she depicts everyday life, and the fact that she so often draws upon her own experience of growing up in a rural area of Southwestern Ontario, Munro is frequently dubbed a realist. This label is most

unfortunate, for it seems to imply a somewhat limited range of imagination, which is certainly not the case with Alice Munro. Instead, Munro's abilities of keen observation and detailed description should be viewed as skills which are essential to any writer. The result of putting these skills to use is a body of fiction which encourages us to identify with characters, places, and events.

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## Love and hatred in two languages: cross-cultural analysis

Ivana Grabar & Ekaterina Kostina & Marijana Kolednjak

University North, Croatia & Novosibirsk State Pedagogical University,  
Russia

**Abstract:** *Living in a world that has become a 'global village' makes different nations seem very similar - we dress in a very similar way, we listen to the similar music, we sometimes even use the same words. But how similar are we when it comes to understanding another person's culture and values related to some of the general notions, such as love and hatred? The authors of this paper come from two countries that speak Slavic languages and are in many ways similar: Russia and Croatia. This similarity initiated a cross-cultural research described further in the paper. The authors have compared the meanings of two opposite notions (a value and an anti-value) - love and hatred - with regard to the meaning and importance they have in these two countries and how they are used in their respective languages. The definitions of the value love were collected from various available dictionaries in different areas and then analyzed as semantic components. Then the same procedure was conducted with the anti-value hatred. Since these semantic components are used in sentences/phrases in Russian and Croatian in various ways, their comparison has been made. Furthermore, students of two universities (one Russian and one Croatian) filled in a questionnaire regarding the meaning these notions have for them. The purpose of the questionnaire was to help the authors find out whether there are similarities/differences in how these two notions are perceived in their respective countries and languages and whether their meanings and importance for the culture differ. The obtained results will offer some insight into the Russian and Croatian languages when compared on the linguistic and cultural level with regard to a value and an anti-value.*

**Keywords:**

(anti)values,  
(cross-)culture,  
language, love and  
hatred, semantic  
components.

## Introduction

As one of the consequences of globalization, people tend to be similar – there are no big differences between people throughout the world with regard to what they wear, what kind of music they listen to, what topics they talk about. But how similar are we when it comes to understanding another person's culture and values related to some of the general notions, such as *love* and *hatred*?

In philosophy, culture is seen as something that members of a social group share (Prinz, 2011). Since groups and therefore cultures differ, culture strives to the universality of human development, which makes it designed for and subject to changes and transformations. Being aware of differences among various cultures helps us understand how people behave and for what reason. In order to understand the nature of a culture, we need to contrast it with other cultures; therefore, the dialogue of cultures is needed. This cross-cultural interaction enables us to understand people that belong to a culture different from our own. By understanding the culture, we are able to communicate more effectively.

Even though the similarities among cultures are usually obvious, we sometimes have problems when communicating since those differentiating characteristics become obvious only when unexpected problems in communication appear. Cultural diversity can be overlooked: according to Lewis (2006), romantic love is seen differently in France and Finland, and the English notion of revenge bears little similarity to the Sicilian. In cultural studies, cultural communication is seen as the way of cultural synthesis, i.e. creative acquisition of everything valuable presented in one's own culture and in others (Y.V. Bromley, 1974; S. I. Ryzhakova S. A. Arutyunov, 2004). Since communication is the core of language learning, integrating culture in language education has been a never-ending topic of discussion among language teachers, especially when it is perceived as the consequence of globalization and therefore the necessity of understanding other cultures (Lange & Paige, 2003).

It is of crucial importance in today's pluralistic world to overcome ethnocentrism. In order to do this, inter-disciplinary and cross-disciplinary integration is required for understanding reality. One of the key concepts of philosophy today is the term cross-culturalness. D.B. Zilberman (1996) and M.T. Stepanyants (1996) define it as a dialogue or pluralism of cultures. From the philosophical point of view, cross-culturalness contributes to a more precise understanding of the cultural identity of a specific human society. The task that modern philosophy has is to reach the level of the planetary community. When doing this, cross-cultural and universal values need to be taken into consideration.

While trying to understand universal values, one should bear in mind a variety of unique cultures of the peoples inhabiting our planet. The significance of human values should be realized by people living in different cultures. This enables those who live in a multinational, multicultural society interact by being guided by the cross-cultural pluralist prerequisites. Therefore, people should learn to understand foreign values and to transfer this knowledge and this valuable experience of dealing with other cultures from generation to generation. This interaction between cultures then serves as the basis for understanding the world. Within the framework of intercultural dialogue a person faces many problems connected

with the adequate transfer of sense when dealing with people representing different cultures and possessing different universal values.

Universal values represent a set of essential values that bind the individual to society and contribute to the unity of man and the world. They have been created alongside the development of the human civilization. However, for the moment there is no unambiguous wording of the concept "universal values". In philosophical studies they distinguish cultural values (freedom, creativity, love, communication, activity), moral values (the point of life and happiness, goodness, duty, responsibility, conscience, honor, dignity), aesthetic values (the beautiful, the sublime), religious values (faith), scientific (the truth), political values (peace, justice, democracy), legal values (law and order). In the modern era of global change the values of kindness and tolerance have become particularly important. Value orientations of a personality explain many of today's events in the world.

Therefore, in order to establish a successful dialogue between cultures, the authors of this paper believe that comparative cross-cultural studies of the values of different nations are needed. With this in mind, it was intriguing to find out whether there is any difference (or similarity) between two nationalities, Russian and Croatian, regarding the attitude towards two notions: a value *love* and its anti-value *hatred*. Since these two represent a cultural value and its anti-value which are probably the most universal of all, the authors expected there would not be many differences in the attitude towards *love* and *hatred* between these two nations. However, they were intrigued to see whether the definitions of these two notions have a different importance when cross-cultural comparison is made. In addition, they wanted to investigate whether these notions are perceived in the same way between students studying programs in different scientific fields. The background for this interest comes from the years of experience in teaching but also in the scientific evidence – there has been evidence that the brains of science and humanities students differ (Takeuchi, et al., 2014).

## Methodology

The study was conducted in the winter semester of the academic year 2014/2015. The participants of the research were 142 Russian and Croatian students of two universities: Novosibirsk State Pedagogical University (NSPU) in Russia and University North (UNIN) in Croatia (Figure 1). There were 66 male and 78 female students (Figure 2) of approximately the same age – the average age of participants was 20. The students of these two universities study programs belonging to three scientific fields: humanities, technical sciences and social sciences, with the Russian students belonging to humanities and the Croatian to technical and social sciences (Figure 3).

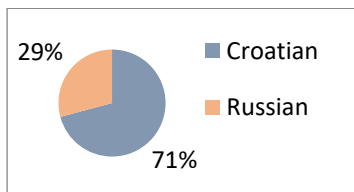


Figure 1. Nationality of participants

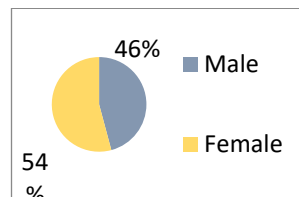


Figure 2. Gender of participants

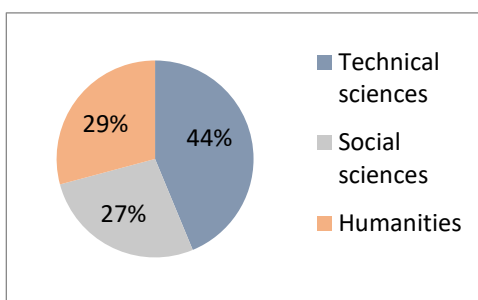


Figure 3. Scientific field that participants belong to

Definitions of a value *love* and its anti-value *hatred* were collected from different Russian and Croatian sources: monolingual dictionaries and encyclopedias from the fields of philosophy, psychology, theology, and general encyclopedia. The authors translated the explanations of the obtained semantic components into English and after a thorough comparison, 16 definitions of *love* and 7 definitions of *hatred* were singled out from all the used sources. These definitions were then used as statements of a questionnaire which was given to the participants. They were asked to choose a number on a Likert scale from 1 to 5, where number 1 was equal to 'I strongly disagree' and 5 to 'I strongly agree'. The data was collected during the regular lessons at the universities (English language and Philosophy) and was later analyzed by using the software SPSS. Chi-square test has been conducted, with  $p < 0.01$ .

## Results and discussion

When analyzing the results, the authors wanted to see whether there were any statements that students preferred or opted for more frequently or they chose higher values. Therefore, the frequencies of the statements have been calculated. According to the analyzed results, the students marked three statements describing *love* with the dominant value of 5 – *love* as a complex emotion; *love* as a state of caring (giving and sacrificing for another person); and *love* as a desire to be present in the life of the other person (Table 1).

Table 1. Frequencies of definitions of *love*

LOVE – definition	N	Mo
state of dependence on another person	144	3
state of longing for another person		4
complex emotion		5
state of caring (giving and sacrificing for another person)		5
force that causes reconciliation		4
condition of reflection by presenting the loss of oneself		3
active influence		4
intention (act of will)		4
inclination towards good		4
form of sociability (relations based on natural biological sexual drive)		4
ambivalence of attitudes		3
cardinal virtue (chastity)		3
self-giving (the act of complete giving)		4
emotionally positive attitude to an object in the center of the vital needs		3



feeling physiologically determined by sexual needs		4
desire to be present in the life of the other person		5

With regard to *hatred*, two definitions were marked with the highest value by the majority of students: *hatred* as a deep emotional attitude characterized by feeling of anger, and *hatred* as a deep emotional attitude characterized by feeling of hostility (Table 2). The other definitions were marked by most of the students with value 3 (I neither agree nor disagree).

Table 2. Frequencies of definitions of *hatred*

HATRED - definition	N	Mo
deep emotional attitude characterized by feeling of anger	144	5
deep emotional attitude characterized by feeling of hostility		5
deep emotional attitude characterized by feeling of disgust		3
deep emotional attitude characterized by feeling of desire to cause the object pain or harm		3
deep emotional attitude characterized by feeling of repulsion		3
deep emotional attitude characterized by persecution and harassment of the object of hatred		3
aspiration to cause pain and feel the satisfaction that results from an unpleasant situation in which the object of hatred is		3

These results show that when it comes to the notion of *love*, the students have agreed or strongly agreed with the definitions they were offered with. As it regards *hatred*, they were less ready to agree with the statements – most of them were indifferent to them. However, they seem to associate *hatred* mostly with feelings of anger and hostility.

When we look at the statements that most of the students strongly agreed with (Figures 4 and 5), we see that the definition of *love* as the state of caring can be chosen as the definition that most of the students agree with. On the other hand, the definition of *hatred* is not as ‘clear-cut’ – the values that the students have chosen show more similarity. However, we noticed that they relate *hatred* mostly to the feeling of anger.

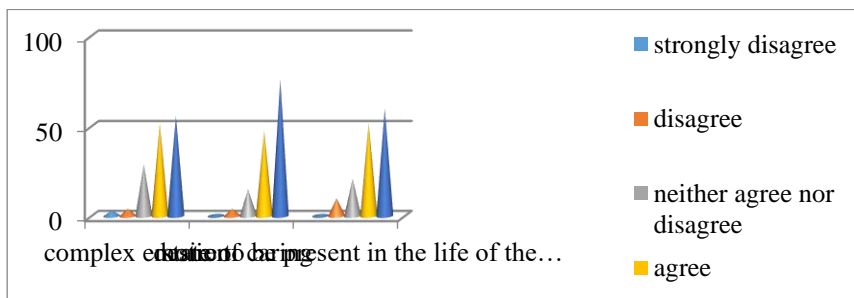


Figure 4. Frequencies of definitions of *love* marked with the highest value by the majority of the students

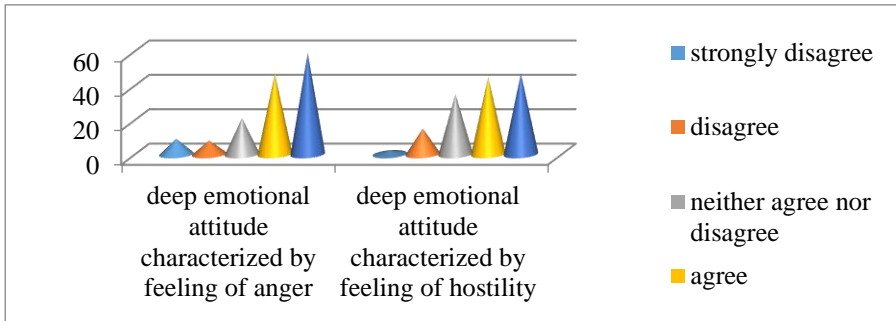


Figure 5. Frequencies of definitions of *hatred* marked with the highest value by the majority of the students

In order to find out whether there are any statistically significant differences regarding the nationality and the field of study in relation to the statements, we looked at all the statements (definitions of *love* and of *hatred*). The obtained data has been analyzed using the SPSS software – a chi-square test has been conducted and we opted for the  $p < 0.01$  since this allows only a 1% chance that the deviation is due to chance alone.

The results showed statistically significant difference with regard to nationality for only two of the statements: *love* as an emotionally positive attitude to an object in the center of the vital need and *hatred* as aspiration to cause pain and feel the satisfaction that results from an unpleasant situation in which the object of hatred is.

Table 3 shows the statistical significance of results of dependence of love as an emotionally positive attitude to an object in the center of the vital needs with regard to nationality. It can be seen that majority of Croatians opted for value 3 and Russians for value 4. Moreover, only 19% of Russians opted for 3 compared to 51% of Croatians. Only 8.8% of Croatians opted for value 5 compared to 31% of Russians. It has to be mentioned that the mode value for this definition was equal to 3 – the reason for that might be the fact that the opinion of Croatians prevailed maybe because there were more Croatians than Russian students.

Table 3. *Love* as an emotionally positive attitude to an object in the center of the vital needs with regard to nationality

			<i>Love as an emotionally positive attitude to an object in the center of the vital needs with regard to nationality</i>					Total
			1	2	3	4	5	
Nationality	Croatian	Count	4	8	52	29	9	102
		% within Nationality	3,9 %	7,8 %	51,0 %	28,4 %	8,8 %	100,0 %
		% within attitude	80,0 %	61,5 %	86,7 %	65,9 %	40,9 %	70,8 %
		% of Total	2,8 %	5,6 %	36,1 %	20,1 %	6,3 %	70,8 %
	Russian	Count	1	5	8	15	13	42
		% within Nationality	2,4 %	11,9 %	19,0 %	35,7 %	31,0 %	100,0 %
		% within attitude	20,0 %	38,5 %	13,3 %	34,1 %	59,1 %	29,2 %
		% of Total	,7 %	3,5 %	5,6 %	10,4 %	9,0 %	29,2 %
	Total	Count	5	13	60	44	22	144
		% within Nationality	3,5 %	9,0 %	41,7 %	30,6 %	15,3 %	100,0 %
		% within attitude	100,0 %	100,0 %	100,0 %	100,0 %	100,0 %	100,0 %
		% of Total	3,5 %	9,0 %	41,7 %	30,6 %	15,3 %	100,0 %

Table 4 shows the results of dependence of nationality and *hatred* as aspiration to cause pain and feel the satisfaction that results from an unpleasant situation in which the object of hatred is. Again, most of the Croatians opted for value 3 and Russians for value 4.

Table 4. *Hatred* as aspiration to cause pain and feel the satisfaction that results from an unpleasant situation in which the object of hatred finds him/her

			<i>Hatred as aspiration to cause pain and feel the satisfaction that results from an unpleasant situation in which the object of hatred is</i>					Total
			1	2	3	4	5	
Nationality	Croatian	Count	17	16	40	10	18	101
		% within Nationality	16,8%	15,8%	39,6%	9,9%	17,8%	100,0%
		% within pain-satisfaction	65,4%	69,6%	85,1%	40,0%	81,8%	70,6%
		% of Total	11,9%	11,2%	28,0%	7,0%	12,6%	70,6%
	Russian	Count	9	7	7	15	4	42
		% within Nationality	21,4%	16,7%	16,7%	35,7%	9,5%	100,0%
		% within pain-satisfaction	34,6%	30,4%	14,9%	60,0%	18,2%	29,4%
		% of Total	6,3%	4,9%	4,9%	10,5%	2,8%	29,4%
Total		Count	26	23	47	25	22	143
		% within Nationality	18,2%	16,1%	32,9%	17,5%	15,4%	100,0%
		% within pain-satisfaction	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%
		% of Total	18,2%	16,1%	32,9%	17,5%	15,4%	100,0%

There was no statistically significant difference in the choice of the statements regarding the scientific field, neither for *love* nor *hatred*.

## Conclusion

The present world shows an amazing variety of cultures, both in terms of values and in terms of practices. Culture is a collective phenomenon since it is at least partly shared with people who live or lived within the same social environment. It consists of the unwritten rules of the social game. Culture is learned, not innate. On the other hand, values are implicit: they belong to the invisible software of our minds. Additionally, values are the deepest manifestations of culture. Hence, the core of culture is formed by values. Values are broad tendencies to prefer certain states of affairs over others. Talking about our own values is difficult, because it implies questioning our motives, emotions, and taboos. Our own culture is to us like the air we breathe, while another culture is like water – it takes special skills to be able to survive in both elements (Hofstede G., Hofstede G. J., Minkov M, 2010).

Although students in this survey are from two different countries and are students of different fields of study, the final results show a similarity between the attitude of the Russian and Croatian students regarding the definitions of *love* and *hatred*. An interesting fact that speaks in favor of the similarity between these two cultures is that the authors, when trying to find the definitions of these (anti)-values, had problems with finding the definitions of *hatred* – there are different descriptions of *love* and only several of *hatred*. That is the reason why there are sixteen definitions of *love* and only seven of *hatred*. The authors explain this discrepancy with the fact that there are different relations that we describe as

*love* (love towards our friends, siblings, spouse, etc.) whereas *hatred* is less complicated to describe it.

Moreover, the perception of *love* and *hatred* is very similar in these two cultures (nationalities) and in the fields of science. Therefore, this shows that *love* and *hatred* are universal values – values perceived in a similar way.

These results confirm the (null) hypothesis that there are no differences between nationalities or scientific fields when it comes to the level of agreement with the statements/definitions of *love* and *hatred*. Minor statistically significant differences were obtained with the aforementioned two statements. Therefore, we could conclude that we ARE talking about universal values. However, we should be aware that the research described in this paper has its limitations with regard to the number of respondents – the majority of respondents are Croatian and the Croatian opinion prevailed as the opinion of majority. Consequently, the authors suggest conducting the same research with more participants from more cultures/nationalities. The data would give an insight into the perception of *love* and *hatred* as universal values from various points of view, i.e. points of view of various nationalities.

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## Theory and Practice in Coursebooks: The Intercultural Component

**Edit Rácz**

University of Debrecen, Hungary

**Abstract:** *Research into the intertwined nature of language and culture provided the theoretical foundation for language pedagogy to integrate the teaching of foreign languages and their cultures (Byram 1991, Kramsch 1993, 1998, Holló 2008). Educational policies worldwide, in line with research, incorporated the need for educating competent users of foreign languages with equal emphasis on intercultural communicative competence and other skills and competences. As coursebooks “exert a considerable influence” (Cunningworth 1995) on language education, authors are expected to capitalize on the latest theoretical findings of the discipline and current educational policies. A key aspect of my research, comparing the first volumes of two coursebooks on the list of the Hungarian Ministry of Education, is that while one author is from the source culture targeting a relatively homogeneous market, the authors of the other book are from (one of) the target culture(s) with a heterogeneous market in mind. In my paper I discuss how the authors with their different cultural heritage shape the learners’ existing cultural schemata, so that the highest possible level of intercultural competence should be reached already at beginner level. I argue for teaching intercultural communicative competence integrated into the teaching of the traditional language skills to train interculturally competent speakers.*

**Key words:**

*Intercultural competence, speaker, education, language*

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## INTRODUCTION

In the present paper I argue that culture is best taught as integrated into the teaching of the four skills. I compare and contrast the cultural content of two coursebooks and examine how and to what extent the authors exploit the content material in their books to develop learners' intercultural competence (IC).

In recent years one of the most influential changes affecting language education has been the transformation of the concept of culture itself and its role in foreign language teaching. Traditionally, culture was perceived as an umbrella term including art, music, history and literature, often referred to as material culture or visible culture if we use the iceberg analogy of Brembeck (1977) (as cited in Holló 2008). However, all this is just the tip of the iceberg, and the larger part of it is difficult to see. Forms of courtesy, concepts of time and personal space, conversational patterns are just a few examples of what is hidden, invisible but has been engraved in the collective mind of a community and unconsciously determines our view of the world. Other researchers, using a different terminology, make very similar distinctions between components of culture. Hofstede (1984) uses the terms culture one and culture two, whereas Decapua and Wintergest (2004) use "big C" Culture and "small c" culture.

Language, as part of visible culture, is intertwined with it. Language is the means through which culture is transmitted. As Kramsch (1998) puts it: "Language expresses, embodies and symbolises cultural reality" (p. 3). In order that the result of foreign language instruction should not be the training of "fluent fools" (Bennett, 1997), culture should be incorporated in the language learning process.

The communicative competence model of Canale and Swain (1980) developed from the model of Hymes (1972) identified four competences (linguistic, discourse, sociolinguistic and strategic) as essential to communicate in a foreign language. Van Ek (1986) augmented this model with two other competences (sociocultural and social) by which the emphasis shifted to the cultural and social embeddedness of language use.

According to Tomalin and Stempleski (1993) the reasons for teaching culture and language jointly are multifold, several of which paves the way to the concept of intercultural communicative competence (ICC) developed by Byram (1997). In addition to the classical competences of the communicative competence model, Byram's model comprises knowledge (about specific cultures, social groups and their products, practices, processes of interaction), attitudes (curiosity, awareness, ability to decentre), skills (of interpreting and relating), also skills (of discovery and interaction) and critical awareness (the ability to evaluate). An intercultural speaker "has the ability to interact with "others", to accept other perspectives and perceptions of the world, to mediate between different perspectives, and to be conscious of their evaluations of difference" (Byram, 2001, 5)



Educational policies have reflected upon the research into the changes in the theories of language acquisition and the evolution of the ICC model. In compliance with the guidelines of the Common European Framework of Reference for Languages, CEFRL (1989-1996), the National Core Curriculum of Hungary also emphasises the importance of pupils' knowledge of the culture of the target language and developing their intercultural competence: pupils should be able to interpret the similarities and the differences between their own culture and other cultures, to become more open and sensitive to other cultures. It is important to foster a positive attitude and motivation towards language learning and getting to know other languages and cultures in general, EMM, decree: 51/2012, EMM (2012).

The coursebooks analysed below are on the list of coursebooks recommended by the Ministry of Education of Hungary. One was written by two British authors for a large, international market: Solutions, Falla & Davies (2012). The other was written by a Hungarian author for the local market: Bloggers, Fehér (2010). Both are the first volumes of a series written for beginner teenage learners in recent years.

## ANALYSIS OF THE COURSEBOOKS

### *Solutions*

Solutions consists of ten units, each comprising seven lessons. Each lesson focuses on a specific area: Lesson A: Vocabulary and Listening, Lessons B and D: Grammar, Lesson C: Culture, Lesson E: Reading, Lesson F: Everyday English, Lesson G: Writing. After every odd number unit there is an Exam Practice section, and after each even number unit there is a Language Review section. In this paper I will focus on the units and disregard the exam preparation and language review materials. For the sake of avoiding ambiguity, I will refer to what the authors call Lessons as sections.

The coursebook has a separate section on culture (Lesson C), which implies that the authors lay special emphasis on the teaching of culture. In the Teacher's Book they claim that '[this section] has a reading text which provides cultural information about Britain, the USA or other English speaking countries' and also that 'Students are encouraged to make cultural comparisons'. From the perspective of ICC three questions arise here: What kind of cultural information do the texts provide? What is meant by other English speaking countries? How are students encouraged to make cultural comparisons? Let me answer each question one after the other.

Eighty percent of the texts are closely linked to visible elements of culture. Two traditional institutions of Britain: the monarchy and Eton College. The texts on American culture comprise history, each with a strong symbolic meaning: Ellis Island, a landmark of immigration to the New World, Rosa Parks, an African-American civil rights activist, cheerleading, a popular form of entertainment at sports events, and Halloween, a festival. Australia is culturally pictured as a land ideal for holidaymakers with tourist attractions in

focus. There are two invisible aspects of culture present in this section: attitude of teenagers to having part-time jobs and special diets.

In a coursebook for an international, multicultural audience one would expect a wide selection of English speaking countries to be present. This could include both the so called inner circle countries as well as the outer circle countries (Kachru 1992). If we disregard the only unit not linked directly to any specific country (Unit 5), the answer to our second question is rather disappointing. All texts focus on the traditional bases of English: the UK, the USA and Australia. No mention is made of any other countries where English is the native tongue (Canada, New Zealand or Ireland) or where English is used as an official language or as a second language (Nigeria, India, or Singapore). So, what the Teacher's Book claims is just partly true, because the only other English speaking country in the book is Australia.

A real merit of this section (Lesson C) is the way in which it encourages cultural comparison. After the presentation of the cultural information, the coursebook systematically refers learners to their own culture in three ways: by asking them direct questions, by inviting them to express their opinions, or through project work.

Vocabulary is presented in various tasks in Lesson A. From the viewpoint of culture, the question is whether there is any preference for a particular culture in presenting vocabulary, or whether the coursebook offers a balanced variety. In general, we can say that the vocabulary in the coursebook is biased for western culture or lifestyle: the kinds of food, sport, and school subjects presented are typical of western culture. Let us take food, as an example. There are no Asian or Arabic dishes in the book as if they were non-existent or as if English culture(s) did not know them at all. The same distorted view is true for the countries and nationalities taught. Europe is overrepresented, and besides the USA and Australia, which are bases of the English language, only two African, three Asian and only one central and south American countries are mentioned. The typical family is also pictured as white-skinned with two or three kids. The above examples show that teaching vocabulary is biased culturally in the book.

In sections on grammar (Lessons B and D) one would not expect to encounter a lot of cultural references. Fortunately, the expectations in this case proved to be wrong on two counts. First, the main points of grammar are presented in short texts accompanied with visual images linked to various aspects of British and American culture. Second, even drilling grammar can be carried out as a culturally meaningful task. For example, to practise the auxiliaries could and was the following task is used (page 59): Mozart / write music / four. More exercises of this kind would be needed in other coursebooks as well to replace old fashioned, non-contextualised sentences, which would inevitably increase learner motivation.

From the point of view of culture, the majority of the texts in the reading section (Lesson E) are based in English speaking countries (limited to the USA, the UK and Canada) and their content information gives an insight into the culture of these countries. The themes range from traditional topics of visible culture (London Eye) to a subculture (the Amish), or the notion of a gap year. International culture is also present in the section: two outstanding painters (Picasso and van Gogh), Sumo schools in Japan and various alternative health treatments (fish or laughter therapy). A text on new extreme sports appeals to the young without borders, and thus is a good example of youth subculture.

The aim of the section Everyday English (Lesson F) is to increase learners' oral communicative efficiency through functional dialogues like introducing oneself, expressing likes and dislikes or giving directions. Though learners have already encountered these situations in their mother tongues, they need to master certain linguistic (e.g. vocabulary), discourse (e.g. turn taking), strategic (e.g. hesitating), sociolinguistic and cultural knowledge (forms of address, using please) in order to function properly and competently in these situations in English. The functions are taught in simulated real life communicative situations set in target culture environments (e.g. buying a train ticket to Bristol) to ensure authenticity.

In the section on Writing (Lesson G) students in English-speaking countries want to communicate in certain situations in which they have to use various genres ranging from formal (an application letter) through semi-formal (a message to a school magazine) to informal (an email to a friend). The context and the culture demand the application of specifically English writing skills. The high ratio of informal genres reflects the real life needs of the target audience of the coursebook.

### *Bloggers*

This is the first volume of a series written by a Hungarian author for the Hungarian market comprises ten units, each consisting of four sections. According to the Teacher's Book Each section focuses on a particular communicative situation typical and relevant for the age group (my translation, E. R.).

Section One - How we use English with friends and people we know – whose primary aim is to teach vocabulary and grammar through useful dialogues focuses on informal, spoken English. In this section we get an insight into the lives of mostly English secondary school pupils and that of a Hungarian schoolgirl studying in England through dialogues. As the context is set in England, the culture is also English. The section focuses on everyday culture, and covers daily routine and school life, food, sports, fashion, evening entertainment and excursions. Comparison to learners' own culture is encouraged systematically by direct questions and instructions, or by being requested to talk about aspects of their own local culture.

Simulating modern real life communication in the 21st century in Section Two a wide pool of bloggers of various ages (between 15 and 51), of various professions (secondary school pupil, medical doctor) and of various social backgrounds (upper-middle class, poor orphan) from four continents (with the overwhelming dominance of Europe, though) communicate with each other on a regular basis about everyday issues, like daily routines, recipes, furnishing, partying, fashion and work out. From the point of view of teaching ICC, this section is an excellent example of how a well-chosen platform can be used as a springboard for comparing ideas, for developing respect for otherness and tolerance of other cultures. Learners are continuously and consistently involved in communication by being asked to write blog posts about ongoing issues. From a methodological point of view, it is outstanding that from Unit One learners do not only get a variety of views, but also that of language use, which they are invited to observe, instead of being simply given, through tasks as follows: scan and find ways of greetings, scan and find ways of asking or talking about interests, how do people give advice. This approach to observing language will definitely contribute to learners' consciousness.

In Section Three communicative language functions are taught in situations in which secondary school pupils arrange everyday matters they typically encounter day by day. As the situations are set in English contexts, everyday English culture is apparent in the situations. For example, how to make an order in a salad bar, how to join a fitness centre, or how to apply for a student card. The channels of communication alternate written (letter of inquiry, filling in questionnaires) and spoken (at a ticket office, in a clothes shop) English, and the register is either semi-formal or informal in line with the needs of the situation.

There is a separate section (Section Four) in the book in which learners can read about a variety of cultures, countries and topics. Let me ask the same questions here as I did concerning section C of Solutions. What kind of culture is presented in the section? Which countries are presented about? How are students encouraged to make cultural comparisons? From a cultural viewpoint the majority of the texts convey information about visible culture, both international and Hungarian, and help learners gain new knowledge about great sportsmen, festivals and carnivals, the history of education and great travellers. Besides, there are texts in this section which present examples of otherness (for example: an unusually big family with eighteen children), or varieties of the topic of the unit (for example: eating habits, or types of housing around the world). Also, these topics lend themselves to comparison, which the book exploits consistently. What we rarely find in coursebooks, especially in coursebooks for beginners, is that socially disadvantaged people appear in two texts (a poor, orphan girl, and an unemployed, poor mother). Unfortunately, both of them are from Africa, which shows the biased viewpoint of the author and might give learners the false impression that poverty exists only in Africa.

Geographically, the allocation of countries is rather uneven: Europe is overrepresented, it is present in more texts than the other continents combined (!). Four texts relate to the British Isles, and two to the USA, which represent the English speaking countries. No mention is

made of other traditional bases of English, or that of the so-called outer circle countries. As regards Hungary, the source country, four texts present information about its visible culture (a festival, two sportsmen and a globe trotter). These texts help learners become more aware of their own culture and enable them to talk about these issues.

Learners are encouraged to make cultural comparisons in two ways. They are either presented with two or three varieties of a cultural topic, and are asked to compare them, or they have to write about a Hungarian variety of the topic.

## CONCLUSION

The coursebooks chosen do reflect upon the recent changes in the concept of communicative language teaching, and integrate the teaching of culture and language by providing learners with information about a range of cultures, by frequently requiring them to reflect upon otherness and also upon their own culture. Bloggers exploits its advantageous position in this respect. However, European cultures get a dominant role in both books. Though Solutions, meant to be used worldwide, has a separate section on culture, it ignores major cultures of the world. Neither book gives enough attention to social varieties in society, as if they were non-existent. Authors should offer a more balanced representation of cultures in order that learners acquire the necessary skills and knowledge to communicate properly in intercultural encounters.

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## **Pre-service teachers' cognitions regarding what goes on in the observed**

### **EFL classroom**

**Elena Ončevska Ager**

Ss Cyril and Methodius University, Macedonia

**Abstract:** *This paper reports on a small-scale investigation into the online discourse of one class of pre-service teachers who collaboratively reflected on the primary EFL classes that they observed in the winter semester of the academic 2015/16. By looking at their online discussions of the observed classes, this study seeks to identify what aspects of the classes the pre-service teachers talked most about, how they talked about them and what kind of knowledge construction the course provided opportunities for. The findings suggest that the students' online discourse mainly drew on their general pedagogical and pedagogical content knowledge. Less evidence was identified of them using their curriculum knowledge, content knowledge, knowledge of their learners, knowledge of the educational contexts and educational philosophy. Also, the course appears to have favoured the students' declarative knowledge (knowing about) over their procedural knowledge (knowing how). Implications for similar teacher education contexts will also be offered.*

**Keywords:**

*teacher education,  
teacher discourse,  
teacher knowledge*

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## INTRODUCTION

Insights into pre-service teachers' cognitions, i.e. how teachers think, believe and feel about, i.e. conceptualise, aspects of the EFL classroom (Kubanyiova and Feryok 2015) seem to be under-researched, even though they can be an important source of information in both teacher preparation and teaching contexts. Indeed, pre-service teachers' cognitions can be used as a starting point for designing culture-specific teacher education courses attuned to the students' conceptualisations of teaching and tailored to usefully support their future development as EFL teachers.

As useful as insights into teachers' cognitions can be, cognitions are often difficult to get at. Moreover, what cognitions are eventually identified often depends on a number of factors, such as the elicitation method employed and the belief/experiential background of the researcher. One way to access teachers' cognitions is to examine the language teachers produce, i.e. teacher discourse, which has lately been increasingly resorted to, not only as a research method, but also as a form of professional development (Walsh, 2013). This is the method I employ in this study.

There are reports of some research being done in the area of teacher cognitions with regard to aspects of classroom teaching and learning, such as grammar and literacy teaching, as well as with a focus on fluctuations of teacher cognitions over time (Borg, 2003). However, limited research has been done into how teacher cognitions can inform the content and structure of teacher education (e.g. pre-service) support. The purpose of this study is to attempt to gain an insight into the cognitions of a class of pre-service teachers by drawing on their online discourse on an undergraduate teacher education course, with a view to reflecting on the cognition development opportunities the course offered. This study will, therefore, suggest ways in which teacher discourse can be used as an instrument to explore teacher cognitions and inform teacher preparation programmes. I now move on to discussing the main insights from the literature which underpin this study.

## LITERATURE REVIEW

Two broad theoretical areas inform this study: teacher knowledge and group dynamics, specifically teachers' leadership styles. I now turn to summarising those aspects of the two disciplines that are most relevant to this study.

### *Teacher knowledge*

Teacher knowledge is arguably at the heart of teacher cognition and it is conceptualised by Shulman (1987) as being multi-faceted, i.e. containing the following sub-categories:



- Content knowledge
- General pedagogical knowledge
- Pedagogical content knowledge
- Curriculum knowledge
- Knowledge of learners and their characteristics
- Knowledge of the educational context
- Knowledge of educational ends, purposes and values and their philosophical and historical background.

Content knowledge refers to the mastery of the subject being taught (in our case, English). General pedagogical knowledge includes broad instructional considerations such as classroom management and assessment, while pedagogical content knowledge entails the teaching techniques used in accordance with specific contextual demands. The other types of knowledge are self-explanatory, apart from, perhaps, knowledge of the educational context. This involves an understanding of the workings of the educational system, in general, and of the specific school, in particular.

Malderez and Wedell (2007) build on this classification of teacher knowledge by subsuming the above under the broad category of ‘knowing about’ (KA), also referred in the literature as declarative knowledge. They then add two other types of teacher knowledge to their paradigm: ‘knowing how’ (KH) and ‘knowing to’ (KT), which can be seen as types of procedural knowledge. KA has been discussed above, which is why I will now move on to expand on KH and KT.

KH refers to teachers using specific strategies to create opportunities for learning in their classrooms, notice salient features/issues in the classroom/school/educational context, assess learning, allow relevant research/ideas to inform their practices and interact with learners, colleagues and parents. KT entails the simultaneous use of KA and KH in line with the demands of particular contexts in order to effectively support learning.

### *Teachers' leadership styles*

Group dynamics theories increasingly consider educational groups as social groups in their own right, which follow established patterns of behaviour identified in other social groupings. The teacher, in group dynamics terms, is the group leader. According to the theory on leadership styles (Lewin et al., 1939), there are three models of leadership behaviour: autocratic, democratic and laissez-faire. Autocratic leaders typically choose not to consult the group membership on group issues and instead impose beliefs/behaviours onto them. Democratic leaders, on the other hand, negotiate group beliefs/behaviours with the group membership, making sure that there is consensus with regard to how the group moves forward. Laissez-faire leaders do not take part in the group's decision processes and are psychologically virtually absent from the group's life.

These leadership styles are typically associated with various stages in the life of a group. For example, autocratic leadership is desirable at the early stages of group development, democratic leadership is associated with more mature stages in the group's life and laissez-faire leadership is suitable with very mature and closely knit groupings, who do not need to rely on a formal leader to structure and lead the group's productive processes.

## RESEARCH METHODOLOGY

This study was guided by the following two research questions:

1. What did the group of pre-service teachers talk about over one semester? How did they talk about it?
2. What kind of knowledge construction did the course provide opportunities for?

The students involved in this study were one class of 14 pre-service teachers in their final year of studies at Ss Cyril and Methodius University in Skopje, Macedonia, over the winter semester of 2015-16. The students produced collaborative online reflections on 9 lessons, held by practicing teachers and peers in primary school contexts and observed weekly. All students got to co-teach a lesson with one or two peers at the end of the semester and individually reflected in writing on their teaching experiences. Following the classroom observation sessions, the students interacted using a custom-made e-learning environment for fostering dialogic reflection entitled The Bar. These online classroom observation discussions were part of the students' compulsory undergraduate course ELT Methodology 4. I was their course instructor and facilitated the discussions which I analyse in this study. All the students agreed for their data to be anonymised and used for research purposes.

The content of the students' online posts was analysed by tagging the main emergent topics and then categorising the tags in broad categories informed by the literature.

## FINDINGS

Content analysis of the tags yielded 4 broad categories of topics discussed by the students: teacher characteristics, methodological choices/consequences, classroom management and learnerbehaviour. I turn to each of these below.

### *Teacher characteristics*

This category comprises the students' comments on the observed teachers' roles and leadership styles. The most frequently discussed roles were those of the teacher as an entertainer (with 13 mentions in the data), a committed professional (11) and a carer (7). Of the leadership styles, the students implicitly discussed democratic (5) and autocratic (3) leadership styles.

The students most frequently discussed teachers' behaviours geared towards attracting and holding their learners' attention, for instance by using a range of suitable, often entertaining activities. One student acknowledges such efforts in an observed teacher, saying: "It's difficult to hold the attention of children [of] [age] 6". Further, the students appreciated the observed teachers' enthusiasm: "For this teacher, this [teaching] isn't a job, it's a calling". The care demonstrated by some observed teachers is yet another feature that the students noticed and discussed. One student, for instance, observes that the teacher "was fond of her students".

The students seemed to be intrigued about the power relations in the classroom, too. They praised one teacher for "stepped[ing] [off] her throne" and behaving as if she were an equal member of the classroom group, rather than a formal leader. Another student appreciated the democratic leadership demonstrated by one of the teachers: "She had authority but she wasn't strict".

Opinions on which leadership style to adopt, however, were divided. One student, for instance, expressed a preference for an authoritative stance (e.g. "[t]he teacher] should be more distant and authoritative in terms of discipline"), another criticised a learner for interrupting the teacher while she was talking (e.g. "To me, this is showing lack of respect, attacking the teacher[']s authority"). Yet another student complimented the teacher's use of strategies to uphold her status of an authoritarian leader: "Speaking loud was good because with that the teacher maintained some sort of authority".

#### *Methodological choices/consequences*

With regard to methodological choices and the consequences of such choices, the following emerged as the most frequently discussed topics: teaching methods (30), classroom atmosphere (27), use of L1 (24), teacher feedback (21), games (21), homework (19), working with special educational needs students (18) and teacher instructions (12).

In this dataset, it was striking that the students regularly made comments about the classroom atmosphere, identifying positive and negative samples: "The whole atmosphere was relaxed and I think students enjoyed while learning"; "The class was chaotic and there was [a] very unpleasant atmosphere".

#### *Classroom management*

When it comes to classroom management, the most prominent topics discussed were: discipline (23), class size (12), seating arrangement (8) and rules (5).

The students particularly engaged in commenting on strategies used by the observed teachers to maintain classroom discipline and suggested alternatives. As for classroom rules,

the students discussed learners using cell phones, chewing gum and moving about whilst in class.

### *Learner behaviour*

The learner behaviour discussed on the online platform had to do with student feedback (2) and student friction (1). One student, for instance, reported on negative feedback from a learner following an observed lesson: "I did not like the game where not all of the students were able to participate [in] and were only [a] passive viewers. At the end of the lesson, one student said that the teacher did not ask him anything. He was very disappointed, so I think that there the teacher made a big mistake".

### *Other aspects of education*

An aspect which cannot be subsumed by the above categories is private schooling (3). One example of this topic being discussed includes a comparison between the public and the private sector in the country, the latter being used voluntarily as a supplement to state tuition: "[Students] actually acquire more language while attending private schools or foreign language centres than at [the] public [i.e. state-run] schools".

## **DISCUSSION OF FINDINGS**

In this section I will discuss the findings outlined above, providing answers to the two main sets of research questions.

*Research question 1: What did the group of pre-service teachers talk about over one semester? How did they talk about it?*

By far the most commonly discussed issue on the course was teachers' methodological choices (e.g. teaching methods and techniques, use of L1, teacher instructions, teacher feedback, etc.). This was followed by classroom management considerations, teacher roles and leadership styles, and learner behaviour.

The students were invited to critically approach the observed data and, indeed, a variety of, at times conflicting, opinions on the above topics were shared, as can be seen from the following exchange between two students:

S1: The T[eacher] was using English and Macedonian simultaneously, and she also was using body language, so the Ss [understood] her very well.

S2: [...] The constant translation in Macedonian is not necessary, in my opinion, translation should be present, but mostly for those words/phrases that are not often mentioned or mentioned for the first time.

Similar examples of discord were highlighted in the findings section above, with students adopting a range of stances on the autocratic-democratic continuum.

*Research question 2: What kind of knowledge construction did the course provide opportunities for?*

The course appears to have mostly provided opportunities for developing the students' knowledge about teaching (KA) and much less so their knowledge how (KH). If we look at the data, there's plenty of evidence for the course tapping into their pedagogical content knowledge (cf. methodological choices/consequences) and general pedagogical knowledge (cf. classroom management and teacher characteristics), even though important general pedagogical areas such as assessment were not discussed at all.

There seem to have been few opportunities for students to develop their knowledge of the learners and their characteristics (cf. learner behaviour) and their knowledge of the educational context (cf. other aspects of education). With regard to the latter, private schooling was briefly discussed on the platform, but not other issues related to other and/or broader educational contexts.

If we map these findings against Shulman's (1987) list of areas that teachers need to be more knowledgeable about, it can be seen that the course failed to offer opportunities for the students to develop the following types of teacher knowledge: content knowledge, curriculum knowledge, knowledge of educational ends, purposes and values and their philosophical and historical background. It would be interesting to explore the reasons for the students' preference of some topics and not others. One reason might be my, at times democratic, online moderation – the discourse landscape might well have been different had I guided the students' thinking more explicitly in specific directions, away from the discourse paths they chose spontaneously. Another reason shaping their discourse might be the input they had been exposed to on their theoretical methodology courses.

The course, therefore, seemed to have focused predominantly on developing the students' KA. KH was tapped into only once in the semester, when the students were given a chance to use some of the skills they discussed and to reflect on their experiences. This may well be seen as too little support for their future careers in teaching, therefore, the balance of the types of knowledge the course activates may well need shifting in favour of KH.

## CONCLUSION

The insights gleaned from the close inspection of the data suggest an uneven treatment of the types of teacher knowledge that need tapping into on a teacher preparation course. The virtually exclusive focus on some types of KA warrants the following implications for mine and similar teacher education contexts:

- more explicit focus on the other kinds of KA: curriculum knowledge, knowledge of learners and their characteristics, knowledge of educational context, knowledge of educational ends, purposes and values and their philosophical and historical background
- more overt discussions of group dynamic principles relevant to the EFL classroom, such as teacher roles and power structures in the EFL classroom, with a particular focus on how context (e.g. group maturity) influences various leadership styles
- more focus on KH via offering students fewer observation and more teaching practice opportunities and/or one-to-one school-based mentoring experiences in order to also provide them with better exposure to the types of KA which are currently not addressed by the course.

Adopting a teacher discourse-informed approach to making sense of a teacher education course can be a worthwhile endeavour as it can reveal for us realities which may otherwise be difficult to access. This study focuses only on one group of pre-service teachers in a specific educational and cultural context and it would be interesting to extend its scope to more pre-service groups in the same and other contexts and see what data can be elicited. Another limitation of this research is that myself, the researcher (a) was an insider to the context being researched, (b) may have influenced the content of the students' discourse by moderating their discussions and (c) in the role of their course instructor, was tasked, among other things, with assessing their course performance and could therefore have been viewed as superior in the power game on the course.

Despite the drawbacks of adopting a discourse-driven approach to course reflection, its potential to offer important information is too large to be overlooked. Discourse-informed data can prompt important practitioner reflection on the content and structure of our teacher education programmes and on the extent to which they activate pre-service teacher cognitions. Gaining such insights would be a good starting point for informed educational change, which would at the same time be meaningful, because it would be inspired by and designed to cater for specific pre-service teachers' cognitions.

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## **Onomasiological, Semantic and Associative Nature of “Flower” Lexeme in Traditional and Modern Linguistic Concept**

**Hafiza Ordabekova & Kenjetay Kurkebaev & Aisulu Nurzhanova**  
Suleyman Demirel University, Kazakhstan & Al-Farabi Kazakh  
National University, Kazakhstan

**Abstract:** *Recent years linguistic scientists draw attention to realization of speaking activities caused to linguistic relations development in broad social circle. Particularly, it is directed to decisions of issues such as to find out exact word appropriate to thought among lexical units (lexicon) remembered in human brain while receiving spoken information, understanding, processing and answering the question. It is impossible to solve situations of speaking activity, receiving material and understanding it without psychology as the linguistic system is saved in human mind. The subject of psychology is to define formation and development ways of objective principles of human psychiatric activities, thought and peculiarities. Psychiatric activities are such characters as sense, receiving, thinking, investigation and fantasy formation. All these activities are the products of human brain and all of them are tightly connected with speaking activity.*

**Keywords:**  
*Onomasiology,  
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## INTRODUCTION

The direction of psychologism in linguistics began to be formed in the middle of 19th century. The representatives of linguistic psychologism say that linguistic phenomena depend on human psychological peculiarities and differences of their intelligence. According to their opinion, linguistic principles and changes in it don't depend on the social development, but on person separated from society, it is connected with their psyches, speech, and thought level. This type of psychological views is termed as "Individualistic Psychologism" and disclaims social meaning of the language [Kordabaev T, 1975].

There are a lot of opposite opinions concerning to language between holders of linguistic psychological directions. One group of them takes follows psychologism, and the second group social psychologism. Herman Paul, the holder of individualistic psychologism wrote: "... it is indisputable, that each individual has own language and each of these languages has its history. We should differentiate; there are as many languages as individuals" [Paul H. & Zvegintsev V., 1964]. And the representatives of social psychologism are opposite to the principle of individualists "... truth is only individuals' language", language has social peculiarities; originator and user is people and society".

One of founders of Social socialism direction Jan Nieciśław Ignacy Baudouin de Courtenay says: "As the language exists in human society, we should always remember the existence of social aspects in parallel with the psychic features. Besides with individual psychology sociology also can be basis of linguistics" [Baudouin de Courtenay, 1963].

Psychological views have been taken place between conclusions of linguistic schools founded in following years. One of them is school of young grammarians. Young grammarians consider language as the product of psycho-physical activities of individuals. This is a base of their all concepts. They say all changes and notions in language depending on psycho-physical phenomena of individual that is speech activities.

Ferdinand de Saussure in his conception writes: "Language and speeches (speaking) are tightly connected with each other, but have some differences; different things. Speaking is the result of language use, it is individualistic, and language is the system of symbols interconnected with members of society in balanced level; language has social features. By separating the speaking from language we can distinguish difference between sociality and individuality, main and subordinate, accidental... there is nothing in speaking it is individualistic" [Ferdinand de Saussure, 1964].

In 50th of the last century psycholinguistics has founded in result of two sciences crossing, linguistics and psychology which study human speaking activity, communication, individual speech, thinking activities from the points of psychological and linguistic aspects.



## HISTORICAL BACKGROUND OF PSYCHOLINGUISTICS

The founder of Soviet psycholinguistic schools A.A. Leontyev puts the occurrence of new science together with human being development, necessities of scientific cognition development in research of psychic nature of human intellectual activities [Leontyev A., 1990]. Because, human psychic peculiarities such as human consciousness, fantasy, sense, environment cognition, comprehension occur during speaking activities. For example, from the psychological point, thinking is the psychic process connected with language followed with social conditions. It describes all things around us of this world directly or indirectly; and fantasy is the psychic process relevant only to human being.

A.A. Zalevskaya's opinion is: "It is indisputable, that the base of Russian psycholinguistics is theory of speaking activities" [Zalevskaya A., 2010]. If so, the function of linguistic symbols realizing these activities serves as the subject of psycholinguistic research as linguistic phenomenon which recognizes logical units of linguistics and psychology. In this case speaking activity is one of high functions of intellectual actions relating to human being; consideration of its content, structure, methods and forms of their realization is one of the main research items of psycholinguistics.

There is no exact definition based on conclusion accepted by majority in Soviet linguistics. Though, most of Russian scientists hold A.A. Leontyev's opinion: "The subject of psycholinguistics is considered in interrelation of function and structure of speaking activity with linguistic system which forms the mode of human world" [Leontyev A. & Leontyev N., 1977]. And the object of psycholinguistics aims to consider issues such as intellect of definite language user, linguistic intellect of human, speaking communication, processes of speaking formation and language learning in ontogenesis aspect.

Moscow psycholinguistic school in the early nineties started forming the first methodological base of ethno-psycholinguistic researches. The linguistic consciousness, ethno-cultural nature of concept of language consciousness, features of communicants of cross-cultural communication in national consciousness, all these were taken as the main problem of ethno-psycholinguistic researches. In psycholinguistics the language consciousness is defined as a complex of consciousness images which are forming by means of language units (word, phrase, sentence, text and an associative field). The language system is stored and functions in language consciousness of people to describe lexicosemantic communication of words of the semantic field, ethno-cultural features of language consciousness concept; the method of associations is applied in ethno-psycholinguistics.

Today, the concept association is applied not only in psychology, but also in other branches of science as complex concept. For example, in such new directions of linguistics as psycholinguistics, ethno-psycholinguistics, cognitive linguistics, it is defined that in studying of the questions connected with mental actions of people when they perceive and

learn reality by means of the native language, and also by its transfer, they note special associative activity.

## DEVELOPMENT OF CONCEPTS

Development and complication of meanings (abstractization) is directly connected with cognitive system of the person. Association is a communication between a certain object and the phenomenon, based on individual subjective experience. In wide meaning association means as a source of the knowledge acquisition, realized on the basis of mental actions which are applied to knowledge of environment matter. Thus, various changes in word meanings, and also the phenomena connected with application of words in direct and indirect meanings, in conceptual system they are based on the association law in psychology.

Language exists not only in society, it also exists ad in consciousness of the individual. Interdependence, relativity and orderliness of the language system existing in consciousness of the individual, are defined on the basis of an associative field. Associative experiment is made on system stimulus (S) ~ reaction (R). The whole set of words-reactions giving stimulus to words, makes an associative field. Associative field – set of integrated language units concerning a contents community to conceptual, subject and functional similarity. It is spoken in the form of combination of rather associative words, actual words. The associative field represents system of the knowledge associating with words stimulus in certain national culture.

At cognition of a certain concept as far as information is perceived by human consciousness, so it remains in memory; then it is reflected by means of language peculiar to this nation. Studying and learning any reality to inform the associations created in consciousness or concepts on this reality by means of language, the person leans on educational, cultural, spiritual knowledge. In language fund they are reflected through lexical, phraseological, paremeological structures. For example, such words as humility, mildness, ordinary life, wealth, the beauty relating to sheep, make simple associations – stereotypes in national consciousness of Kazakh people, and sources of associative knowledge are reflected in knowledge of poets-writers by means of graphic images.

Now the practical level of associations raised, associative experiments and various practical researches are carried out more and more. The main aim of carrying out associative experiment is supervision of activity, influence (reaction) on knowledge, cognoscibility of the subject reality, controlling of own "I" of the subject. Because of this experiment, it is possible to learn culture and vital practice of the subject. Each people, nation have developed certain stereotypes and association about environment for each individual subject in knowledge themselves. Together they make associative system of any word in language. The psychological (associative) structure of word meaning is closely interconnected with an internal lexicon of the person who is forming consciousness in language and which needs to be understood as the system organization of lexical meanings in memory of the person.

There are two appearance of the systematized knowledge in psychology and linguistics. According to A.A.Leontyev, formation of the consciousness image on the basis of cognitive actions in result of first images modification, the first images of consciousness are formed with images of the second degree consciousness [Leontyev A. & Leontyev N., 1977].

These two processes are interconnected with each other. Therefore, the image of consciousness in psychology is considered as the phenomenon consisting of parts of feeling and reason, where the part of feeling is formed on the basis of informative actions, and part of reason, comprehending information provided in speech action of subject consciousness, that is in the implementation process of language communication, and on the basis of contents of apprehended information forms new knowledge.

According to Z.K.Akhmetzhanova, such traditional di vision of knowledge system belongs to everyday and reflexive level of consciousness [Akhmetzhanova Z. & Valikhanova R., 1999]. In this case the everyday consciousness is formed in cognition process of the subjective side of the world, and the reflexive consciousness is formed as a result of reprocessing, reconsideration of knowledge at everyday level. Through associative experiment the separate social features peculiar to any ethno-cultural community, it is possible to define on the basis of the knowledge system given above. At the same time by means of carrying out the analysis of the verbal associations received as a result of associative experiments, it is possible to define how the world picture, system of its motives and values, cultural social stereotypes is perceived by national consciousness.

## CONCEPTS APPLICATIONS IN KAZAKH LANGUAGE

The mankind since the most ancient times sought to learn secrets of world around. In this article we consider a national cultural component of the semantic value representing associative relations connected with a flower in language consciousness of Kazakh people. It is necessary, first of all, for studying of psychology of the people forming this language. As a whole, in language the semantic share (and also a national and cultural component), a part of a lexical background, doesn't find reflection in an explicit form throughout all word. Intelligence on a lexical background is received by following ways:

- means of associative experiment;
- in linguistic dictionaries only lexical contents of the word are represented, the illustrative material presented in entries is reflected in a basis of a lexical background;
- own explanatory analysis of the forms which transferred from one national and cultural community into other cultural community;
- through perception of intelligence used in the hidden look in the art text, it is possible to receive information [Zalevskaya A., 2010].

To reveal a national and cultural component of a word meaning, a semantic system of a lexical meaning, we rely on materials of associative experiment in this article. There is a wish to note that by means of carrying out similar experiments we have an opportunity to

define “semantic similarity” between words. As a unit of measure of semantic similarity reactions received on words stimulus, that is similarity are accepted to a basis.

The concept of “activity”, introduced to linguistics gives possibility to consider the nomination in tight connection with science of world and extra-linguistic factors. From it we consider that giving name to things, phenomenon quality closely associated with people cognition, mental outlook, psychology and mentality of this nation.

Development of human activities is shown in his/her language. Consequently, new names occur in lexical system, semantic sphere of some linguistic units, also the connotative meaning also broaden according to national cognition system. Thus, linguistic units come into interrelation in contexts formed by different human situational activities and represent existence.

The “flower” lexeme is recognized as particular concept which has national cultural phone in linguistic conciseness of Kazakh people. We consider concept of flower as lingua-cultural concept according to national and cultural features. In linguacconceptology the concept is studied as mental unit by linguistic symbols in semantics of communication.

According to V.I. Karassik’s opinion, while studying cultural concepts as research object from the linguistic point of view, we should take principle scientific documentations of subjects such as ethnography cultural studies, history and psychology [Karassik V., 2002]. The main purpose of this article is to identify linguistic and ethno-cultural semantic features of flower concept. Also, lexeme of flower is considered as linguistic unit measuring with intellect, because flower describes the main, key example in poetry.

In order to identify linguistic and ethno-cultural features of flower concept we use the method of semantic conceptual analysis presented by Z.D.Popova and I. Sternin. The activity of conceptual comprehension of the word is analyzed by this method. Semantic structure of word meaning determines the set of semes based on interrelations of hierarchy. And “seme is semantic microcomponent illustrating definite features of phenomenon symbolized with words” [Popova Z. & Sternin I., 2005]. In that case let’s draw attention to semantic structure of flower lexeme:

1. General name of many-coloured, mollycoddle odorous plant.
2. Reproductive organ of flowering plants (terminal meaning).
3. Youth, youngster (figurative meaning).
4. Look, temper, charm, beauty (figurative meaning) [Dictionary of Kazakh literary language, 2007].

The word “flower” in the Kazakh language with its typical features has scientific cognition. It has own term definition. The definition of flower describes sema features which form the main core of lexical meaning as flowered plant, many-colored, aroma, reproduction object. The meaning of this word given in glossary captures main semantic features described with

its cognitive content, but these features can't give completely the real psychological meaning of flower formed in present day cognition.

In general, we can identify linguistic and cognitive mind by known methods, they are inner lexicon (A. Zalevskaya), associative-verbal system (Yu. Karaulov, N. Ufimtseva, Yu. Sorokin) and precedent texts (Yu. Karaulov, Yu. Sorokov).

Language makes simple image of world formed on the base of human everyday life. Inner lexicon which was mentioned above is the linguistic appearance of definite meaning in mind. According to Yu. Karaulov's opinion associative vocabularies are the main equipment in identifying "linguistic faculties". Because various characters as national mind elements, national world views, national-cultural frames, metaphoric cognition of occurrence are identified in results of associative experiment [Karaulov Yu., 2000].

Free associative experiment was carried out for determining cognitive meaning formed about everyday life "flower" lexeme. 18-20 years old students of humanitarian faculty took participation in this experiment. Total amount is 100. The results of associative experiment, we can suggest national worldview system, national thinking activity, national psychology and phenomenon on the base of analysis on language of poets and writers. Word frequency list of associator's given to flower word-stimulus is given as following: "80 – beauty", "75 – charms", "73 – elegance", "70 – aromatic, aroma", "70 – girl", "69 – love", "63 – flourish, blossom", "53 – high cheerful spirit", "50 – life", "42 – celebration", "37 – fading", "35 – spring". Between some respondents there are individual associations concerning to high emotional shade and formed as "meaningful" based on the religious cognition related to flower lexeme: flower is high-functional, fine nature showing God's (Allah's) skill. Flowers' whisper means the glory and dhikr for God. According to experiment results we see that explanatory dictionaries do not give meaningful (conceptual) signs describing flower lexeme is not included in

For identifying the potential semantic feature in conceptual content and lexical meaning we can group conceptual features formed in linguistic mind taking into account the illustrative materials, word formation system, phraseological units (to lay head on flowers – to relax, to be in bliss), stable epithets, proverbs and as following: "aroma", "many-colored", "charm", "beauty", "youngster", "temper", "luxury", "spring", "innocence", "sin". Such conceptual features broaden the semantic field of flower lexeme and show the growing level of conceptual meaning development from lexical meaning. For example, in the Kazakh language flower as the object of growing and reproduction, metaphor cognition may be used as linguistic unit and shows luxury: gul zaman (the period of flowers), guldengen kala (flowered city), gulstan (the land of flowers).

Assessment component in concept is important for linguistic mind of Kazakh people. Conceptual assessment is tightly connected with lexical background (E.M. Vereschagin, V.G. Kostomarov, N.A. Kupina, O.A. Mikhailova, G.D. Tomakhin, etc.). Lexical

background has no direct connection with word semantics; on the contrary, it includes national-cultural stereotypes and norms which are formed on the base of human life experiment in society. There are many ethno-cultural background in Kazakh culture concerning to flower such as “beauty”, “endearment”, “girl”, “youngster”, “spring”, “life”. The biological development of flower serves in describing human life, its shortness and periods in figurative meaning (burst, blossoming, fading), in imaginary associative view. For example, the fading of flower means the life ending. It means that flower concept enlarged with potential sema as “soul, human soul”. We should underline that national anthroponomical system is formed on the base of ethno-cultural background features. They are Gulbarshyn, Gulzhan, Gulim, Gulzhaina, Zhainagul, Kyzgaldak, Raushan, Raikhan, Gulden, Nurgul, Gulnur, etc. These national anthroponomyies identify cultural evaluating character of “gul” (flower) concept.

In general, the word “gul” (flower) is associated with red color in the Kazakh language. And red color in national intelligence of Kazakh people describes, first of all, blood color and blood is connected with human soul. This is named animism. Its reason lays in archaic mind. There is one legend about it: Once upon the time there was Sumyrai khan. He was famous for his villainies. Once he limited water for people. Khan cut fingers of one seamer girl who was against his villainy. Five-leaved red flowers grew in the place, where blood from fingers cut dropped. Till these times people have been seaming the red-flowered pattern on their embroideries and carpets [Qassimanov S., 1975].

Also, in legend of “Kozy Korpesh Baian Sulu” there is an allusion of the dead man blood turns into flowers. On the tomb of Kozy and Baian every year two red flowers grow to be together. And thorn plant also grows between these two flowers sinking them as if to prevent their joining and causes their fading. This scene is written in text of legend. When a man dies, especially if sacrificed, he or she turns into any cultivated plant. Academician A.N. Vesselovskiy shows three stages of human soul conversion into any plant:

- 1 – nature and human are equal;
- 2 – man or woman, his/her blood or some parts of body convert into plants;
- 3 – trees or flowers usually grow on human tombs. This insignia means that human spirit rises once more [Vesselovskiy A., 1989].

Moreover, the word “gul” (flower) in Kazakh language has national-cultural and valuable character, for example, “red flower - spring”, “red flower - love”, “red flower - girl”, “red flower – human life, short life”, “red flower –spiritual life”

Flower is the symbol of beauty for Kazakh people. This beauty, first of all, is based on the beauty of nature. The growth and reproduction of flower in Mother Earth is sacred. Efflorescence of nature, its birth in springtime has philosophical meaning. Flower is the basic symbol of spring. As in many countries people Kazakhs symbolize the flower with love. Such symbolic meanings occur in language of flowers. For example, white flower

means faithfulness, yellow – anguish, red flower – love . Such kind symbolic meanings of flowers are directly connected with its colors.

The person lives in the world of flowers. Color is the strongest tool in forming of public consciousness, especially in political, commercial advertising campaigns. It is used for drawing attention, for conquest of people. Colors, along with the ratio description a subject sign, subject-color-quality, have sacred value at the concepts designated by this color.

If the features peculiar to ethno-culture are defined by one color or set of flowers, they point to existence of color lacunas and, respectively, color universalia. Such ethno-eidems as a concept are rather stable, but nevertheless structural elements of education of “a conceptual picture of the world” diachronic changes are peculiar to them. Under the influence of various extralinguistic and linguistic factors of ethnoeidems can get and lose additional connective value.

For example, Kazakh people use the colour of yellow in description of continuance and space (Saryarka, sary dala). In ethnoculture of any nation there are world cognition features of flowers concepts. Each people, ethnos on the perceive color concepts of environment and formulate them on the outlook. Color concepts of world around are a phenomenon of national culture. It develops together with spiritual outlook, cultural life, life of ethnos and passes on from generation to generation. Sh. Zharkynbekova concerning color concepts in Kazakh ethnocultural life expresses such opinion: “In color concepts of the Kazakh people the code of time and space is given depending on knowledge and perception to them environment, and also from traditions of life” [Zharkynbekova Sh., 2004].

Also in the history of development of humanity various names of color are presented in the image of the ethnic, international, party, class relations according to dichotomy function “we – they”. It is enough to consider of that they associate “harmony of certain flowers” important historical events in society, socio-political changes in every era.

It is undoubted that in national folklore and poetic traditions the esthetic role of designation of a certain phenomenon any color is high. But nevertheless apprehended by national consciousness and the fixed cultural, emotional condition of names of flowers and their communication with various situations allows to consider them from a position of “a concept of national (traditional) outlook (ethnoeidems)”.

Yellow color is associated with yellow sun (golden sun), source of matter; it describes as important, precious stone for Turkic peoples, especially Kazakhs. Sun rise and sunset captures definite time, that’s why linguistic intelligence of Kazakh people has such semes like duration, space, etc. And if one does not see, for example, mother, friend etc. for a long time or duration causes boredom to them.

Therefore, yellow flowers symbolize “boredom” sense. Also, the blossom and endearment of flowers and their own aromatic fume convert it into the object of esthetic use. Flower is closely connected with its use as the esthetic object in many cultural events (birthday, holiday, marriage, concert, etc.). We can identify “semantic similarity” between word-stimulus and word-reactions by carrying out associative experiment. Reactions given to word-stimulus as unit of measure of semantic similarity, i.e. associations by similarities are taken into base. For example, we may fit the word-reaction shop of flower-bee, flower-butterfly, and flower-flower into situational associations. The semantic similarity between given linguistic units may be specified by correlating semantic structure on the base of definition of word reference and associative answers from explanatory dictionaries.

## CONCLUSION

The language of poetry influences word semantic development; it is the principle of ethno-symbolic conception, so we based on textual content analysis of flower concept in poetic compositions. It should be specially noted that, philosophical content in compositions of poets and writers, flower concept use is so peculiar. For example, flower image in spring describes youth and adolescence period as metaphor:

Jogalkanyam tolyp zhatyr	(A lot of thing lost)
Tapkanyam ne, alganym ne.	(What I found, what I took)
Uksap turmyn zhany gul	(I look like fresh flower)
Zhaidary bir ulanga.	(For one youth, splendid)

[Moldagaliev T., 1990].

Meaningful cognitive features of flower concept as “Loving, mollycoddled, bland, special care” with its various modifications are used by poets and writers. Commonly, such cognitive features describe defenseless images (youngster, babies, girl, love of girl, good behavior etc.):

Sardana gul – sagynyshka osken gul	Sardana – flower grown with boredom,
Urdis zhurgende ustinen attyng tanyp il.	While riding on a horse know it
Sardana guldin tamyry muzda, zhany kyz,	The root of Sardana is into an ice, soul in girl
Zholyga qalsa, zholga da toktap alynynz	If you meet it, stop and take it.

[Moldagaliev T., 1990].

Various kinds and forms of flowers, notably, deflowered, crushed flowers, withered flower, dried-up girl are taken into attention in language of writers and poets. These linguistic units are used in describing the relation of flower image and spiritual world of people. People usually share with their grief and sorrows by flower and turn it into symbolic meaning: sluggish as crushed flower, looks like crushed tulips [Amantai D., 2010]. It means that grief, illness, death are opposite with beauty comparing with flower.



Cleanliness and innocence are traditionally related to flower, and sin forms special symbol. Flower concept in creative works of poets and writers is enlarged with following conceptual features: flower – “spring”, flower – “human life”, “efflorescence of human life”, flower – “short life”, flower – “human soul”, flower – “welfare”, and flower – “value” (birth place, humanity, good wish, good relations), flower – “God creativity”.

The process of modification and transformation of linguistic and associative-cultural cognition are brought out in interpretation horizon of flower concept. The mental pattern of the Kazakh language of flower lexeme allows to consider flower as special concept, therefore, its content has assessment features. In Kazakh national world flowers are associated with main categories as “Beauty”, “Love”, “Life”, “Death”.

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## Foreign language learning anxiety in an EFL context

Izela Habul-Šabanović

University of Sarajevo, Bosnia and Herzegovina

**Abstract:** *It has long been recognized that learners of a foreign language may suffer from considerable levels of anxiety when faced with the challenge of being put into a situation when they have to use the target language they are not familiar with. Foreign language anxiety (FLA) has powerful impact on language learning process and learners' scope of success and achievement. The present study is an attempt to identify levels and causes of anxiety of Bosnian EFL learners by administering the questionnaire – Foreign Language Classroom Anxiety Scale (FLCAS) (Horwitz, Horwitz and Cope, 1986) to 106 students enrolled in the first year of Bachelor-level studies at the Pedagogical Faculty of Sarajevo. The research focuses on four main factors of causing anxiety in a foreign language classroom: communication apprehension anxiety, test anxiety, fear of negative evaluation and anxiety of English classroom. In addition to the FLCAS, the participants of this study were also presented two more questionnaires in order to examine their perceptions on possible causes of foreign language anxiety and advisable strategies to reduce it in an EFL context. As foreign language anxiety has proved to be detrimental to the process of language learning, this paper also attempts to offer some appropriate pedagogical measures to reduce this negative factor of EFL learning and maximize language learning possibilities.*

**Keywords:** *foreign language learning anxiety, EFL learning, FLCAS, pedagogical measures*

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## INTRODUCTION

Foreign language anxiety (FLA) was first conceptualised as a unique type of anxiety specific to foreign language learning and defined as 'a distinct complex construct of self-perceptions, beliefs, feelings, and behaviours related to classroom learning arising from the uniqueness of language learning process' by Horwitz, Horwitz and Cope (1986: 128). MacIntyre and Gardner (1994: 284) defined FLA as 'the feeling of tension and apprehension specifically associated with second or foreign language contexts, including speaking, listening, and learning'. Young (1992: 157) observed that language anxiety is 'a complex psychological construct requiring investigation from a variety of perspectives and approaches', including not only the student perspective on language anxiety, but also the specialists'/teachers' point of view. Zhang (2001: 74) maintained that language anxiety should be seen as 'the psychological tension that the learner goes through in performing a learning task, and this anxiety is situation-specific'. Clément (1980) was among the first authors to point out that FLA is a complex construct that deals with learners' psychology in terms of their feelings, self-esteem, and self-confidence.

Although some researchers claimed that language anxiety could be viewed as a positive energy or 'facilitating anxiety' (Alpert & Haber, 1960) that could motivate learners to achieve better results, many others pointed out that language anxiety may hinder foreign language learners' progress (Horwitz et al. 1986; Aida 1994; Krashen 1982; MacIntyre & Gardner 1994; etc.). Krashen (1982) hypothesized that language anxiety may function as an 'affective filter' which makes an individual less responsive to language 'input' and prevents him from achieving a high level of proficiency in a foreign language. Young (1991: 430) stated that 'more obvious manifestations of anxiety in the foreign or second language classroom could surface in the form of distortion of sounds, inability to reproduce the intonation and rhythm of the language, 'freezing up' when called on to perform, and forgetting words or phrases just learnt or simply refusing to speak and remaining silent.'

Language anxiety has thus become an important issue to concern over the last few decades as a number of researchers have hypothesized that anxiety impacts on second and foreign language learning. The studies investigating the correlation of anxiety with language learning achievements are mainly focused in two directions: on one hand, there are studies that attempted to research the effect of anxiety on learning English as a second or foreign language in general (Al-Shboul, Ahmad, Nordin & Rahman 2013; Liu & Huang 2011; Khattak, Jamshed, Ahmad & Baig 2011; Awan, Azher, Nadeem & Naz 2010; Andrade & Williams 2008; Hauck & Hurd 2005; Burden 2004; Aida 1994; Scovel 1978; etc.) and, on the other hand, there are studies aimed to investigate the correlation of anxiety in relation to different language skills, i.e. speaking, listening, reading and writing (Hewitt & Stephenson 2012; Horwitz 2001; Cheng 2004; Matsuda & Gobel 2004; Saito, Garza & Horwitz 1999; Onwuegbuzie, Bailey & Daley 1999; Sparks et al. 1997; Sánchez-Herrero & Sánchez 1992; Horwitz, Horwitz & Cope 1986; Young 1986; etc.). Nevertheless, the research study

conducted by Horwitz, Horwitz and Cope (1986), in which they developed their theoretical model of FLA along with a systematic and comprehensive instrument to measure it, namely Foreign Language Classroom Anxiety Scale (FLCAS), still represents the most influential work in the field of foreign language anxiety research. Horwitz et al.'s theory of FLA has not only been widely accepted but has also triggered numerous subsequent studies acknowledging the uniqueness of the FLA phenomenon and providing evidence that the FLCAS is a reliable tool to investigate it.

The present study is an attempt to identify levels and causes of anxiety of Bosnian EFL learners by administering the questionnaire FLCAS (Horwitz, Horwitz and Cope, 1986) and examining their perceptions on possible causes of foreign language anxiety in EFL classes. As FLA has proved to be detrimental to the process of language learning, this paper also attempts to offer some appropriate pedagogical measures addressed to students, teachers and classroom activities and aimed at reducing this negative factor of EFL learning and maximizing language learning possibilities.

## **THEORETICAL BACKGROUND**

Scovel (1978) noticed that the relationship between affective factors and foreign language achievement is difficult to interpret and he claimed that 'the deeper we delve into the phenomenon of language learning, the more complex the identification of particular variables becomes' so 'before we begin to measure anxiety, we must become more cognizant of the intricate hierarchy of learner variables that intervene: the intrinsic/extrinsic factors, the affective/cognitive variables, and then the various measures of anxiety and their relationship to these other factors' (1978: 140). Scovel (1978) thus recognised that previous anxiety research had been unable to establish a clear-cut correlation between anxiety and overall foreign language performance and suggested that researchers should be more specific about the type of anxiety to be studied. Horwitz, Horwitz and Cope (1986) claimed that the main reason accounting for this failure was the lack of appropriate language anxiety measures.

Horwitz et al. (1986) based their theory on clinical data and anecdotal evidence with foreign language students in university classes and feedback received from 225 beginner-level students at the University of Texas who were invited to attend a support group for foreign language learning. Horwitz et al. (1986: 125) suggested that FLA should be identified as 'a conceptually distinct variable in foreign language learning' and viewed as a situation-specific anxiety arising from the uniqueness of the process of formal learning of a foreign language. Therefore, they introduced the Foreign Language Classroom Anxiety Scale (FLCAS) as a valid and comprehensive instrument to measure anxiety levels in a foreign language learning context. The FLCAS consists of 33 statements rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), aiming to assess the four main interrelated factors that intervene in the foreign language anxiety experience: communication apprehension, test anxiety, fear of negative evaluation and anxiety of language classes.

Communication apprehension is considered to play a very important role in foreign language anxiety. McCroskey (1977: 78) defined it as 'an individual's level of fear or anxiety associated with either real or anticipated communication with another person or persons'. Horwitz et al. (1986: 127) defined communication apprehension as 'a type of shyness characterized by fear of or anxiety about communicating with people', considering the fact that 'people who typically have trouble speaking in groups are likely to experience even greater difficulty speaking in a foreign language class where they have little control of the communicative situation and their performance is constantly monitored' (1986: 127). Aida (1994: 156) confirmed that 'communicatively apprehensive people are more reluctant to get involved in conversations with others and to seek social interactions', so they mostly tend to avoid communication or even withdraw from communication.

The next category which is also relevant to foreign language learning anxiety is test anxiety. According to Horwitz et al. (1986: 127-128), it refers to 'a type of performance anxiety stemming from a fear of failure', assuming the fact that 'test-anxious students often put unrealistic demands on themselves and feel that anything less than a perfect test performance is a failure.' Young (1991: 429) claimed that 'in language testing, the greater the degree of student evaluation and the more unfamiliar and ambiguous the test tasks and formats, the more the learner anxiety is produced.'

The third anxiety factor related to foreign language learning is fear of negative evaluation. It is defined as 'apprehension about others' evaluations, avoidance of evaluative situations, and the expectation that others would evaluate oneself negatively' (Watson & Friend 1969: 448; Horwitz et al. 1986: 128). Horwitz et al. (1986: 128) also claimed that, unlike test anxiety which is typical for situations involving testing, fear of negative evaluation may be triggered in any other situation that involves evaluation, i.e. a job interview or speaking in foreign language class. An EFL classroom thus represents a context in which the students' performance is frequently evaluated both by teachers and other students, so 'we can easily imagine that students with fear of negative evaluation sit passively in the classroom, withdrawing from classroom activities that could otherwise enhance their improvement of the language skills' (Aida 1994: 157).

Although Horwitz et al.'s (1986) FLCAS model was first envisaged to include three domains, i.e. communication apprehension, test anxiety and negative evaluation anxiety, Zhao (2007) proposed its reconstruction into a four-factor model, which also includes the anxiety of English classes. Zhao (2007) used the same 33-item instrument developed by Horwitz et al. (1986), where he only grouped the items in a different way, but he did not report any reliability measures nor how the items load in their respective categories. Baitha, Noor & Mustaffa (2014: 19-20) claimed that 'in a foreign language classroom context, learners may feel anxious if they were urged to answer questions in a foreign language which they lack proficiency in; this feeling of anxiety will lead to feelings of apprehension and frustration that might diminish the cognitive performance, thus leading to negative self-evaluation and impaired cognition which will harmfully affect performance.' Anxiety of

foreign language classes is also considered to be a very important factor in identifying the levels of FLA as it implies situations when students need to communicate in the target language in a foreign language classroom and it usually makes them anxious.

## METHODOLOGY

### *Participants*

The participants of this study were 106 Bosnian students enrolled in the first year of Bachelor-level studies at the Pedagogical Faculty of Sarajevo, the Department of Class Teaching, the Department of Preschool Teaching and the Department of Culture of Living and Technical Sciences. They attended a compulsory two-semester General English course as EFL learners. Their age was 20-21, and their English proficiency level Elementary to Pre-Intermediate.

### *Research questions*

The objective of this study was to find out the answers to the following research questions:

What are the underlying factors and levels of communication apprehension anxiety, test anxiety, negative evaluation anxiety and English classroom anxiety among the first-year Bosnian students of the Bachelor level at the Pedagogical Faculty of Sarajevo?

What are the participants' perceptions on possible causes of foreign language learning anxiety in our EFL context?

What are the participants' attitudes and perceptions on using different strategies for students, teachers and classroom activities in order to alleviate foreign language anxiety in our EFL classes?

### *Instruments*

Three instruments were used for this study. The FLCAS questionnaire designed by Horwitz et al. (1986), which consists of 33 statements, of which 8 items are related to communication apprehension anxiety (1, 9, 14, 18, 24, 27, 29, 32), 5 items stand for test anxiety (2, 8, 10, 19, 21), 9 items refer to fear of negative evaluation (3, 7, 13, 15, 20, 23, 25, 31, 33) and 10 items are related to the anxiety caused by English classroom (4, 5, 6, 11, 12, 16, 17, 22, 26, 28). The second instrument was the questionnaire to explore students' perceptions on possible causes of foreign language learning anxiety, adapted from the model proposed by Williams and Andrade (2008: 185). The third instrument was the questionnaire administered to the participants of this study in order to examine their attitudes and perceptions on using different strategies for students, teachers and class activities with the aim to reduce foreign language classroom anxiety. It was an adapted version of the questionnaire for students' use of anxiety reducing strategies developed by Chanprasert & Wichadee (2015: 145), which

was improved here by adding the inventory of possible strategies to manage FLA suggested by Tran & Moni (2015). For all of the above mentioned instruments, the respondents were asked to rate each item on a five-point Likert scale ranging from 1 ('strong disagreement') to 5 ('strong agreement').

### Data Analysis

The responses of the participants were manually coded and descriptive analysis was run using SPSS to calculate the frequencies and percentages for the various items of the three questionnaires used for the purpose of this research. The descriptive statistics in terms of means, standard deviations and percentages were calculated to present and discuss the obtained results. As a logical conclusion of this small-scale pilot study, we yielded our findings and recommendations in the concluding part of this paper.

### Results and discussion

The FLCAS questionnaire was used in this survey to examine the four main factors of causing anxiety in a foreign language classroom of the target group of Bosnian students, i.e. communication apprehension, test anxiety, negative evaluation anxiety and anxiety of English classroom.

Table 1: Data analysis for communication apprehension anxiety items

No	Questionnaire items	Mean	SD
1	I never feel quite sure of myself when I am speaking in my English language class.	<b>3,29</b>	1,331
9	I start to panic when I have to speak without preparation in English language classes.	<b>3,09</b>	1,464
14	I would <i>not</i> be nervous speaking the English language with native speakers.	2,94	1,420
18	I feel confident when I speak in English language classes.	2,94	1,279
24	I feel very self-conscious about speaking the English language in front of other students.	2,52	1,267
27	I get nervous and confused when I am speaking in my English language class.	2,92	1,381
29	I get nervous when I don't understand every word the English language teacher says.	<b>3,08</b>	1,439
32	I would probably feel comfortable around native speakers of the English language.	<b>3,08</b>	1,329

Table 1 shows the descriptive analysis for eight questionnaire items that elicited the participants' responses related to communication apprehension anxiety in EFL classes. Generally speaking, the participants in this survey assigned medium mean values to all the eight items of this FLA category indicating that their general level of communication apprehension anxiety is not very high. The highest value is calculated for the item no. 1, 'I never feel quite sure of myself when I am speaking in my English language class.' This seems to suggest that their lack of self-confidence when they have to speak English in



classes is the main issue which causes their communication apprehension anxiety in EFL classes. The second highest mean value stands for the item no. 9, 'I start to panic when I have to speak without preparation in language class', which suggests that speaking without preparation makes students more anxious than the mere act of speaking itself. The third highest mean value is equally shared between two items, the item no. 29, 'I get nervous when I don't understand every word the English language teacher says' and the item no. 32, 'I would probably feel comfortable around native speakers of the English language.' It seems that students are intimidated by high expectations imposed in an EFL class setting, but they maintain that they would feel less anxious if they are surrounded by native speakers. The lowest value has been given to the item no. 24, 'I feel very self-conscious about speaking the English language in front of other students.' It seems that students feel less anxious when they have to speak in front of their classmates.

Table 2: Data analysis for test anxiety items

No	Questionnaire items	Mean	SD
2	I <i>don't</i> worry about making mistakes in English language classes.	2,69	1,376
8	I am usually at ease during tests in my English language class.	2,93	1,213
10	I worry about the consequences of failing my English language class.	<b>3,38</b>	1,355
19	I am afraid that my English language teacher is ready to correct every mistake I make.	2,81	1,352
21	The more I study for an English language test, the more confused I get.	<b>3,04</b>	1,492

Table 2 shows the data analysis for 5 items which describe the EFL learners' test anxiety. The participants in this study have assigned medium values to all the five items included in this category, which suggests that the target group of Bosnian EFL learners consider test anxiety a reasonably important factor that makes an impact on their performance in examinations. The item no. 10, 'I worry about the consequences of failing my English language class', has been given the highest ranking, which suggests that the participants of this study have medium level of test anxiety and they consider it to be an important factor which may hamper their performance in the English exams. The second highest value is calculated for the item no. 21, 'The more I study for an English language test, the more confused I get', so it confirms the findings from the previous category, i.e. the participants do not feel self-confident with their English language skills. The lowest mean value has been reported for the item no. 2, 'I don't worry about making mistakes in English language classes', which means that students become aware of the fact that making mistakes in EFL classes is something quite normal and expected.

Table 3: Data analysis for negative evaluation items

No	Questionnaire items	Mean	SD
3	I tremble when I know that I'm going to be called on in English language classes.	2,47	1,488

7	I keep thinking that the other students are better at languages than I am.	3,06	1,330
13	It embarrasses me to volunteer answers in my English language class.	2,42	1,265
15	I get upset when I don't understand what the teacher is correcting.	<b>3,25</b>	1,263
20	I can feel my heart pounding when I'm going to be called on in my English language class.	2,93	1,514
23	I always feel that the other students speak the English language better than I do.	<b>3,25</b>	1,433
25	English language classes move so quickly I worry about getting left behind.	2,53	1,311
31	I am afraid that the other students will laugh at me when I speak the English language.	2,84	1,474
33	I get nervous when the English language teacher asks questions which I haven't prepared in advance.	<b>3,16</b>	1,402

Table 3 details the results of the data analysis for 9 items describing the negative evaluation anxiety. Fear of negative evaluation is generally considered to be one of the most important factors which can cause foreign language anxiety. Generally, the participants of this study have assigned medium mean values to all items in the category 'negative evaluation anxiety'. The highest mean has been assigned to the item no. 15, 'I get upset when I don't understand what the teacher is correcting', and the item no. 23, 'I always feel that the other students speak the foreign language better than I do.' The second highest mean value is close to the first one and it has been assigned to the item no. 33, 'I get nervous when the English language teacher asks questions which I haven't prepared in advance.' Once more, it has been confirmed that the participants of this survey lack self-confidence when they use English in class and they are prone to comparing themselves with their peers, usually thinking that their classmates speak English much better than they do. It is also evident that the participants of this study feel anxious about their EFL teacher asking questions or correcting mistakes, especially if they haven't prepared in advance or understood the task properly. The lowest average mean in this category has been given to the item no. 13. 'It embarrasses me to volunteer answers in my language class', which suggests that they do not seem to feel so anxious or intimidated to volunteer answers in their EFL classes if they feel confident and on the right track. Positive and motivating atmosphere in the EFL classes will help students feel encouraged to participate in the activities.

Table 4: Data analysis for anxiety of English classroom items

No	Questionnaire items	Mean	SD
4	It frightens me when I don't understand what the teacher is saying in the English language.	2,73	1,349
5	It wouldn't bother me at all to take more English language classes.	<b>3,51</b>	1,318
6	During English language class, I find myself thinking about things that have nothing to do with the course.	<b>3,63</b>	1,206
11	I don't understand why some people get so upset over English language classes.	<b>3,35</b>	1,250

12	In English language classes, I can get so nervous I forget things I know.	2,83	1,451
16	Even If I am well prepared for my English language class, I feel anxious about it.	3,08	1,432
17	I often feel like not going to my English language class.	2,85	1,420
22	I <i>don't</i> feel pressure to prepare very well for English language classes.	<b>3,30</b>	1,228
26	I feel more tense and nervous in my English language class than in my other classes.	2,51	1,429
28	When I'm on my way to my English language class, I feel very sure and relaxed.	<b>3,32</b>	1,377

Table 4 shows the data analysis for 10 items related to the category 'English classroom anxiety'. Like for the other three categories, the participants of this survey have also assigned medium mean values to the items of this category. The highest mean value has been given to the item no. 6, 'During English language class, I find myself thinking about things that have nothing to do with the course'. Interestingly, it has been the highest mean value assigned to an item in the entire questionnaire. Maybe this item suggests that the foreign language anxiety is sometimes so high that students decide to withdraw from the EFL class, at least in their minds, and thinking about something else is perhaps their way to escape the reality. It should also be kept in mind that this target group of EFL learners is aged approx. 20-21, so it is quite common for young adolescents to ostensibly drift away with their thoughts and personal preoccupations from time to time. The second highest mean value has been assigned to the item no. 5, 'It wouldn't bother me at all to take more English language classes', which suggests that they are still motivated to learn English and attend even more English classes, although they sometimes feel anxious about the foreign language learning setting. The third highest ranking item no. 11, 'I don't understand why some people get so upset over English language classes,' is also in line with this conclusion. The lowest mean value in this category has been reported for the item no. 26, 'I feel more tense and nervous in my English language class than in my other classes', which suggests that their anxiety is not particularly and solely related to English as a subject, but it is rather subject-neutral and they do not experience any significant differences in their feelings of tension and nervousness compared to other classes.

In order to examine the participants' perceptions on possible causes of foreign language anxiety in EFL classes we used another questionnaire and the results are presented in Table 5 below. The descriptive analysis is based on frequencies and percentages which have been calculated to present the results and discussion. Furthermore, the results for the answers 'strongly agree' and 'agree' on one hand, and the results for the answers 'strongly disagree' and 'disagree' on the other, have been adjoined in order to get a clearer picture of the general level of the participants' agreement or disagreement about each item in the questionnaire.

Table 5: Possible causes of foreign language learning anxiety

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	25	21	24	21	15

Foreign language learning anxiety in an EFL context

	Did not know how to say something in English	23.58%	19.81%	22.64%	19.81%	14.15%
		46			36	
		43.39%			33.96%	
2	Speaking in front of others	16	17	22	38	13
		15.09%	16.03%	20.75%	35.84%	12.26%
		33			51	
		31.13%			48.11%	
3	Worried about pronunciation	17	20	31	24	14
		16.03%	18.86%	29.24%	22.64%	13.20%
		37			38	
		34.90%			35.84%	
4	Being called on by the teacher and waiting one's turn	14	18	32	28	14
		13.20%	16.98%	30.18%	26.41%	13.20%
		32			42	
		30.18%			39.62%	
5	Worried about grammatical mistakes	14	20	23	27	22
		13.20%	18.86%	21.69%	25.47%	20.75%
		34			49	
		32.07%			46.22%	
6	Did not know how to respond to the teacher's question	16	23	28	18	21
		15.09%	21.69%	26.41%	16.98%	19.81%
		39			39	
		36.79%			36.79%	
7	Confused between English and Bosnian	21	24	27	23	11
		19.81%	22.64%	25.47%	21.69%	10.37%
		43			34	
		40.56%			32.07%	
8	Embarrassed to use simple or broken English	15	18	29	31	13
		14.15%	16.98%	27.35%	29.24%	12.26%
		33			44	
		31.13%			41.50%	
9	Did not understand the teacher's question or comment	25	16	34	22	11
		23.58%	16.98%	32.07%	20.75%	10.37%
		41			31	
		38.67%			29.24%	
10	Worried if one's English is understood or not	18	18	37	22	11
		16.98%	16.98%	34.90%	20.75%	10.37%
		36			33	
		33.96%			31.13%	
11	Could not respond quickly or smoothly	14	21	33	29	9
		13.20%	19.81%	31.13%	27.35%	8.49%
		35			38	
		33.01%			35.84%	
12	Remained silent (mind went blank)	12	26	34	28	6
		11.32%	24.52%	32.07%	26.41%	5.66%
		38			34	
		35.84%			32.07%	
13	Talking with unfamiliar classmates	16	23	38	19	10
		15.09%	21.69%	35.84%	17.92%	9.43%
		39			29	
		36.79%			27.35%	
14		14	27	31	29	5
		13.20%	25.47%	29.24%	27.35%	4.71%

	Worried about one's ability level compared to others	41 38.67%			34 32.07%	
15	Did not understand other students	20 18.86%	33 31.13%	26 24.52%	15 14.15%	12 11.32%
		53 50%			27 25.47%	
16	Talking about personal affairs	17 16.03%	28 26.41%	33 31.13%	18 16.98%	10 9.43%
		45 42.45%			28 26.41%	
17	Had no idea or opinion about the topic	20 18.86%	26 24.52%	35 33.01%	17 16.03%	8 7.54%
		46 43.39%			25 23.58%	
18	Misunderstood the teacher's question	20 18.86%	29 27.35%	30 28.30%	16 15.09%	11 10.37%
		49 46.22%			27 25.47%	
19	Did not understand spoken English	24 22.64%	24 22.64%	25 23.58%	22 20.75%	11 10.37%
		48 45.28%			33 31.13%	
20	Did not understand long written sentences	15 14.15%	31 29.24%	23 21.69%	19 17.92%	18 16.98%
		46 43.39%			37 34.90%	
21	Did not do homework	25 23.58%	24 22.64%	33 31.13%	10 9.43%	14 13.20%
		49 46.22%			24 22.64%	
22	Did not prepare enough for the English class	22 10.73%	24 22.64%	26 24.52%	19 17.92%	15 14.15%
		46 43.39%			34 32.07%	

5 = strongly agree 4 = agree 3 = neutral 2 = disagree 1 = strongly disagree

The results in Table 5 show that the top three causes of foreign language learning anxiety for the participants of this study are: the item no. 2, 'Speaking in front of others' (48.11%), the item no. 5, 'Worried about grammatical mistakes' (46.22%), and the item no. 8, 'Embarrassed to use simple or broken English' (41.50%). It is also in line with the previous findings and it confirms that the participants of this survey lack self-confidence when it comes to using English in their EFL classes, mainly because they fear of negative evaluation both from the teacher and their classmates and because they worry too much about making mistakes. On the other hand, the participants mostly disagreed with the item no. 15, 'Did not understand other students' (50%), which seems not to be one of the main causes of their EFL anxiety, as it suggests they feel comfortable with their peers who share the same level of English proficiency. They equally disagreed about the items no. 18 'Misunderstood the teacher's question' (46.22%) and no. 21 'Did not do homework' (46.22%), almost the same

as for the item no. 19 'Did not understand spoken English' (45.28%), which suggests that these three EFL learning situations do not cause so much of the FL anxiety for them.

The third questionnaire in this study was administered to the target group of EFL students in order to examine their perceptions on some possible and advisable strategies envisaged for students, teachers and EFL classes with the aim to reduce foreign language anxiety. It was divided into three parts: (i) strategies for students to reduce FLCA, (ii) strategies for teachers to reduce FLCA, and (iii) strategies for classroom activities to reduce FLCA. Table 6 below shows the results related to the strategies for students to reduce FLCA. Again, the results were grouped for 'strongly agree' and 'agree' on one side, and for 'strongly disagree' and 'disagree' on the other.

Table 6: Strategies for students to reduce foreign language classroom anxiety

		1	2	3	4	5
1	Discuss your feelings with other students.	22 20.75%	16 15.09%	19 17.92%	24 22.64%	25 23.58%
		38 35.84%			49 46.22%	
2	Tell your teacher how you feel.	12 11.32%	22 20.75%	33 31.13%	20 18.86%	19 17.92%
		34 32.08%			39 36.79%	
3	Do something fun and relaxing before attending the class.	10 9.43%	15 14.15%	20 18.86%	37 34.90%	24 22.64%
		35 33.01%			61 57.54%	
4	Make sure you are prepared before taking the class.	11 10.37%	14 13.20%	20 18.86%	40 37.73%	21 19.81%
		25 23.58%			61 57.54%	
5	Attend every class to learn a little bit every week.	11 10.37%	17 16.03%	25 23.58%	29 27.35%	24 22.64%
		28 26.41%			53 50%	
6	Seek out opportunities to practice English language.	9 8.49%	13 12.26%	31 29.24%	32 30.18%	21 19.81%
		22 20.75%			53 50%	
7	Try to take risks in language learning such as guessing meaning of words or trying to speak in class.	12 11.32%	20 18.86%	37 34.90%	20 18.86%	17 16.03%
		32 30.18%			37 34.90%	
8	Remember that making mistakes is a natural part of language learning.	7 6.60%	16 15.09%	17 16.03%	31 29.24%	35 33.01%
		23 21.69%			66 62.26%	
9	Ask friends or ask for help from friends.	6 5.66%	15 14.15%	21 19.81%	32 30.18%	32 30.18%
		21 19.81%			64 60.37%	
10	Take additional English classes or courses.	9 8.49%	16 15.09%	26 24.52%	30 28.30%	25 23.58%
		25 23.58%			55 51.88%	

11	Find and improve weaknesses.	5 4.71%	18 16.98%	21 19.81%	37 34.90%	25 23.58%
		23 21.69%			62 58.49%	
12	Be more active in class.	12 11.32%	10 9.43%	18 16.98%	33 31.13%	33 31.13%
		22 20.75%			66 62.26%	
13	Build self-discipline and have a clear study plan.	13 12.26%	10 9.43%	18 16.98%	36 33.96%	29 27.35%
		23 21.69%			65 61.32%	
14	Look for appropriate foreign language learning methods.	6 5.66%	18 16.98%	27 25.47%	31 29.24%	24 22.64%
		24 22.64%			55 51.88%	
15	Spend more time studying English.	6 5.66%	16 15.09%	24 22.64%	35 33.01%	25 23.58%
		22 20.75%			60 56.60%	
16	Participate in extra-curricular activities involving English.	4 3.77%	15 14.15%	39 36.79%	23 21.69%	25 23.58%
		19 17.92%			48 45.28%	
17	Take part in pair or group work and collaborative activities in English classes.	7 6.60%	17 16.03%	31 29.24%	31 29.24%	20 18.86%
		24 22.64%			51 48.11%	
18	Discuss about your progress with your classmates.	8 7.54%	20 18.86%	20 18.86%	39 36.79%	19 17.92%
		28 26.41%			58 54.71%	
19	Use English as much as possible	5 4.71%	15 14.15%	20 18.86%	33 31.13%	33 31.13%
		20 18.86%			66 62.26%	
20	Be more confident and think positively.	3 2.83%	10 9.43%	11 10.37%	32 30.18%	50 47.16%
		13 12.26%			82 77.35%	

5 = strongly agree 4 = agree 3 = neutral 2 = disagree 1 = strongly disagree

The results of the data analysis presented in Table 6 show that the participants of this survey mainly agreed with almost all of the items included in this questionnaire so it seems that they consider them to be good strategies for EFL students to help them alleviate anxious feelings about foreign language learning. The highest ranking item was the item no. 20 'Be more confident and think positively' (77.35%) as the participants mostly agreed that self-confidence and positive thoughts may help them most feel more comfortable in their EFL classes. The second highest ranking are three items: the item no. 8 'Remember that making mistakes is a natural part of language learning' (62.26%), the item no. 12 'Be more active in class' (62.26%), and the item no. 19 'Use English as much as possible' (62.26%). These results suggest that the students have recognized that they should stop worrying about making mistakes and that they should participate more in their EFL classes. Among the top five items, the participants have also chosen the item no. 13 'Build self-discipline and have

a clear study plan' (61.32%), the item no. 9 'Ask friends or ask for help from friends' (60.37%), and the item no. 11 'Find and improve weaknesses' (58.49%). It means that the participants are aware of the fact that a clear study plan and defined goals may help them become even more confident English learners and that peer-to-peer learning is beneficial for them.

The second part of the third questionnaire was based on the strategies for teachers to reduce FLCA and the results of the data analysis are presented in Table 7 below.

Table 7: Strategies for teachers to reduce foreign language classroom anxiety

		1	2	3	4	5
21	Be enthusiastic and devoted in lecturing.	16 15.09%	9 8.49%	21 19.81%	20 18.86%	40 37.73%
		25 23.58%			60 56.60%	
22	Be aware of students' anxiety signs.	5 4.71%	17 16.03%	26 24.52%	25 23.58%	33 31.13%
		22 20.75%			58 54.71%	
23	Talk with students about their feelings and give soothing words to relieve students' anxiety.	7 6.60%	10 9.43%	25 23.58%	34 32.07%	30 28.30%
		17 16.03%			64 60.37%	
24	Create a positive and friendly learning atmosphere in English classes.	6 5.66%	17 16.03%	15 14.15%	18 16.98%	50 47.16%
		23 21.69%			68 64.15%	
25	Support and help students solve their problems.	8 7.54%	13 12.26%	20 18.86%	23 21.69%	42 39.62%
		21 19.81%			65 61.32%	
26	Recommend appropriate learning methods.	3 2.83%	11 10.37%	21 19.81%	37 34.90%	34 32.07%
		14 13.20%			71 66.98%	
27	Have clear rules and fair assessment.	10 9.43%	11 10.37%	26 24.52%	31 29.24%	28 26.41%
		21 19.81%			59 55.66%	
28	Encourage students and create opportunities for them to prove themselves.	3 2.83%	6 5.66%	29 27.35%	34 32.07%	34 32.07%
		9 8.49%			68 64.15%	
29	Help students see their learning progress.	8 7.54%	10 9.43%	20 18.86%	29 27.35%	39 36.79%
		18 16.98%			68 64.15%	
30	Explain points clearly.	4 3.77%	14 13.20%	21 19.81%	35 33.01%	32 30.18%
		18 16.98%			67 63.20%	
31	Try to engage all students in EFL class activities.	4 3.77%	13 12.26%	29 27.35%	35 33.01%	30 28.30%
		17 16.03%			65 61.32%	
32	Make learning fun.	4	10	10	35	47



		3.77%	9.43%	9.43%	33.01%	44.33%
		14 13.20%			<b>82</b> <b>77.35%</b>	
33	Inspire students.	10 9.43%	7 6.60%	12 11.32%	32 30.18%	45 42.45%
		17 16.03%			<b>77</b> <b>72.64%</b>	
34	Give bonus marks or praise.	10 9.43%	10 9.43%	17 16.03%	29 27.35%	40 37.73%
		20 18.86%			69 65.09%	
35	Vary classroom activities flexibly.	5 4.71%	13 12.26%	16 15.09%	38 35.84%	34 32.07%
		18 16.98%			<b>72</b> <b>67.92%</b>	
36	Do not push students too much.	7 6.60%	8 7.54%	25 23.58%	27 25.47%	39 36.79%
		15 14.15%			66 62.26%	
37	Be more open and friendly.	6 5.66%	7 6.60%	18 16.98%	22 20.75%	53 50%
		13 12.26%			<b>75</b> <b>70.75%</b>	
38	Be tolerant of students' differences.	7 6.60%	6 5.66%	16 15.09%	27 25.47%	50 47.16%
		13 12.26%			<b>77</b> <b>72.64%</b>	
39	Be willing to help and care for students.	8 7.54%	9 8.49%	12 11.32%	28 26.41%	49 46.22%
		17 16.03%			<b>77</b> <b>72.64%</b>	
40	Do not be either too strict or too easy-going.	7 6.60%	9 8.49%	16 15.09%	24 22.64%	50 47.16%
		16 15.09%			<b>74</b> <b>69.81%</b>	

5 = strongly agree 4 = agree 3 = neutral 2 = disagree 1 = strongly disagree

As it can be seen from the obtained results, the participants of this study predominantly agree with all the statements included in this part of the questionnaire and they find these strategies useful and advisable for teachers to follow in order to help students overcome their feeling of foreign language anxiety. For the most useful strategy for teachers, they have chosen the item no. 32 'Make learning fun' (77.35%). Among the top five items, they have also selected these: the second highest ranking are the item no. 33 'Inspire students' (72.64%), the item no. 38 'Be tolerant of students' differences' (72.64%), and the item no. 39 'Be willing to help and care for students' (72.64%); the third highest ranking is the item no. 37 'Be more open and friendly' (70.75%); the fourth is the item no. 40 'Do not be either too strict nor too easy-going' (69.81%), and the fifth is the item no. 35 'Vary classroom activities flexibly' (67.92%). These seem to be the most desirable qualities of an EFL teacher, as perceived by the participants of this study.

The third part of the third questionnaire was based on the strategies for classroom activities envisaged to reduce FLCA and the results of the data analysis are presented in Table 8 below.

Table 8: Strategies for classroom activities to reduce foreign language classroom anxiety

		1	2	3	4	5
41	More pair or group work.	15 14.15%	3 2.83%	29 27.35%	18 16.98%	41 38.67%
		18 16.98%			59 55.66%	
42	Collaborative activities for English language learning both in-class and out of class.	2 1.88%	13 12.26%	32 30.18%	32 30.18%	27 25.47%
		15 14.15%			59 55.66%	
43	Humour in class.	5 4.71%	9 8.49%	15 14.15%	29 27.35%	48 45.28%
		14 13.20%			77 72.64%	
44	Creating an atmosphere of appreciation and understanding.	7 6.60%	9 8.49%	14 13.20%	31 29.24%	45 42.45%
		16 15.09%			76 71.69%	
45	Gradual increase in the difficulty level of tasks.	5 4.71%	13 12.26%	25 23.58%	31 29.24%	32 30.18%
		18 16.98%			63 59.43%	
46	Encouraging students to use English more.	5 4.71%	10 9.43%	15 14.15%	31 29.24%	45 42.45%
		15 14.15%			76 71.69%	
47	Taking into account individual student differences.	6 5.66%	8 7.54%	29 27.35%	31 29.24%	32 30.18%
		14 13.20%			63 59.43%	
48	More opportunities for peer evaluation.	6 5.66%	9 8.49%	30 28.30%	37 34.90%	24 22.64%
		15 14.15%			61 57.54%	
49	Encouraging students' mutual support and reassurance.	4 3.77%	8 7.54%	30 28.30%	34 32.07%	30 28.30%
		12 11.32%			64 60.37%	
50	The teacher more as a facilitator than an authority figure.	9 8.49%	6 5.66%	25 23.58%	28 26.41%	38 35.84%
		15 14.15%			66 62.26%	

5 = strongly agree 4 = agree 3 = neutral 2 = disagree 1 = strongly disagree

The results presented in Table 8 show that the participants of the study predominantly agree with all items included in this part of the questionnaire, so the suggested strategies for classroom activities could be considered as useful for reducing foreign language anxiety in EFL classes. The top three highest ranking items are the following: the first is the item no. 43 'Humour in class' (72.64%), the second are the two items, no. 44 'Creating an atmosphere of appreciation and understanding' (71.69%) and no. 46 'Encouraging students to use English more' (71.69%), and the third is the item no. 50 'The teacher more as a facilitator than an authority figure' (62.26%). These results suggest that the participants of the study highly appreciate a positive and encouraging atmosphere in their EFL classes, with humour

as an important component, and they also highly value the classroom activities in which the teacher is no longer a tutor but a facilitator who fosters students' independent learning.

## CONCLUSIONS

The results of data analyses reveal that Bosnian EFL learners represented by the participants of this study bear medium level of foreign language learning anxiety. Among the four anxiety categories, the anxiety of the English classroom remains at the top with an average mean of 3.11, followed by the communication apprehension anxiety with an average mean of 2.98. The test anxiety has been assigned the third position with an average mean of 2.97, and the negative evaluation anxiety got the least average mean of 2.87. The participants' answers have shown that they do not have high level of anxiety related to the EFL classroom, or at least they do not feel more anxious in their EFL classes than in any other classes they have and they would not mind having more English language classes. On the other hand, they admitted that, during English classes, they sometimes find themselves thinking about things that have nothing to do with the course, which seems to be their way of dealing with frustration, or even boredom, caused by learning a language which is not their mother tongue.

It has been reported that most of the participants never feel quite sure of themselves when they have to speak in their English language class, especially if they do not understand the teacher's instructions or when they have not prepared for that in advance. They confirmed that they would probably feel more comfortable when speaking with native speakers, than with their classmates or the teacher. It has been revealed that the highest ranking fear of test anxiety has been their worry about the consequences of failing their English language classes. It has also been found that, although the negative evaluation anxiety items have been ranked with the lowest mean value, the participants have suggested that they feel anxious when they do not understand what the teacher is correcting or because they think that other students speak English better than they do.

The analysis of possible causes of foreign language learning anxiety has revealed that most of the participants of this study consider 'speaking in front of others' the main cause of their FLA, which is followed by their 'worry about grammatical mistakes' and 'embarrassment to use simple or broken English' in their EFL classes. They do not maintain that misunderstanding between them and the teacher or their classmates can cause foreign language anxiety in their EFL classes.

The analysis of possible strategies for reducing foreign language classroom anxiety has shown that the participants pointed out several useful strategies for students to cope with foreign language learning anxiety in their EFL classes. Namely, they assume that being more confident and taking a positive stance, along with clearly defined plans and goals, may help them become less anxious and more proactive as EFL learners. Peer-to-peer help is highly recommended and making mistakes is a natural part of language learning. Teachers should

try to make learning more fun and be more tolerant, open, friendly and willing to help when help is needed. They should use more humor in class and inspire and motivate their students to learn English even more. The students highly value an atmosphere of appreciation and understanding in their EFL classes which encourages them to achieve better results and helps them reduce foreign language learning anxiety.

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## Reflection of the nature of the verbal action category in the nursery language

**Kuralay Mukhamadi**

Suleyman Demirel University, Kazakhstan

**Abstract:** *Identification of peculiarities of the formation and development of nursery language and its investigation as a continuous phenomenon is an important issue. The issue of nursery language formation and development can be regarded from linguistic and psychological, psycholinguistic and pedagogical perspectives. Thus, the works of L.S. Vygotsky, S. Rubinstein, A.N. Gvozdev, S.N. Tseitlin, A.A. Leontyev, E. Kubryakova and others are of great importance. These scientists claim that formation and development of nursery language depends on the growth of their cognitive level linked with the people and objects around.*

**Keywords:**  
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## INTRODUCTION

Speaking ability and thesaurus development of children aged 2-3 are in direct relationship with the people around. The child at this age pays attention to the events in the environment and is interested in learning more about it. Abay wrote the following concerning this peculiarity of the child nature: "A child is born with two characters. One willingness to sleep, eat and drink. These are bodily desires... The second is willingness to know more, try new things by tasting them, stepping on them, turning to it if it's a musical instrument, ask questions 'what is that?', 'what is this?', 'why is it doing so?'. All these refer to spiritual desires (Kunanbayev, 1961). In addition, one more peculiarity of the behavior of children of this age is that copying behavior prevails. Thus, the child pays attention to the surrounding phenomena taking into account the specifics of the phenomena observed. The child always searches the answers to the questions that contribute to the development of nursery language. Scientists (Baimuratova, 1966) claim that the thesaurus of a 3-4 year old child equals to 1000-1200 words, and of a 6-7 year old child to 3000-4000 words.

There exist a number of works dedicated to the various issues of nursery language research in linguistics. A.M. Shakhnarovitch wrote the following concerning action research in nursery language: "Modern level of linguistic science demands not only theoretical approach to one or another issue of the linguistic problems, but also in-depth experimental research in exact experimental data. In this respect, nursery language is the endless source." (Shakhnarovitch, 1985). Scientific approach shows when and how the speech develops, how the child uses linguistic units, help notice the time of lexemes and grammatical forms occurrence in the nursery language. There are works dedicated to the nursery language research in Kazakh linguistics, however, the issue of development of lexical and grammatical meanings have not been researched so far. For example, T. Ayapova (2003), who studied nursery language, wrote the following: "This study does not aim at investigation of phonetic peculiarities, representation of its grammatical and lexical meanings, but syntactic, semantic, lexical and grammatical sequence, the restriction of the speaking function in the nursery language and the reflection of following semantics and development of grammatical meaning." Thesaurus also plays a great role in the development of nursery language. If we take into consideration the thematic groups in language development programs for pre-school children, we can see the following: for example, in the Urbringing and education program for kidergartens (1985) prepared during Soviet period the following can be found: "1) people close to the child, their family and social relationships, names; 2) the child, parts of their body; 3) household articles, toys; 4) things from the interior of premises, where the child lives and 'learns', objects surrounding him/her in the yard, the garden, the park, found on the near and the distant streets; 5) the objects of nature: animals, parts of their bodies, their habits; Plants and their parts and changes connected to them; 6) objects of inanimate nature in all seasons; 7) Different types of working people; 8) the phenomena of social life of the Soviet people". According to these



thematic groups, the program aimed at introduction of nouns and adjectives to the kindergarten children.

## **METHODOLOGICAL BACKGROUND OF VERB STUDY**

Despite the importance of verb study, there is no verbs in the thematic groups. According to the scientist B. Baymuratova (1985), a child younger 3 ‘... develops speaking from nouns’. Out of 20-30 objects recognized by the color, only 10-15 can be expressed by words. Most objects are shown with signs and gestures. For example, a 2 year and 3 months-old Kulshara when shown different images defined a toothbrush by imitating the process of cleaning teeth with her fingers near her mouth. Scissors were defined as ‘they cut the paper like that’ imitating the process with her two fingers (1985, p. 6]. Thus, the child forms the verb and the words indicating actions later. And T.V. Popova and T.L. Smetanina (1992) in their article The meaning of verbs from children’s perspective proposed the following concerning the late occurrence of usage of verbs and their meanings in the nursery language of the children of 5-7 years: “The importance of verbal lexicon depends on some features of the part of speech. Firstly, the verb is the constructive center of the sentence: it determines its case system and prepositional-case forms and is one of the principal means of expression of grammatical meaning of the syntactic unit. This fact makes the assimilation of the verbal meanings by the children absolutely essential mastery of syntax, and a condition for the development of coherent speech. Secondly, the verb is ‘the most complicated and the most capacious grammatical category’. Thirdly, the verb denotes a dynamic feature in itself, distracted from objects. The latter causes embarrassment among children when confronted with this part of speech.” The reasons for slow development of the verbs proposed by the abovementioned scientists can be complemented by the category of verbal actions characteristics. Verbal actions characteristics category is challenging to master for children. And as the results of the research show, the child pays more attention to the reason for and the result of an action rather than describing its character. These encourage more research into verbs and verbal categories (characteristics of an action) in the nursery language. Action of the verb in children to further the reasons for the above delay scientists a kind of gesture to fill due to the nature of the category. The nature of the gesture to the age of the child to master the features of different semantic categories is very difficult. In fact, the study showed that children taken to explain the reason for the gesture rather than the specific nature of the semantic category, as a result of the actual value. These methods verb and a verb (gesture to the nature category) the child to pay attention to the features of the language.

## **RESEARCH AND FINDINGS**

To identify the stages of development and common features of verbal action category development as a lexical and grammatical category in human language development process. Specifically, to identify and describe the occurrence of different units (grammatical, forms and lexical indexes) in the nursery language of the children older than 3 years.

In order to identify the conceptual peculiarities of an action, such as duration, periodicity, repetition, and how well these were understood, an experiment was conducted. For this purpose, the children aged between 4 and 9 were given 30 examples of the action verbs representing different natures of the verbs. Also the materials used in the experiment with 2-3 graders of №176 school in Almaty were applied. The verbs (examples) were chosen depending on the frequency and the importance for the child. Questions were designed to carry out a detailed analysis (examples) of the respondents' explanations provided and a list of materials were prepared in advance. 5 children aged 4-5, 15 children aged 6-7, 20 children 8-9 year-old participated in the experiment. More than 1,000 answers of the participants were analyzed.

Main part. The verbs express the actions, common root verbs express movement, but it cannot express the ways and methods the actions are made by. Using the verb to denote solely the action is insufficient. As in the objective life the actions are expressed in different ways. In this regard there exist different approaches indicating the specifics of the actions: He was surprised by the way his forgetful mother kept cherishing the memory of that (M.Auezov). All the students are writing (Kh.Yessenzhanov). The sentences indicate the action in process. The verbs keep and write with analytical formants –yp, -p indicate the action in progress. Then they started filling out the table (Kh.Yessenzhanov). Many people started understanding freedom in their own way (S.Seifullin). These sentences convey lexical meaning of an action connected to the commencement of operations, functions and other actions. Thus, a variety of features can be represented and there is a special linguistic category. It is the nature of action category. The nature of action category comprises the descriptions of an the action, its periodicity and stage. This verb in each of the categories was the basis for the analytical study of formant orientation. Professor N. Oralbayeva was the first scientist in Kazakhstani linguistics who introduced the category of the nature of an action into Kazakhstani linguistics. Professor N. Oralbayeva conducted a general research of the analytical verb formants in Kazakh language and proved that they are connected to all the verb categories. She identified the analytical formants of every category. Her research served as a basis for further investigations in the field. Modern researchers (S. Maralbayeva, A. Sharapidenova, A. Suleyeva, K. Mukhamadi, K. Bibekov, K. Karymbayeva, M. Zholshayeva, etc.) also pay their attention to the issue and conduct related studies.

The research of the character in the category of children to action recognition is of great scientific importance. Scientist N.I. Lepskaya in her article Verb action acquisition by children: explanation and grammatical representation (1989, p.75) proposes the following on the importance of analysis of the category of the nature of the action in the nursery language: 'Analysis of the development of children of the essence of verbs is, in our view, of interest in two aspects: firstly, it sheds light on the functioning of the mechanism of the child's thinking and reflection of certain mental processes in language; According to S.Balli, among other linguistic anomalies facts of children's speech belongs to the living language and indirectly illuminate its nature and function, as well as the direction of the changes he is undergoing "

Investigation of the usage of the category of the nature of an action is of particular importance. Therefore, an experiment to with three different types of meaning in the nature of an action was conducted. Details of which can be seen in Table 1 below.

Table 1–The themes of experiment and the amount of thematic groups, and the data on the respondents

#	Thematic groups		The number of the respondents	The number of the respondents (and their age)			
				(4-5 years)	5 years	15 (6-7 years)	20 (8-9 years)
1	Sentences containing linguistic units denoting process of the action, amount-8		40				
2	Sentences containing linguistic units denoting frequency of the action, amount-6		40				
3	Sentences containing linguistic units denoting repetition of the action, amount-6		40				

The scientists claim that despite their age and lack of complete understanding of the meaning of peculiarities of the character of the action flow the children older than 3 years start coming to know it.

However, during the experiment the children of 4-5 years could not complete the task (4 children refused to respond). And 1 respondent (Alikhan) provided the following answers:

Examples	Children's definition
Assem was sleeping the whole day	Because she is lazy.
Medina was sleeping the whole day	Because she is small.

The examples given to Alikhan were about the familiar people to him (Assem—older sister, Medina – younger sister). And Alikhan characterized the actions not according to the character of the action flow but according to their actual behavior. An interesting fact is that some older children provided similar answers. The analysis of the specific answers provided in the Table 2 can provide certain insights. Out of 17 participants 4 informants provided answers similar to Alikhan's. For instance, the answers of Aliaskar's, Gulbakyt's, Gulsim's and Daniyal's answers were similar to Alikhan's answer:

Examples	Children's definition:
Assem is sleeping	Assem is very lazy (Aliaskar's answer)
Assem is sleeping	She is lazy then (Gulbakyt's answer)
Assem is sleeping	She became lazy (Gulsim's answer)
Assem is sleeping	Assem is lazy (Daniyal's answer)

And the other 4 children were not familiar with the owners of the verbal actions. Despite this fact their answers are close to the correct ones. The reason for this closeness is that the children do not pay sufficient attention to the ways or the characters of the actions. The respondents explain the reason, the aim and the result of the action, connect the actions to their own daily life.

## Examples

## Children's Definitions (answers)

His mother did not sleep until dawn	His mother lost sleep
He hit Almas	He is ill-mannered
Yelnur was crying	Somebody hit him
She was massaging her leg	It is itching
Aruzhan keeps patting her little brother	He does not listen to her
Zhanar kept wiping her eyes	She cried
His father was lying and not moving	He is sleeping
He kept looking at the teacher	The teacher is beautiful
She was keeping silent	She is offended
He was pulling his grandmother's sleeve	He could not wait
Assem kept sleeping	He is lazy then
We played with Askar every evening	Then he does not cry

These answers belong to one respondent. The table 2 shows that Gulbakyt had 12 specific answers. The answers above belong to Gulbakyt and that means that she provided 12 specific answers and 6 correct answers. The reason why 12 specific answers were not considered incorrect was because due to her age, her answers do not show the way of the verbal actions but their reasons and aims. The respondent understood the example and provided her own explanation.

Table 2—Statistic data on the quality of the respondents' answers quality

№	Respondent's Name	Respondent's Age	The amount of sentences given	The number of incorrect answers	The number of correct answers	The number of specific answers
1	Alibek	7;5	18	3	14	1
2	Altynai	8	18	10	8	-
3	Arkhat	8	18	6	11	1
4	Assylzhan	8,5	18	2	15	1
5	Aliaskar	8,5	18	3	11	4
6	Amir	8	18	3	13	2
7	Bekzhan	8,5	18	1	12	5
8	Bibigul	7,5	18	3	12	3
9	Gulbakyt	7	18	-	6	12
10	Gulsim	8	18	1	4	13
11	Daniyal	7	18	6	6	6

13	Zhumabek	7,5	18	5	11	2
14	Magzhan	7,5	18	3	8	7
15	Nurayat	7	18	5	8	5
16	Nurila	8	18	5	7	6
17	Karakat	7,5	18	7	9	5

Mostly the children above 6 start explaining semantic coloring of verbal actions characteristics correctly (by synthetic or analytic methods). For example:

#### Examples

- He was swimming and swimming in the water answer)
- Yelnur kept crying answer)
- He kept hitting Almas answer)
- Grandmother has been talking since then time (Gulbakyt's answer)

#### Children's Definitions (answers)

- He swam for a long time (Alibek's answer)
- Yelnur was cried a lot (Amir's answer)
- He hit Almas several times (Bibigul's answer)
- Grandmother was talking for a long time

## CONCLUSION

To sum up, the formation of understanding of semantic coloring of verbal actions characteristics can be traced in the nursery language. Children of this age pay attention mostly to the reason, character, aim, result of the action. And in the speech of school age children this process starts developing and improving.

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## The Substitution of Extralinguistic Cultural References in Subtitles

Lidija Mustapić

University of Mostar, Bosnia and Herzegovina

**Abstract:** *Translating extralinguistic cultural references (ECR) is one of the most demanding tasks translators are faced with because ECRs often reflect unique aspects of a culture. Such terms are frequently unknown to the members of another culture and have no equivalent in their language. Translating ECRs becomes even more difficult in subtitles because of the constraints this type of translation involves. A range of strategies can be used to translate ECRs in subtitles. One of them is substitution or the replacement of an ECR by another term, which will be the focus of this study. According to Pedersen (2011), there are two types of substitution: cultural substitution and situational substitution. This study aims to determine how often subtitlers use this strategy when translating English ECRs into Croatian in films, which type of substitution is used more frequently and why, and how successful the use of this strategy is in subtitles. The corpus of the study consists of twenty American and British films with Croatian subtitles. The research methodology is based on Toury's 'coupled pairs' concept. Nedergaard-Larsen's taxonomy (1993) is used to classify the extracted ECRs. Insight into the usage of this strategy in subtitles could be useful both to researchers and professional subtitlers.*

**Keywords:**

*Extralinguistic cultural references, audiovisual translation, translation strategy, substitution, subtitling.*

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## INTRODUCTION

Translating cultural references is one of the most demanding aspects of the translation process. Due to their close connection to source culture, such terms frequently have no equivalent in other languages. Thus, the translation of cultural references implies a conscious and careful choice of translation strategy which will bridge the gap between two cultures and help the target audience understand a foreign element.

A range of strategies can be used to translate culture-bound items. This study explores the use of substitution in rendering extralinguistic cultural references (e.g. references to food, customs, places, institutions etc.) in subtitles. Using the strategy of substitution requires extensive linguistic and cultural knowledge as well as creativity. As subtitling imposes different medium-related constraints on translators, it can be surmised that the usage of substitution in subtitles will be more challenging in comparison with other types of translation. Therefore, this study aims to determine how often translators use substitution to render extralinguistic cultural references in subtitles; which type of substitution they favour and why and to what extent the constraints of subtitling limit translators in the use of this strategy.

## LITERATURE REVIEW

### *What are Extralinguistic Cultural References?*

In translation-related literature, the term cultural references are frequently used in a broad sense to encompass different expressions related to source culture. In addition to cultural references, a number of terms have been used to describe the same concept e.g. realia, culture-bound items, cultural terms, cultural markers etc. The lack of precise terminology and definition can be a source of confusion for both researchers and their audience. Thus, the concept of cultural references needs to be clarified and narrowed down before conducting any kind of research related to this topic.

In order to avoid ambiguity, the distinction between linguistic and extralinguistic cultural references will be made in this paper (Nedergaard-Larsen, 1993, pp. 209-210). Translation problems caused by linguistic cultural references belong to the sphere of language. Such problems occur because language is a reflection of culture and, as such, contains linguistic elements which are culture-bound and language-specific (e.g. idioms, metaphors, allusions, slang etc.). In such cases, translators have to use appropriate strategies to bridge the gap between different language systems.

On the other hand, extralinguistic cultural references (ECRs) are related to the real world outside the language sphere. Pedersen (2011, p. 44) defines ECRs as “references to places, people, institutions, customs, food etc. that you may not know even if you know the language in question”. The term “extralinguistic” could be ambiguous, so it is worth



pointing out that it applies to the referent, not the means of expression because ECRs are always expressed verbally.

As it would be difficult to deal with both types of cultural references within the scope of one study, this paper will focus on ECRs. So far, numerous classifications of ECRs have been made (e.g. Newmark, 1988; Florin, 1993; Aixela, 1996; Pedersen, 2011). However, since the world around us keeps changing, most authors agree that it is impossible to make a comprehensive classification. Due to this, Nedergaard-Larsen's taxonomy seemed most suitable for our purposes because it classifies ECRs into four broad categories: geography, history, society and culture, which facilitates the classification process.

#### *Translating ECRs with Special Emphasis on Subtitling*

ECRs usually cause two types of problems in translation:

- a) Referential problems – the absence of a referent in the target culture
- b) Connotational problems – the concept has different connotations in the source and target culture (Ramière 2010, p. 101).

Choosing an appropriate translation strategy for rendering ECRs is a demanding task which requires both linguistic and cultural knowledge. Thus, it is not surprising that a number of researchers have already tried to explore how translators manage to bridge the cultural gap when translating ECRs. Bulgarian researcher Florin (1993, p. 125) expresses an extreme opinion on the issue by stating that cultural references are untranslatable. However, numerous taxonomies of translation strategies for rendering cultural references made by other researchers prove that it is possible to overcome this problem.

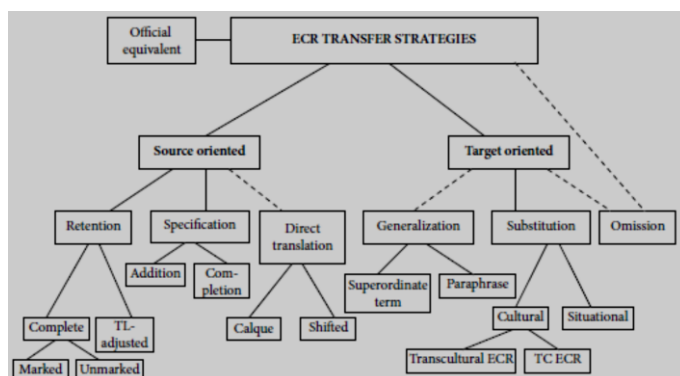
In view of the fact that this study focuses on subtitling, it should be pointed out that, in comparison with other types of translation, subtitling ECRs can be more challenging due to the constraints this type of translation involves. The constraints of subtitling encompass (Díaz Cintas, 2013):

- a) Spatial constraints – the number of characters per one subtitle line is limited to 35-39 for languages based on the Roman alphabet.
- b) Temporal constraints – the maximum time a subtitle should remain on screen is six seconds; otherwise, the viewers reread them.
- c) Linguistic constraints are the result of spatial and temporal constraints. As the time a subtitle remains on screen is short, it needs to be translated as a semantically independent and coherent unit. In addition, the reduction of the source text is inevitable in subtitles due to spatial constraints.

Before conducting research related to subtitling ECRs, it is necessary to choose an appropriate taxonomy of translation strategies. The article "Subtitling against the Current: Danish Concepts, English Minds", written by Henrik Gottlieb (2009), proved to be very helpful during the selection process. In the article, the author (p. 31) compares three well-known taxonomies of translation strategies used for rendering ECRs in subtitles (Nedergaard-Larsen's, Leppihalme's and Pedersen's) to his own and concludes that even though the authors use different terminology, their concepts of translation strategies are almost the same. Among the four above-mentioned taxonomies, Pedersen's (2011, p. 75)

seemed to be most suitable for the purposes of our study. The biggest advantage of Pedersen's model is the fact that it is the most recent and improved version of the previous taxonomies. It is also based on empirical research, i.e. the real examples the author found in subtitles in the course of his study.

Figure 1: Pedersen's taxonomy of ECR transfer strategies in subtitling



*Note.* Reprinted from *Subtitling Norms for Television: An Exploration Focussing on Extralinguistic Cultural References* (p. 75), by J. Pedersen, 2011, Amsterdam & Philadelphia: John Benjamins. Copyright (2011) by John Benjamins.

### The Substitution Strategy

Pedersen's model (figure 1) will be used to classify the translation strategies employed in our sample. However, only one translation strategy – substitution – will be the focus of the study.

The strategy of substitution involves the replacement of an ECR by another term. According to Pedersen (2011, pp. 89-96), there are two types of substitution:

1. Cultural substitution, subdivided into:
  - a) Substitution by a transcultural ECR
  - b) Substitution by a target culture (TC) ECR.
2. Situational substitution.

Substitution by a transcultural ECR involves the replacement of a source culture (SC) ECR by a better-known ECR. Transcultural ECRs are known in both SC and TC and can originate either from the SC or the third culture. For instance, in the film *The Full Monty*, which was part of our corpus, the comedy duo Little and Large was subtitled into Croatian as Pat i Patašon (a Danish comedy duo). Little and Large were mostly famous in Britain, whereas Pat and Patashon's fame spread across Europe, thus the subtitler believed the target audience would be more familiar with the latter term.

Substitution by a TC ECR implies the replacement of a SC ECR by a TC one. For example, in the film *Legally Blonde*, the pill Percocet was replaced by apaurin in Croatian subtitles. Both medications have similar properties, but the SC ECR is unknown to the target audience. On the other hand, the domestic brand will be familiar to most.

The usage of situational substitution implies the replacement of a SC ECR by a term which fits the situation but does not have the same connotations as SC ECR e.g.

“No, the Brody can't work“ – “Ne, nos za maskare ne dolazi u obzir” (Ocean's 13).

The Brody refers to a false nose one of the characters is contemplating on wearing as a guise. It is a reference to American actor Adrien Brody, who has a prominent nose. As the subtitler did not believe the target audience would be able to understand the reference, the Brody was replaced by nos za maskare (a carnival mask with a false nose) in the Croatian subtitles. The Croatian translation does not have the same connotations as the SC ECR, but it fits the situation perfectly and enables the target audience to grasp the meaning of the original utterance.

The substitution strategy standardizes the translation because exotic references are replaced by the expressions the target audience is familiar with. The drawback of the usage of this strategy is a discrepancy between the subtitles and the audio-verbal channel, because of which the target audience might get the impression that an error occurred in translation.

## RESEARCH

### *The Aim of the Study and Hypothesis*

This study aims to determine:

- a) how often subtitlers use substitution when translating English ECRs into Croatian in films
- b) which type of substitution is used more frequently and why
- c) to what extent the constraints of subtitling influence the use of substitution.

The following hypothesis will be tested:

Apart from translation skills, the use of substitution requires creativity and extensive knowledge of source and target culture. Coupled with subtitling constraints, these factors present an obstacle in translation and cause subtitlers to use all types of substitution infrequently.

### *Sample*

The corpus of the study consists of twenty American and British films with Croatian subtitles. The films were selected using Pedersen's conclusions related to the distribution of ECRs in films (2011, pp. 61-67). The author has discovered that the following factors have a considerable impact on the number of ECRs in films:

1. Verbosity
2. Genre
3. Plot

The influence of the first factor is self-evident – the more dialogue there is in a film, the more ECRs it will contain. The author uses the number of subtitles in a film to measure verbosity. The original subtitles being unavailable, the measure of verbosity in this study

was the length of the film (the longer the film is, the more dialogue and ECRs it will contain). The length of all the films in our corpus is between an hour and a half and two or slightly over two hours.

Pedersen has also determined that certain genres are ECR-friendly because they create a strong link with the outside world. Such genres are comedy, action, romance and crime. On the other hand, horrors, westerns and adventure films usually create their own worlds on screen and thus do not contain a great deal of ECRs. Seventeen films in our corpus belong to the category of ECR-friendly films. Three dramas (*Diana*, *In the Valley of Elah* and *Million Dollar Baby*) were included in the corpus in order to test Pedersen's hypothesis about the influence of genre on the distribution of ECRs.

Frequently, the plot of the film has a significant influence on the number of ECRs. For instance, the film *Legally Blonde* contains a lot of ECRs related to education because the main character is a student. In order to meet this criterion, we read the plot summaries of different films on the internet and tried to deduce which ones are most likely to be rich in ECRs.

### *Methodology*

The research methodology used in this study is based on Toury's 'coupled pairs' concept (1995/2012). It implies extracting textual segments from the target text and comparing them to equivalent segments in the source text. In the case of this study, coupled pairs consist of English ECRs found in the source audiovisual texts and the equivalent Croatian translations in the subtitles.

In the first stage of the study, we watched the films from our corpus and noted down the coupled pairs. The references found in the films were classified as ECRs using Nedergaard-Larsen's taxonomy as the criterion. Next, we used Pedersen's model to determine which translation strategies were employed to render ECRs in subtitles. As the final step, we performed the quantitative and qualitative data analysis, which will be discussed in the following chapter.

### *Results and Discussion*

	TRANSLATION STRATEGY	FREQUENCY
1	COMPLETE RETENTION - UNMARKED	18,4%
2	TL-ADJUSTED RETENTION	15,0%
3	DIRECT TRANSLATION - CALQUE	15,0%
4	OFFICIAL EQUIVALENT	12,6%
5	GENERALIZATION - SUPERORDINATE TERM	11,0%
6	GENERALIZATION - PARAPHRASE	7,2%
7	SITUATIONAL SUBSTITUTION	5,7%
8	SPECIFICATION - ADDITION	4,2%
9	OMISSION	4,0%
10	COMPLETE RETENTION - MARKED	2,8%
11	SPECIFICATION - COMPLETION	1,5%
12	CULTURAL SUBSTITUTION - TC ECR	1,3%
13	DIRECT TRANSLATION - SHIFTED	0,8%
14	CULTURAL SUBSTITUTION - TRANSCULTURAL ECR	0,4%
15	COMBINATION OF STRATEGIES	0,1%

Table 1: Frequency of use of translation strategies in the sample

Source: Author's own work

The results (the highlighted sections in table 1) show that the subtitlers who translated the films from our corpus did not use substitution frequently. Infrequent usage of cultural substitution is consistent with our hypothesis. However, as the frequency of use of situational substitution is not as low as expected, it can be concluded that our hypothesis was only partially confirmed.

As mentioned previously, both types of cultural substitution were used rather infrequently. However, substitution by TC ECR was used slightly more often than substitution by transcultural ECR. As the films from our corpus were translated by Croatian subtitlers, this result could be explained by the translators' familiarity with the target culture. It seems to be easier for the subtitlers to find a matching ECR from their own culture than the one from the cultures they do not belong to.

The analysis of coupled pairs from our sample indicates that cultural substitution should be used with caution. If the connotations of the two ECRs match, the resulting translation is successful and aids the target audience in understanding the foreign element. If not, the resulting translation can be awkward and confusing. The following two examples demonstrate the successful usage of cultural substitution:

- *Aunt Bee – teta Regica (Runaway Bride)*

In this example, the subtitler used the strategy of substitution by TC ECR. The main character in the film, a big-city dweller, arrives in a small American town and humorously calls an old lady he meets *Aunt Bee*. It is a reference to the character from the American sitcom *The Andy Griffith Show*, an older lady portrayed as a small town housewife. As *The Andy Griffith Show* was not popular in Europe, retaining the SC ECR in subtitles was not an option. Instead, the subtitler found a similar character in the Croatian show *Gruntočani*,

*teta Regica*. Both *Aunt Bee* and *teta Regica* are older ladies who embody the spirit of a small place; therefore, the use of substitution was an excellent solution in this particular case.

- *Tofurky* – *tofu* (27 Dresses)

The strategy of substitution by transcultural ECR was employed in this case. The American brand name of the vegetarian turkey replacement, *Tofurky*, was substituted by a transcultural term *tofu*. Being a better-known type of vegetarian food, *tofu* is a good choice because it makes the SC ECR accessible to the non-American target audience.

However, if the expressions used to replace TC ECRs are not chosen carefully, the translation might confuse the viewers e.g.:

- *pepper spray* – *suzavac* (*Coyote Ugly*)

At the beginning of the film *Coyote Ugly*, the main character (a young woman living in a small American town) is moving to a big city. Before she leaves, her father advises her to carry pepper spray in her purse at all times. In the subtitles, *pepper spray* was rendered as *suzavac* (tear gas), which is not a good solution because it does not have the same connotations as the SC ECR. Even though these two terms seem similar at a first glance, pepper spray is mostly a means of personal self-defence, whereas tear spray is usually used by the police for riot control. Therefore, it is not very likely that a young woman would have tear gas in her purse. The calque *papar sprej* has gained in use in recent years and would have been a much better choice.

The results (figure 1) have also shown that the subtitlers who translated the films from our corpus favoured situational substitution over cultural substitution. The usage of both cultural and situational substitution tends to result in short translations which are suitable for subtitles due to spatial constraints, which means that the constraints of subtitling did not play an important role in the selection process. It appears that the subtitlers find the use of situational substitution less demanding than the use of cultural substitution. As shown above, cultural substitution requires that both SC ECR and TC/transcultural ECR have the same connotations. On the other hand, the usage of situational substitution implies coming up with a term that fits the situation, regardless of the connotations of a SC ECR. In addition, the resulting translation is rarely an ECR, which means that the number of TC terms subtitlers can choose from is much larger than is the case with cultural substitution whose use always results in an ECR.

The following example from the film *Million Dollar Baby* indicates that finding a suitable general term as a replacement for the SC ECR seemed to be easier for the subtitler than coming up with a corresponding TC or transcultural ECR:

- Frankie: *Is it sort of like **Snap, Crackle and Pop** all rolled up in one big box?*
- Priest: *You're standing outside my church comparing God to **Rice Krispies**?*

Frankie, one of the main characters in the film, does not understand the Christian concept of the Holy Trinity and decides to ask a priest to clarify it for him. Humorously, Frankie

compares the concept to the cartoon mascots of Kellogg's breakfast cereal *Rice Krispies*, who always appeared as a trio on the boxes. However, the majority of the target audience will have never heard of *Snap, Crackle and Pop*, so the subtitler had to find a way of getting the intended message across while simultaneously preserving the humour:

- *Nešto kao trobojna tjestenina sve u jednoj kutiji? (Something like tri-coloured pasta in one box?)*
- *Stojiš mi pred crkvom i uspoređuješ Boga s tjesteninom? (You're standing outside my church comparing God to pasta?)*

Unable to find any TC or transcultural ECRs which have the same connotations as the SC ECR, the subtitler used situational substitution with a great deal of skill and creativity.

## CONCLUSION

This study has explored the usage of substitution in the translation of ECRs in subtitles. ECRs were selected as the object of the study because of their unique character which causes problems in translation, while subtitling was chosen because of the additional constraints it imposes on translators. Hence, the translation of ECRs in subtitles becomes a twofold problem because subtitlers have to bridge the cultural gap while simultaneously dealing with the constraints of subtitling.

The results have proven our hypothesis that subtitlers do not use substitution often. However, it appears that the constraints of subtitling were not the main reason for the infrequent usage of this strategy because the resulting translations were short in most cases, which solves the issue of spatial constraints. Instead, it seems that substitution was avoided because its use is demanding – finding the right match for the TC ECR can be time-consuming and usually involves research.

The quantitative data analysis has also shown that the subtitlers who translated the films from our corpus favour situational substitution over cultural. This finding is interesting because, at a first glance, the use of situational substitution appears more demanding than the use of cultural substitution. However, the use of situational substitution hardly ever results in an ECR; thus, subtitlers have at their disposal a wider selection of terms with which they can replace the TC ECR. Another reason for the subtitlers' preference for situational substitution could be the fact that the connotations of a TC ECR and the translation do not have to match.

Both types of cultural substitution were used rather infrequently in our corpus. Nevertheless, a slight preference for substitution by TC ECR could be noticed. It appears that the familiarity with the target culture has played a key role in this case. As all the films in our corpus were translated by the Croatian subtitlers, it seemed to be easier for them to replace a SC ECR with a matching ECR from the culture they belong to.

The analysis of the coupled pairs also indicates that, in the case of cultural substitution, the connotations of a SC ECR and a TC/transcultural ECR have to match precisely. If that is not the case, the resulting translation can be awkward and confusing, as shown on the *pepper spray – suzavac* example.

Insight into the usage of substitution strategy could be interesting to both researchers and professional subtitlers. A possible extension of the study could be testing whether the use of substitution differs when English films are subtitled into other languages.

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## Structures Not Enough

Maria Eugenia Marqués  
Argentina

**Abstract:** *As foreign language teachers we usually adopt coursebooks which are organized around grammatical structures following the usual string of Present Simple, Present Continuous, Past Simple, Present Perfect ...etc. However, our students are completely unaware of the underlying meaning of what a present, past or perfect action in the L2 entails, the scope of information it provides and its semantic connotations and constrictions. We take for granted that students know what a verb, noun or adjective stands for but this is not certainly the case with Spanish speakers. The fact that noun in Latin means “name”, adjective “next to or near a name” and adverb “near to a verb” is more easily grasped by students. I think we should introduce them to the fact that the word “verb” comes from the Latin “verbum” meaning word which conveys an action, state or an occurrence to teach them the implications of these concepts. Based on this, I have tried to build up what I have called “a widening spiralling platform” which rests on verb columns or pillars being “BE” the first one, followed by “HAVE (GOT)”, “GET” and others. I think it is important to clarify the three different semantic fields: “STATE”, “ACTION” and “PROCESS” to identify the new verbs they incorporate. We also deal with the verbal inflections when working along the axis of time under these categories: GENERIC, ANTICIPATIVE, PROGRESSIVE, PERFECTIVE, and FUTURE. The so called “modal verbs” are approached as semantic inflections which precede other “bare” verb forms to connote different semantic hues referring to CAPABILITY, POSSIBILITY and OBLIGATION with some overlapping. To conclude, I would like to share with you a number of organized “core” concepts as well as linguistic considerations and explanations I have been teaching my students. Personally I consider they need to learn them in a systematic way to be able to express themselves properly as soon as they embark on the fascinating journey of learning English as a foreign language.*

**Key words:** *Course book, language teacher, Spanish, verb.*

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## INTRODUCTION

During the last ten years of my language teaching activity I have purposefully devoted my time to the presentation and practice of “underlying concepts” of the English language which, in my opinion, form part of its heart and soul and are also of paramount importance when our goal is to provide our students with key notions that will eventually allow them to express themselves properly and accurately within this linguistic code.

Inspired by Ivonne Bordelois’s work-an Argentinian linguist, poet and essayist- I became aware of the real nature of language. In her books she emphasizes the fact that language is “a free social value shared by the whole community” ...and “it is the most important for human beings since it is a free gift which belongs to all of us and never runs out”. She talks about us as “the messengers of language since it preceeds man”. Then I went back to old reading materials, went over what I had studied many years before and felt the need to go back to basics, to the most important ideas.

That led me to rethink my role as a teacher of English. I understand now that I am not teaching a means of communication because a language is much more than that. My duty is to open a new window onto reality for my students and ask them to leave aside “the pair of monochrome lenses” they are used to wearing as Geore Steiner suggests.

Going backwards in time, Martin Heidegger, a German philosopher (1889-1976) sentenced “...man doesn’t speak the language but language speaks to man” and Maurice Merleau-Ponty, a French philosopher (1908-1961) emphasized the nature of language when he said “...Language before being an object is a being...” Therefore, my aim became a little bit more ambitious. I started organizing the different concepts and notions that I consider of vital importance to be taught as soon as we embark our students into the fascinating trip of learning how to deal with a new BEING, how to look out of a new WINDOW into the world and to handle new NOTIONS.

Since then I have visualized and organized my teaching materials within what I call a WIDENING SPIRALLING PLATFORM which is constantly moving and growing. It rests on massive columns VERBS which represent the “core elements” of the language being BE the first and foremost since it permeates, in my opinion, almost all the levels of the language. The platform grows and widens as we incorporate other elements which vary according to students’ needs, age, interests, environment, events etc. such as new vocabulary items, notional combinations of time, place, manner, prepositional phrases, verb phrases, and the like.

## THE WIDENING SPIRALLING PLATFORM

To start our coursework by teaching students formal and informal greetings, introductions and simple exchanges is all right but not enough. It is necessary to tell them that the verb “BE” not only consists of three forms AM / IS / ARE as it is usually interpreted by students. We should necessarily begin to unveil and show them how to “weave the threads of the core concepts” which from now onwards will be present and influencing their written and oral attempts at using the language throughout most of their learning process.

So far I have identified three main columns which support this platform and are continuously growing. They are the verbs “BE”, as mentioned before, “HAVE (GOT)” and “GET” because of their nature, versatility and expressive usefulness. They are easily introduced and cover most needs of an elementary student who wants to embark on this fascinating adventure of learning a language.

Before going on to detail each one of these “linguistic pillars”, I would like to say that what interferes in the learning process is the somewhat arbitrary but very much followed and to a certain point accepted sequencing of verbs and tenses that is common practice in our coursebooks. They start with the Present Simple Tense and the adverbs of frequency. Then comes the verb “CAN” which is just mentioned as a modal verb but not much is said about its real nature and how it differs from the list of other verbs used to refer to habits and routine. The Present Continuous is then introduced to show contrast with the Present Simple. To make matters worse the notions of “THERE IS” and “THERE ARE” come at the end of the first Elementary Coursebook before the Past Simple Tense.

In my opinion, the verb “BE” serves as the basis of this platform to develop in students’ minds notions of description / state / existence as a linking verb. Other functions as an auxiliary verb to form other tenses, to express passive constructions etc.. are later on introduced. In APPENDIX 1 I have detailed with some examples the different ways we can use it to describe identity; relation; material; shape; distance; age; time; importance; etc. I consider the learning of these numerous notions enables students to grasp little by little what a wealth of meaning this single verb provides. The variety of notions that can be expressed through prepositional phrases introduced by the verb “BE” is also considered important.

I would now refer to the second “column”, the verb “HAVE (GOT)” which adds and completes other areas of expression needed by students to put their messages across. In APPENDIX 2 I exemplify how this verb is used to express possession; appearance; eating and drinking; something incidental that is raised at the moment of speaking, etc. This verb brings about the notion of action and process which are dealt with in APPENDIX 4. Besides the use of the verb HAVE TO as a modal verb is introduced at a later stage in the learning process.

The third identifiable pillar of the platform is the verb “GET” which is introduced to express a change of state or condition mainly. It is also used to convey the notion of receiving or obtaining as well as buying or acquiring something. This is exemplified in APPENDIX 3. Many times it is considered a multi-function verb because it is used to express the fact that you arrive to a certain place or it implies movement. Learning it appropriately gives students more possibilities for communication. Furthermore, it is present in many prepositional phrases.

After having mentioned those three strong columns which sustain the growing platform on which the teaching material rests, I would like to introduce the idea that all the verbs taught should be identified and arranged around three different semantic fields in such a way that students are able to grasp the notions of STATE: of something static, with no movement (physical, mental, and emotional conditions); of ACTION: to express movement, behaviour, events, and finally of PROCESS: to show the result of a series of actions. I have exemplified this in APPENDIX 4.

So far it has become clear to me that the organization of the teaching material should revolve mainly around the notions expressed by VERBS because they are the main constituent parts of any sentence or utterance. I have also included other references as to what a verb is, the verbal and semantic inflection of verbs in general and finally the different underlying concepts whirling around the axis of time which we call TENSES. I have arranged them simply around the usual concepts of Present / Past / and Future but distinguishing among them different phases which shift from past to present or either show continuity, influence another action, or are necessary for another one to take place. All this material is included as well in the form of charts which I use with students as background notions while others are arranged in a schematic way to go back and refer to them when necessary.

I would like to end this contribution with a summary of what I consider the attitude students and teachers should have when either learning or teaching a foreign language. We should all understand that it is necessary to be open minded, to leave aside pre-conceived ideas about how languages work and to be willing to adapt your mind and heart to a new linguistic code.

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**APPENDIX 1:** Considerations about the verb “BE”, its functions.

As a main verb:

To describe 1) identity: It is a flower.

2) relation: He is my brother.

3) material: It is silver/ made of silver.

4) profession: He is an engineer.

5) size: It is small.

6) shape: It is square.

7) length: It is 10 mts long.

8) temperature: It is 15 °C

9) distance: It is 65 kms away.

10) price. It is \$22.

11) date: It is Saturday, February 30<sup>th</sup>, 2016.

12) weather: It is windy.

13) age: It is over 100 years old.

14) time: It is 5 o'clock.

15) colour: Her hair is white.

16) importance/relevance: It is fabulous.

17) equal to: 3+ 3 is 6.

To specify/state: 1) location: It is in the north./ next to the shop.

2) presence/ attendance: She is at home.

3) possession/ belonging: It is Tom's./ hers.

4) origin: It is from Italy.

To express existence: There is a hole in the wall. There are 25 blocks in the box.

As an auxiliary verb:

To form other tenses: It is raining. (To form the Present Continuous Tense)

To be affected by other verbs: It is sung by Frank Sinatra.

To express obligation: It is to be accepted.

\*This list is not intended to be exhaustive.

**APPENDIX 2:** Considerations about the verb “HAVE”.

It is used to ...

I) Express property/ possession: I have (got) a car. She had (got) two brothers.

Express appearance: He has (got) a big nose. It had (got) a lot of ornaments.

Refer to eating and drinking: I have coffee for breakfast. / We never had lunch at work.

Suffer from an ailment/ problem: She has a bad cold. / They had a problem at school.

Refer to an action/a process: I had a bath in the morning. / Let's have a break. / Come on, have a go!

Express something incidental: I have a question for you. / They had an emergency in the building.

Create/ give birth: He had a brilliant idea/ plan. They had a 3,45kg baby girl.

Experience something/ when something happens: We had a holiday by the sea. /She had a minor accident.

II) To express an action + a nominalized verb: They usually have a rest after lunch. / We had a laugh at the party last night. / Let's have a look at it.

III) To express a duty, an obligation: HAVE TO (modal verb) + Verb: I have to attend a meeting at 8 o'clock tomorrow morning.

\*This list is not intended to be exhaustive.



**APPENDIX 3:** Considerations about the verb “GET”.

I) To express “change”, to become, to state a condition: It got very hot at midday. / He got very angry./The baby got strong quickly./They got married last week./He was ill and got worse this morning.

II) To “receive” or “obtain”: I got some advice from my colleagues. /He got a very good job. She got her degree at UCLA. / They got a punishment.

III) To buy, acquire: They got a new car with a loan. /She got a nice present for her brother.

IV) To catch/bring or fetch: Could you go and get a doctor, please? /Can I get you a drink? / Get yourself a drink!

V) To arrive: What time do you get home? /You got here early today. /How do you get there?

VI) To express movement/to travel: Let’s get on the next train. /I get off at the next bus stop.

VII) To express different prepositional phrases and phrasal verbs: “get down/away/back”, “get rid of.. /get on well with...”

\*This list is not intended to be exhaustive.

**APPENDIX 4:** Three different semantic fields:

STATE ----- ACTION -----PROCESS

Verbs can be identified, taught and arranged around three different semantic fields.

State: The musicians are tired. / He looks happy today. / It seems difficult.

(Stative verbs-used to express physical, mental or emotional conditions.)

Action: Michael ran away quickly. /Harriet broke the dish by accident.

(Action verbs-used to express behavior and events)

Process:The wood dried during the summer time. She learnt the poem by heart. They are roasting the meat over an open fire.

(To express the result of a series of actions).

\*This list is not intended to be exhaustive.

## Teaching Grammatical Structures in German as a Foreign Language (DaF) Using Multimedia Advertising Texts

Mariapia D'Angelo

„G. d'Annunzio“Univeristy of Chieti-Pescara, Italy

**Abstract:** *This paper explores the use of multimedia advertising texts for teaching grammatical structures in German as a foreign language (DaF). This use of ads and commercials has not been tackled in the DaF research area, in which the description of the grammatical structures contained in ads is generally marginal and often functional to the pragma linguistic analysis of the communicative strategies put in place by the copywriters. We want to highlight the didactical efficacy of advertising texts for grammar teaching, primarily by virtue of the very nature of the advertising communication. In fact, it is rich in rhetorical devices that produce alienating effects in order to surprise the receiver, capturing his attention, guiding and stimulating the interpretation of the explicit and implicit messages to enable effectively the memorization of the headline. Finding ads and commercials on the web facilitates the search for examples to use in the explanation of a grammatical subject, as is the case analysed here concerning the negation category.*

**Keywords:**

*DaF, print ads, commercials, negation, translation*

**Article History:**

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## INTRODUCTION

Both in the German as foreign language (DaF) and German as second language (DaZ) research area, several studies have long advocated the classroom use of advertising texts as authentic material, very suitable for the short time span of one language class. Responding to precise requisites of brevity and of effective communication, print ads or TV commercials reveal, in very limited space, the illocutive and perlocutive dimension of the language. Because of the conciseness of its syntagmatic structures, an advertising slogan is able to express the crucial link between language and culture with utmost immediacy than other text-types (Nord, 1996). The persuasive efficacy of the message requires that the typical elements of the culture to which the consumers belong, are creatively engaged in the ad, both linguistically and visually, in order to establish a relationship of complicity and interpretative cooperation between company and consumers, united by the same axiological system. To reach the pursued conative effectiveness of the ads, the copywriters often use idioms, proverbs, phraseological expressions, German regional languages or slangs for an immediate engagement with the discursive universe of the target group (Hemmi, 1994).

Foreign language teachers should take advantage of all the aforementioned features of the advertising texts, to show the learners cultural elements and systems of values of the target language-culture, which are not possible to be inferred, only by using the common textbooks. Nevertheless, despite scientific researches in DaF has highlighted numerous learning benefits in the use of print ads and TV commercials, already thirty years ago, publishers have not yet welcomed these suggestions. Even nowadays, in fact, the data of a small scale mixed research study that I carried out in current DaF course books used both in Italian Secondary schools and Universities, denote mostly the absence of advertising texts or a scarcely exploitation of them.<sup>1</sup> Only two out of six textbooks contain advertisement extracts, which are functional to lexical exercises, without any references to the micro- and macro-level discourse features of the ads. This lack is also in contrast with the recommendation of the Common European Framework of Reference for Languages (CFER) that mentions explicitly comprehension skills of advertisements texts even at a basic level of language proficiency. In fact, in the Self-assessment grid of the A2 level, the learner is supposed to be able to „[...] find specific, predictable information in simple everyday material such as advertisements, prospectuses [...]“ (Council of Europe, 2001: 70).

## ADVERTISING FOR GRAMMAR TEACHING

The use of advertising materials in the language class contributes to maintain a high level of the students' attention thanks to the presence of both verbal and visual elements. In fact, only if they are interpreted jointly, they will lead to the decoding of the global meaning of the message. In order to be noticed, advertising needs to capture, above all, the interest of the viewer. Thus, to achieve this, its figurative part usually points to a sort of „visual scandal“ (Eco, 1968:169) or to a pleasantness through connotative references, in order to

earn a space in the mobile and precarious attentional flow, that characterizes our distracted way of reading a magazine or watching a television program. At the same time, the verbal part of the ad tries to re-motivate the language, giving it that attractive expressiveness that the language does not possess in its common, denotative informational function. This expressiveness is pursued using various formal artifices - the same already used in poetry though subservient to other purposes - appealing to all the possibilities that come from sound, repetitions, tropes, etc.

Therefore, language teachers should take advantage of all these constituent features by activating the process of noticing grammar structures and internalization of the target language input (Schmidt, 1995), by making didactical aprint advertising text (or commercial on the web). By drawing on the resources of the web,<sup>2</sup> the teacher can address the lack of educational proposals of this type in textbooks currently adopted under the DaF, completing the students' textbook and workbook with multimedia authentic texts, which are effective in terms of motivation.

We chose a universal linguistic category such as the negation (Horn, 1989) since the topic is well suited to a series of educational contrastive activities between the foreign language (FL) and the students' mother tongue (L1). As already exposed elsewhere (D'Angelo, 2012), some recent empirical studies have shown that a moderate and controlled use of the L1 is beneficial, not only for the inference processes of the new semantic contents, but also for learning the FL grammatical structures. The latter being more intelligible if the students watch them in "the mother tongue grammar mirror" (Deller and Rinvogluceri, 2002: 10).

The Second Language Acquisition research has observed similar developmental sequences of negation in the case of European languages with post-verbal negation. In German phrasal negation, the negation marker is put before the verb in the early stages of learning (e.g. *nicht* + verb), and only in later stages is postponed, both in spontaneous acquisition of the native language and formal instructional environment (Dietrich and Gommers, 1998; Andorno et al., 2003). The post-verbal position of *nicht* in the sentence and its overuse en lieu of *kein* represent a frequent error for Italian learners, together with the declination of the negation *kein* according to the referred substantive.

In the DaF course books (A1-A2 level) that we analysed the use of *nicht* and *kein* are taught through explicit grammar explanations, focusing on the difference with the Italian correspondence negation markers. In the workbooks, the contrastive explanations are usually followed by pattern drill exercises, which we think could be replaced (or at least supported) by motivating semiotic-linguistic analysis and problem solving activities such as the translation of advertising texts from German into Italian.

Drawing on both the three-phases teaching „unit of work “put forward by Diadori (2009) within the context of the text-centred approach suggested in the CEFR, the following paragraph is divided in the three following phases:

- 1) introduction and motivation (contextualized text-presentation, recall of previous knowledge);
- 2) input-based activities (such as cross-linguistic activities aimed at decoding the global sense of the verbal part of both ads and commercials; contrastive analysis of the linguistic structures of the L1 and the L2, focusing on the negation markers; semiotic-linguistic analysis in order to identify the sense relations *mise en scene* by the copywriters);
- 3) output-based activities (translation into Italian of German advertising texts, oral discussion on the advertising communication in itself; tasks based on both the guided reuse and informal control of the learning outcomes).

## INTRODUCTION AD MOTIVATION

In the typical model of group work analysis, the introductory phase aims to stimulate the student's interest by arousing their curiosity and refreshing their previous knowledge on the grammatical topic in question.

Interrogating some advertising database of slogans containing the negation *kein*, we came across the Nescafe Cappuccino headline „Isch abe gar keine Auto, Signorina!“, which is also the final line of a very popular German Nescafe commercial of the Nineties, easily retrievable in the YouTube sharing video platform (Figure No. 1).<sup>3</sup>In the first scene, a blonde woman is knocking on her neighbour, the Italian Angelo: „I think your car is on my parking lot“, she says. He invites her in and serves her a cappuccino. After the first sip she asks conciliatory: „And when you drive your car away?“, he answers with a typical Italian accent „I have no car, Signorina“.

The witty commercial focusing on the stereotypical Italian *charmeur*-image lasts only 30 seconds and it is easily comprehensible by the class. The protagonist's lines exhibit an ample series of the phonetic and morphological errors, which are frequently committed by Italian speakers learning German. After having transcribed Angelo's last line to the blackboard (Isch abe gar keine Auto, Signorina!, that constitutes at the same time the popular slogan of the product)the teacher can ask the pupils to list the errors of pronunciation committed by the protagonist, such as the missed pronunciation of /h/ in the first singular person of the verb *habe*. Next, the learner's attention can be drawn on Angelo's incorrect declination of the negation *keine*: the pupils have to say the correct form (*kein*) and try to explain the reason why he says *keine* (he probably applies the feminine desinence –e because the Italian noun *auto* is feminine and not neuter as in German).



Figure 1 – "Isch abe gar keine Auto, Signorina!"

After this introductory activity the teacher will explain that in the following part of the lesson they are going to be talking about the German negation forms (aiming at avoiding Angelo's errors), which they have already tackled in the grammar section of their workbook, by reading/listening some recent German print adverts and commercials.

## INPUT-BASED ACTIVITIES

In the Slogan.de database we also retrieved another popular headline used both for print advertising campaign (Fig. No. 2) and for a TV commercial of the Jever beer: Keine Staus. Keine Hektik. Keine cocktail parties. Keine Handies. Keine meetings. Keine Kompromisse. Kein anderes Bier. (English translation: No tail. No hustle. No cocktail party. No cell phones. No meetings. No compromises. No other beer).



Figure 2 – Kein anderes Bier

The commercial, first aired in the late nineties was appreciated by the German public and was then repeatedly updated, maintaining the same format until today. It is set in Jever town

on the East Frisian coast (Lower Saxony), the product itself is named after it. The sequence of the pleasant coastal scenery shots is emphasised by the voice over comments, which utters the nominal elliptical constructs of the headline. This consists of a several sentences coordinated by asyndeton forming a climax. According to a typical scheme of the advertising communication (Cardona, 1974), each sentence aims to establish an equivalence between the advertised product and the uncontaminated natural landscapes of the region together with the romantic (and in a certain way tart) character of the Frisian people. The comprehension of the commercial does not involve great difficulties and after having translated the headline into Italian, the teacher can stimulate first contrastive observations (Italian/German) on the negative form with indefinite, second he/she can stimulate metalinguistic observations on English loans (cocktail parties, meetings) and pseudo loans (Handyvs. cell phone) of the German language.

Thereafter the pupils are shown a print ad of the German popular newspaper *Bild*, whose name itself leads to several linguistic puns and allows the use of interesting figures of speech (Fig. No. 3).



Figure No. 3 – “Nicht essen!”

In the headline *Nicht essen!* (Engl. transl.: Don't eat!), the phrasal negation through the negation *nicht* shows a similar construction to the Italian correspondent form (*non* + verb in the imperative modus, second person singular). After having highlighted this similarity, the teacher verifies the student's global comprehension of the textual part of the ad and let them notice that the visual of the ad contains an intertextual reference to the biblical scene of Adam's temptation (Gen 3:6 RSV). Reading the sub headline positioned at the bottom of the painting, *Bild informiert. Leider erst seit 1952* (Engl. transl.: Bild informs.



Unfortunately, only since 1952) it becomes clear that the imperative modus of the headline does not convey an order, but just a suggestion, a crucial piece of information, which could have changed the human destiny. The addition of the quotation marks evokes graphically the presence of an issuer who utters the suggestion. Through this hyperbolic and verbal-visual mise en scène the newspaper itself is identified by the receiver as the broadcaster instance of that very useful suggestion, which could have saved the humanity from the loss of the terrestrial heaven.

Bottom right, the base line *Bild Dir Deine Meinung!* (Engl. transl.: build your own opinion!) confirms furtherly that interpretation and establishes a formal link with the headline. At the same time, thanks to the marked polysemy of the same name of the newspaper, *Bild*, the baseline is related to the sub headline with a refined poliptoton. Namely an etymological figure of speech which consists of the repetition of a word element, but with a different syntactic value (Lausberg, 1967: §§ 640-648): the name of the newspaper is also the second person singular of the imperative verb *bilden*. Moreover, the verbal modus of the base line also creates a close stylistic link with the headline, since they are both imperative verbs. Finally, we have to point out that, the same noun neuter, *das Bild*, means in German, among others picture, painting.

After having analysed with the class all the above-mentioned features of the ad, the teacher can start a discussion on how advertising uses rhetorical devices and/or intertextual techniques, asking the student to search for similar ads in the advertising databases on line.

## OUTPUT-BASED ACTIVITIES

For the third phase of our unit of work, we chose the Müllermilch recently developed advertising campaign for the German speaking area of Switzerland (Tessin). The German multinational producer advertising strategies are usually provocative, such as in the following print ads and posters; actually, Müller uses deliberately those clichés about German prevailing in Switzerland. In figure No. 4 the picture of the German testimonial (and his sandals in figure No. 5) should self ironically prove the bad taste of the Germans and advertise simultaneously for Müllermilch good taste.



Figure 4 – Für guten Geschmack sind wir Deutschen nicht bekannt



Figure 5 – Für guten Geschmack sind wir Deutschen nicht bekannt

The class will first translate in plenum the headline, *Für guten Geschmack sind wir Deutschen nicht bekannt. Mit einer Ausnahme.* (Engl.: For having good taste we Germans are not famous. With an exception), into Italian. After that, the teacher can introduce the Schumann's concept of „national Images“ (Schumann, 2008), namely uncritical and stereotypical images which refer to foreign populations, only represented by some features, easily recognizable. National images are very frequently used by copywriters because of their emotional charge that can capture the attention of consumers and establish an interpretative cooperation with them.

Next, the pupils have to list the elements of the visual of the ad, through which the stereotypical German image has been staged by the copywriters. Working in small groups, the pupils also have to list possible good qualities, which Italians are usually told not to have. About 15 minutes later, the teacher writes on the blackboard some of the sentences the groups had written, using techniques of input enhancing to highlight the German post verbal negation, stimulating contrastive analysis with the Italian language.

Moreover, the same advertising texts can be adopted for intermediate level classes to introduce critical-thinking tasks as learners' hypothesis about some products and how these are marketed through different strategies in different countries, in order to persuade the potential consumers to buy them. Making the students think on the slogan adopted by the company in Italy to advertise similar products (*Fate l'amore con il sapore* ; English: Make love with taste), the teacher could open a debate encouraging students to a true reflection on the diversity of contrastive verbal-visual elements selected from the two copy strategies. As well as, the teacher can ask the students to think about the diversity of custom, behaviour patterns and axiological-cultural systems of the countries in question (see figures No. 6).



Figure 6- Fate l'amore con il sapore

Finally, it could be asked to the students to think about possible translation into Italian of the above mentioned, considering that the whole visual presentation has to be translated to adapt to the target culture addressed. The plurality of the advertising codes allows the teacher to carry out educational activities both on the relationship between verbal and non-verbal languages, and on the analysis of sociocultural and intercultural aspects that ads and commercials show up in their timeliness and complexity.

## CONCLUSION

Finding ads and commercials online facilitates the search for functional examples in the discussion – even a systematic one – of grammatical subjects. The sample of witty print ads and commercials examined here, can be used to let the students reflect on the negation in German contrastively, to let them find out inductively some of the main rules regarding the position of the negator *nicht* in the *Verbalklammer*, the declination of *kein* with indefinite and so on. To identify explicit and implicit meanings conveyed by headline and visual, the learners can analyse text and images by activating their prior knowledge and recognizing the familiar and the unknown items in a very motivating way, close to their experiential world. By maintaining consistently high level of motivation, the captivating nature of multimedia advertising texts facilitates the activation of noticing processes, which is necessary for the internalization of the linguistic input.

In addition, it is possible to let the students reflect on the semiotic and linguistic means used by the copywriters both to attract the addressee's attention and to maintain their interest in order to achieve the conative effect pursued by the ads. Advertising texts are therefore particularly suitable for stimulate metalinguistic discussions with the class, to face playfully and motivating the morph-syntactical, semantic and pragmatic reflection on specific aspects of the foreign language.

The implementation of translation tasks can lend to a broader debate on the translatability of the textual and iconic components of the ads and increase the development of the learners'

intercultural competence and awareness of the semiotic-cultural anisomorphism between the mother tongue and the target language. This practice of teaching and learning grammar could also be implemented for other languages to promote the cognitive and contrastive observation at all linguistic analysis levels.

<sup>1</sup>The course books, from beginners to intermediate level, we took in consideration are: Vanni, A. & Delor, R. (2010). *Stimmt! (1+2) - Deutsche Sprache und Kultur für junge Leute*. Bern: Lang; Motta, G. (2009). *Direkt (1+2) - Ein Lehrwerk für Deutsch als Fremdsprache*. Torino: Loescher; Montali, G., Mandelli, D. & Cyernohous Linzi, N. (2013). *Komplett (A1-B2)*. Torino: Loescher; Marcks, H.-M. (2005). *Abgemacht!: Handelsdeutsch in der Praxis*. Milano: Hoepli; Catani, C., Greiner, H., Pedrelli, E. & Wolffhardt, C. (2014). *Kurz und gut*. Zanichelli.

<sup>2</sup>We easily retrieved headlines containing negation markers, interrogating the *slogans.de* portal and the video sharing platforms *Youtube.com*.

<sup>3</sup><<https://www.youtube.com/watch?v=i1ldCqXrFII>>. Nescafe commercial protagonist, the Italian actor and director Bruno Maccalini, wrote more than one book and screen adaptations, whose titles remind to the above-mentioned slogan: *Ich abe gar keine Auto Signorina!* (see Maccalini and Spiel 2009; 2014).

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## Investigating Reported Vocabulary Learning Strategy Use in Swedish Second Language Learning: From Interviews to Questionnaires

**Richard LaBontee**  
Gothenburg University, Sweden

**Abstract:** *Language learning strategies (LLS) are conscious learning choices made to regulate an individual's learning (Oxford, 2011b). Comprehensive qualitative and quantitative documentation and analysis of LLS use by context-specific language learners can both aid in informing progress in linguistic and pedagogic research. Vocabulary learning strategies (VLS), as a subset of LLS, have been a popular area of study in second language acquisition (SLA) due to the insights they extend to context-specific research, learning, and instruction therein. As the first stage of a larger research project concerning VLS in the Swedish second language (SSL) learning context for adult beginner SSL learners, this study seeks to establish what VLS are reported by individuals studying in said context. This method heavy, work-in-progress study will develop vocabulary learning profiles for Swedish second language learners through their use of vocabulary learning strategies and learning styles. Interviews are held and transcribed to gather rich, qualitative data on learners' learning habits, transcription data is analyzed using keystone VLS frameworks (Schmitt, 1997; Nation, 2013) coupled with a ground-up discourse analysis. Interview data is then used to populate a questionnaire pre-pilot and subsequent pilot that collect methodological feedback on questionnaire design. A final questionnaire is proposed with aims to gather quantitative data on vocabulary learning strategies, learner demographics, and learning styles from Swedish L2 learners at the university level. Planned steps forward in the subsequent research project are discussed, as are potential limitations.*

**Key words:**  
Vocabulary  
learning, strategy,  
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## LITERATURE REVIEW

Second language acquisition (SLA) research has held a pointed and sustained interest in language learning strategies (LLS) in terms of their relationship to language learning success, cognitive processing of language input/output, classroom instruction, individual differences in learners', and learner autonomy. Having experienced over two decades of definitional issues (i.e., Cohen & Macaro, 2007; Oxford, 2011a) LLS have more recently been described as, "...activities consciously chosen by learners for the purpose of regulating their own language learning" (Griffiths, 2013, p.15). This definition reflects conscious generalization, as LLS are organically context-integrated learning tools and not necessarily relevant to every individual learning situation. It has been suggested more recently that LLS research depart from developing universal models of LLS theory, instead pursuing context-situated studies that offer richer, more applicable snapshots of LLS use (Oxford, 2011b; Rose, 2012). One context area in LLS research that has held researcher and pedagogue interest for some time lies in LLS used specifically for building lexical knowledge in the L2: vocabulary learning strategies (VLS).

Theoretical constructions of VLS's began in the work of Rebecca Oxford (1990) as she proposed a LLS framework rooted in linguistic, cognitive, and sociocultural theories. She presented widely encompassing classifications of L2 LLS as 'direct' (memory, cognitive, compensation) or 'indirect' (social, affective, metacognitive) (ibid), from a learner-centric perspective. This framework was echoed in the work of O'Malley & Chamot (1990) which constructs a cognitivist view of LLS in L2 learning. Their frame takes procedural/declarative knowledge, attention/awareness, linguistic meta-knowledge, retention and communicative competence into account when proposing LLS classifications fitting into metacognitive, cognitive and social/affective realms.

Translating theory into the VLS research context, Gu & Johnson (1996) performed a survey of English foreign language learners' VLS habits using their vocabulary learning questionnaire (VLQ), intending to explore possible correlates between learner individual differences and reported VLS use. The VLQ, expanding on the work of Oxford and O'Malley & Chamot, outlined seven strategy categories for vocabulary learning; metacognitive, guessing, dictionary, note-taking, rehearsal, encoding, and activation strategies. These classifications came about from a pre- and post-humus marriage of data elicited from interviews with learners, and from the data collected from questionnaire distribution. Norbert Schmitt (1997) offered a taxonomy of VLS that organized itself "according to both the Oxford system and [Nation's (1990)] Discovery/Consolidation distinction" (Schmitt, 1997, p.206-207) of vocabulary acquisition. Schmitt's taxonomy presented discovery strategies as having 'determination' and 'social' distinctions, with consolidation strategies involving 'social', 'memory', 'cognitive', and 'metacognitive' distinctions. More recently, Li & Zhang (2011), using factor analysis on LLS questionnaire data, suggested that the three major classifications of VLS were cognitive, metacognitive, and affective, while Nation (2013) seeks to describe VLS in terms of vocabulary knowledge

and what is involved in knowing a word. His taxonomy places strategies into headings of ‘planning’, ‘sources’, ‘processes’, and ‘skill in use’ (ibid, p.238).

The study at hand will assume a cautiously critical perspective of these proposed universal VLS frameworks. It avoids fully subscribing to any one theoretical grounding, preferring a cognitive anchoring in methods used by major studies discussed above as a guide for instrument development (interview and questionnaire), data collection and data analysis. This allows findings to provide a more ground-up representation of VLS according to the actual learning context (Swedish L2) under investigation. The study seeks to establish this representation in large part due to a severe need for VLS research in the Swedish L2 context, where only qualitative, case-study representations exist currently (Magnusson, 2013; Sandh, 2013).

## METHODOLOGY

The collection of relevant data is operationalized in two separate but connected methods: semi-structured interviews with task-based think-aloud, and questionnaires. The instruments described below include an interview with task-based think-aloud protocol, a pre-pilot questionnaire, and a pilot questionnaire. The data collection process is designed with intentions of one data set leading to collection of the next. In other words, interview data is meant to inform and thus design subsequent questionnaires. Semi-structured interviews and think-aloud protocols were used in accordance with methods suggested by O’Malley & Chamot (1990).

In learning strategy research, the questionnaire has proven to be an effective means of gathering rich quantitative data sets in context-specific areas of investigation (e.g., Stoffer, 1995; Gu & Johnson, 1996; Schmitt, 1997). Questionnaire creation was thus based on the work of previous authors in keeping with more methodological consideration such as validity and reliability measures (e.g., Park’s (2011) confirmatory factor analysis of Oxford’s SILL) taken into account for future analysis.

## PARTICIPANTS

Interview participants (N=16) included foreign students studying at Lund University in Sweden. A final total of 13 interviews (after excluding 3 participants for reportedly advanced levels of Swedish) were logged and later transcribed. See interview demographic data below.

N	Age	L1’s Represented	Study Field	Reported Swedish CEFR Level
16	21-27	English, Danish, Finnish, Spanish, German, Dutch, Russian, Arabic, Croatian	Law, Speech Therapy, Biology, Humanities, Economics	A1, A2

Questionnaire pre-pilot participants (N=28) included a wider range of demographics in order to achieve rich data accounting for variance between Swedish L2 proficiencies, academic background, and first language spoken. Data collected from the pre-pilot is intended to receive feedback on clarity, ease of use, and fatigue factor of the questionnaire. See demographic questionnaire pre-pilot demographic data below.

N	L1's Represented	Highest Academic Degree	Swedish CEFR Level	Time spent studying
28	Spanish, English, French, Russian, Finnish, Vietnamese, Greek, Catalan, Italian, Hungarian, Dutch, Hindi	Doctoral(14%) Master's(57%) Bachelor's(14%) High School(11%) Other(4%)	None(7%) A1-A2(14%) B1-B2(39%) C1-C2(39%)	0-45 months (20 avg)
Age	L2's Represented			Time spent in Sweden
21-39 (28 avg)	English, Spanish, French, German, Russian, Irish, Hindi			3-45 months (24 avg)

Following pre-pilot collection, qualifying pilot and final questionnaire participants will be restricted to adult (age 18+), beginner Swedish L2 (A1-B1) learners of various L1/L2/learning backgrounds. Their data will be used to investigate certain correlates between demographics and reported VLS use in order to establish Swedish L2 VLS learner profiles. Pilot Questionnaires are now being distributed to Swedish higher education institutions.

INTERVIEWS

Interviews were recorded with audio recording equipment and were designed to collect as much information on learners' self-reported VLS habits as possible. Six pilot interviews were held to determine if questions elicited appropriate responses linked to research goals, to pilot a task-based think-aloud protocol for elicitation of VLS use, and to establish question wording and ordering. A demographic survey was presented to interviewees concerning their age, educational, language, motivational, and Swedish learning backgrounds. Interview pilot feedback indicated that some questions required further clarification and simplification for participant understanding, more insistent calls for reflection to interviewees during think-aloud protocols, and the addition of questions probing learners' Swedish learning environment and use of deliberate/unintentional strategies.



The final interview version opened with questions intended to prime learners for interacting productively within an interview context (e.g., Have you ever studied a second language before? What language? For how long?), then to investigate language learner attitudes (e.g., Why are you studying Swedish? What is your motivation?), and their level of reflection on vocabulary learning (e.g., How important is vocabulary learning to you on a scale from 1-10?). Participants were trained on think-aloud protocol procedure, then presented with a vocabulary learning task to engage in while speaking aloud their thinking processes:

Participants were provided with 20 Swedish vocabulary words taken from the vocabulary glossary of a beginner level Swedish L2 textbook. Words were presented in list form, as well as on laminated index cards that included the word in bold on one side, and an English translation, the type of word, and a sample sentence generated by a native Swedish user on the reverse side. Participants were given materials (paper, pen, index cards), and asked to learn the words at their own pace while providing think-aloud exposition of their learning process. They were also told they would be given a short quiz on the Swedish and English translations (from alternating directions) of these words following their study. The quiz was intended to act as incentive for learning the words at hand. Following the think-aloud learning task and subsequent quiz, participants were asked questions aimed at producing reflection of VLS use in the task (e.g., Why do you think you used those methods...?). Participants were trained in what VLS are in order to prime them to discuss their vocabulary learning habits in detail. Interview questioning sought to evoke reflection of VLS use in a variety of contexts (e.g., What classroom VLS do you use? What VLS do you use at home? etc.), and concluded by investigating learners' view on VLS usefulness and VLS in the Swedish context.

Interviews were transcribed manually, and a ground-up discourse analysis was performed on said data to determine items that would be used in questionnaire development. Strategic behavior tied to vocabulary learning was tagged in transcription text, and cross-referenced with existing VLS lists (Schmitt, 1997; Nation, 2013). Preliminary VLS categories of 'active' and 'meta' strategies were added to VLS instances. Similar methods of interview data dissemination using discourse analysis have been shown to be productive in LLS research (e.g., Stoffer, 1995; Gu & Johnson, 1996; Park, 2011).

## QUESTIONNAIRE

The initial pre-pilot questionnaire was designed using VLS data teased from interview transcriptions through the use of discourse analysis. Of the original 155 different tactics elicited from the raw interview data, 73 final tactics were determined through a process of manually revisiting the data three separate times. Tactics only elicited once throughout all interviews were combined with similar tactics (e.g., 'Associating L1 translation to L2 word through writing' and 'Associating TL word with NL translation' became 'Associating TL word with NL translation (in any form)'), and melding very similar tactics into each other

categorically (e.g., 'Writing in a diary' and 'Writing creatively with new words to tell a story' asdfasdfsdfasdfsdfasdfsdf write books.meg., throughout all interviews into similar tactics (e.g., ), and melding very simila'Writing creatively in the TL (e.g., diaries, stories)'). Simultaneously, strategic behavior was tagged as 'active' (direct and goal-oriented) or 'meta' (planning, reflection, motivation). The 73 tactics (51 'active', 22 'meta') were used as a basis for questionnaire pre-pilot items.

The pre-pilot questionnaire was web-based, opening with an explanation of the questionnaire aims, a participant anonymity agreement, and instructions on how to respond to the series of statements using Likert-scale responses (i.e., 5 = True of me; 1= Not true of me). A demographic survey followed that included queries on age, L1(s), L2(s), education background, Swedish proficiency, time spent studying Swedish, time spent in Sweden, and style of study. The following VLS survey included 7 sections of 9-11 items each, with an area to provide feedback on statement and questionnaire clarity. The final section held two open-ended questions; "What other strategies do you use for vocabulary learning?" and "What was your overall impression of the questionnaire? What could improve it?"

Pre-pilot results indicated that the questionnaire would benefit from the following changes: statement rephrasing of items (for non-English L1ers), addition of statement exemplars where appropriate, addition of one item due to repeated demand for representation, and deletion of overly alike items. See chart below for examples.

<i>Example of adjustment</i>	<b>Pre-Pilot</b>	<b>Pilot</b>
<b>Re-phrasing for clarity:</b>	When learning Swedish vocabulary, I use <i>visio-spatial information</i> to help remember word.	When learning Swedish vocabulary, I remember the location I saw certain words to help me remember them. (e.g., first in a list)
<b>Addition of exemplar:</b>	When learning Swedish, I <i>associate</i> the Swedish word to its opposite meaning or translation.	When learning Swedish, I try to connect Swedish words to their opposite meaning or translation to help me remember. (e.g., <i>svarta [black] and vit [white]</i> )
<b>Overly alike items:</b>	When studying Swedish, I ... review notes that I take at later times. ... repeatedly review words over time.	When studying Swedish, I will review words or my own notes repeatedly over time.

The pilot questionnaire presently in circulation has been adjusted according to pre-pilot feedback, standing with 74 Likert-scale related statements, and two open-ended questions.

## ANALYSIS

The study at hand has integrated several complementary frameworks for categorizing VLS's in seeking to construct VLS profiles firmly embedded within a cognitive-based, Swedish L2 context. It draws from theoretical grounding in the work of Gu & Johnson (1996) and Schmitt (1997) with their classifications of VLS built to adhere to the LLS theory as presented by Oxford's (1990) six strategy categories. Nation's (2001) VLS framework is also considered, built in accordance with then-current vocabulary learning theory. Discourse analysis performed on interview data transcriptions marked all instances of strategic behavior tied to the obtaining, storing, retrieving and use of lexical Swedish L2 information. In order to accurately determine what constituted strategic behavior, the VLS classifications presented by Schmitt and Nation were treated as templates (i.e., various forms of 'analyzing words', or 'noticing' lexical knowledge, or 'generating' lexical knowledge, etc.) to help guide the analysis of transcription discourse. However, the distinct classifications of Schmitt and Nation (e.g., 'planning strategies', or 'determination strategies') were not applied to strategic behavior tagged. As a more elegant alternative, strategies were only tagged as 'active', or 'meta'. These simple classifications grew out of a cognitive view of learning, and the definitions of 'strategies' and 'meta-strategies' that appear in LLS research performed by Oxford (2011b) and Griffiths (2013). In analysis, 'active' strategies were detected as directly overt (or covert but elicited) behaviors intended to reinforce retention and production of lexical material's mapping and networking into the cognitive system. 'Meta' strategies were elicited (usually non-observed) reflections, plans, awareness, and motivation-linked affectations that interactively affect the choice, use, and outcome of 'active' strategies. No other distinctions were made between strategy classifications, as it was decided that future exploratory factor and cluster analysis would be performed on VLS use data from the final questionnaire to statistically confirm strategy classifications in the Swedish L2 learning context.

Of the  $\approx 13$  hours of recorded interviews, 914 instances of strategic behavior were uncovered across all participant data sets. When controlled for repetition on a per-participant basis (i.e., if P1 reported the same strategy use multiple times, that strategy was only counted once), total strategies dropped to 527,382 (72.5%) were tagged 'active' strategies, and 145 (27.5%) tagged 'meta' strategies (averaging 41 strategies per interview; 29 active, 14 meta). More on 'active' and 'meta' distinctions in section 4.0.

Due to the wide range of participant demographics in questionnaire pre-pilot data, results from this instrument were largely methodological in nature. Though, perhaps interesting to note, responses to VLS related questions showed that across all demographics, the most reported strategies (more than 4 average out of 5 on questionnaire) were somewhat more vague; "I reflect on the nature of the sound of Swedish language when learning and recalling words" and (4.86), "I guess unknown word meaning/pronunciation/spelling according to my previous knowledge or context clues" (4.68). The lowest reported strategy use (less than 2 out of 5 on questionnaire) included highly specific strategic behavior; "I label items (i.e., in

my home, workplace) in order to repeatedly review them casually” (1.57) and “I watch Swedish TV or film specifically without subtitles on to learn vocabulary from context” (1.82). Such response patterns, however, could have been affected by non-clarity of pre-pilot questionnaire items, and to a lack of balance in specificity of certain tactics, resulting in non-starter VLS use data. These methodological problems were addressed in the creation of the current pilot.

## DISCUSSION

As this article describes work in progress aimed at the creation and distribution of data collection tools, possible limitations and methodological considerations are discussed related to data collection and analysis.

When looking towards design of the interview instrument, the interview structure, i.e., questions asked, task and quiz format, L2 words chosen for task, etc., likely had an impact on the type and volume of VLS's elicited. Though this was considered prior to interview creation, resulting in a spread of question breadth across many possible contexts (within Swedish L2 vocabulary learning), and to provide opportunities for reflection of both direct ('active') and more orchestrative ('meta') strategies, there still remains room for the instrument to have unintentionally biased results. This also has consequences for questionnaire design, as interview data was used to construct questionnaire items (amongst other possible questionnaire limitations, such as test-taker fatigue and wording of items). Other similar studies using interview-questionnaire methods to extract strategy lists analyzed with factor analysis have produced rich, productive data – though assumedly applied this data to more universal views of VLS, rather than positing, perhaps, more constructive contextual conclusions (Stoffer, 1995; Gu & Johnson, 1996; Schmitt, 1997).

A point of theoretical/methodological criticism exists in which strategy classification such as Oxford's (1990) is described as fuzzy in its questionnaire item distinctions across strategy types, as they suffer from overlap and multi-use in learner self-report (Tseng, Dörnyei & Schmitt 2006). The possibility of this issue is addressed through the tagging of multiple strategies in interview data, and minimal strategy classification prior to statistical analysis of questionnaire data.

When finalized questionnaire data becomes available, two formats of analysis will be performed (amongst mundane descriptive analysis): exploratory factor analysis (EFA) and cluster analysis. EFA has been used in quantitative LLS studies to reveal categorical groupings of strategies (e.g., Stoffer, 1995; Li & Zhang, 2011), and cluster analysis has been used effectively as a variable correlation and consolidation determinate in SLA research on individual differences (e.g., Papi & Teimouri, 2014), a field closely related to LLS research.

The results of statistical analysis borne from questionnaire data will be used to posit prototypical learning profiles amongst Swedish L2 vocabulary learners. Those profiles will

be evaluated through a case-study-based investigation into whether or not prototypical L2 vocabulary learners remain static in their learning approaches, or if they are subject to development via instruction. The resultant questionnaire instrument will also be made available to Swedish L2 instructors and institutions to be used as a reflective and pedagogic tool in Swedish L2 learning and teaching.

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## Employment of Supernatural Elements in William Wordsworth's Poetry

Sena Önvural Teber  
Kocaeli University, Turkey

**Abstract:** *Romanticism is associated with its emphasis on imagination. Romantics believe that there is an unseen truth behind every object. That is why, they use their imagination to grasp what is beyond the apparent reality. In this respect, many Romantic poets use supernatural or unreal elements because when the things are portrayed with the help of imagination, they gain a new reality. William Wordsworth is one of these poets. In his poems, he presents ordinary characters, subjects, or incidents. However, Wordsworth creates his poems with the help of imagination; namely supernatural elements, so that ordinary things can be presented in an unusual way. In other words, Wordsworth mixes natural and common matters with imagination and turned them into something supernatural. Accordingly, this study aims to analyze how Wordsworth presents the natural as supernatural when he contemplates on 'death' and 'nature' in his selected poems.*

**Keywords:** *William Wordsworth, imagination, ordinary issues, Romantic poetry, representing natural as supernatural*

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## INTRODUCTION

William Wordsworth is one of the most famous poets belonging to the Romantic era of English literature. He has a significant role in Romantic poetry thanks to his influential poems and especially his grand work *The Preface to Lyrical Ballads* which he has published with his equally important friend for Romanticism, Samuel Taylor Coleridge. In collaboration with Coleridge, Wordsworth has created a preface to poetry in which he defines the role of poetry and the poet. In one of his descriptions, Wordsworth (2005) states that;

The principal object, then, which I proposed to myself in these Poems was to chuse incidents and situations from common life, and to relate or describe them, throughout, as far as was possible, in a selection of language really used by men (p. 264).

Considering Wordsworth's own description which is taken from *The Preface to Lyrical Ballads* about his poetry stated above, we can say that his poems are consisted of ordinary characters, subjects, things or incidents. As Riasanovsky (1992) utters Wordsworth is "the poet of the ordinary and everyday" (p. 19). Therefore, in his poetry, Wordsworth uses unelaborated language which is very simple and easy to understand. It can be clearly understood that he has a very plain style of language and poetry.

However, Wordsworth (2005) indicates in *The Preface to Lyrical Ballads* that his purpose is also to add his poems "a certain colouring of imagination, whereby ordinary things should be presented to the mind in an unusual way" (p. 264). He basically emphasized the importance of imagination. Alongside with Wordsworth, Romantics believe that there is a truth behind every object. That is why, they give great importance to feelings and emotions and "[depend] largely on imagination which must be allowed to blossom as a powerful weapon that a poet needs in order to get an insight into reality" (Ijeoma, 2011, p. 23). In this respect, as pertaining to Romantic period, Wordsworth "believe[s] that feelings and emotions [play] an important role in the artistic production of the artists" (Ramazani and Bazregarzadehi, 2014, p. 3) and they are necessary to seek for the truth behind things.

Accordingly, many Romantic poets use supernatural or unreal elements in their poems because "the objects and images attain a new reality when transformed by the faculty of imagination" (Singh, 2002, p. 80). However, in Wordsworth's poetry, we cannot see such unreal elements as gods, monsters, knights or legends. It is true that "among the early Romantics, it is William Wordsworth who, perhaps, showed the least interest in the Gothic" (Alam, 2012, p. 7), in other words the supernatural forces. We can clearly see his point of view in *The Preface to Lyrical Ballads* as Wordsworth (2005) mentions that "human mind is capable of being excited without the application of gross and violent stimulants" (p. 4). This reveals the fact that Wordsworth is not fond of using scary or fanciful elements in order to urge the reader to feel powerful emotions because he trusts in the fact that human



mind does not need such obviously mentioned supernatural elements. Wordsworth strictly defends the idea that human beings should be motivated to imagine things in their minds, hence experience strong emotions. However, this does not mean that he is not interested in the supernatural. Even though there are not supernatural elements clearly stated in his poems, what Wordsworth does is that he represents common issues, characters or incidents in an uncommon way. In other words, what is supernatural about his poetry is not the characters or places but the feelings and emotions. While the reader is dealing with common themes in his poems, he feels a supernatural experience which arouses the feelings of awe, wonder or ecstasy. To put it another way, Wordsworth mixes natural and common things with imagination and turns these natural elements into something supernatural. In this respect, this paper will analyse how Wordsworth presents natural as supernatural while he touches upon the theme of 'death' and 'nature'.

## HANDLING THE THEME OF 'DEATH' IN WORDSWORTH'S POETRY

In many of his poems Wordsworth deals with death which is a natural phenomenon for mankind. He expresses different aspects of death such as "death from a perspective of a lover: premonition of death, influence of death, meaning of death, attitude towards death, and significance of death" (Wang and Zhang, 2013, p. 1008). However, in the poems "We Are Seven" which has been published in the *Lyrical Ballads* and "Lucy Gray" which is a sonnet, Wordsworth represents this natural incident, death, in a supernatural way.

The first poem "We Are Seven" is a dialogue between a man and a very young girl. The poem starts with the description of the young girl by the speaker; "I met a little cottage Girl: / She was eight years old, she said; / Her hair was thick with many a curl / That clustered round her head" (Wordsworth, 2005, lines 5-8). From the phrase "little cottage Girl" (line 5) we get the idea of a rural girl with a simple life. The speaker is happy to see this little girl which we understand from the line; "----Her beauty made me glad" (12) and starts to ask questions to her about her family;

"Sisters and brothers little Maid,  
How many may you be?"  
"How many? Seven in all," she said,  
And wondering looked at me.

"And where are they? I pray you tell."  
She answered, "Seven are we;  
And two of us at Conway dwell,  
And two are gone to sea."

"Two of us in the church-yard lie,  
My sister and my brother;  
And, in the church-yard cottage, I

Dwell near them with my mother."

. . .

"You run about, my little Maid;

Your limbs they are alive;

If two are in the church-yard laid,

Then ye are only five" (Wordsworth, 2005, lines 13-36)

From this conversation between the man and the young girl, we realize that the girl has six siblings. Two of them are in a "seaport town in north Wales" (Greenblatt, 2005, p. 248) which is referred as 'Conway' (Wordsworth, 2005, line 19), two of them are in the sea which gives the idea that they might be sailors and the last two are dead which is understood from the line "Two of us in the church-yard lie," (21). From the last stanza written above we get the feeling that the speaker gets confused with the answer of the girl because if the two of the siblings are dead, then they should be only five. That is why, the speaker tries to correct the little girl's mistake by saying "If two are in the church-yard laid, / Then ye are only five" (lines 35-36). The reason is that for the man it is not correct to count the dead as a part of the family. However, it is obvious that the girl does not think in this way. As Bennett (2015) describes "the little girl of 'We Are Seven' sees no important difference between the absence of two siblings underground and the absence of two siblings overseas" (p. 129). We can sense her denial about the death of her siblings in these lines more clearly;

. . . .

"Twelve steps or more from my mother's door,

And they are side by side,"

"My stockings there I often knit,

My kerchief there I hem;

And there upon the ground I sit,

And sing a song to them."

. . . .

I take my little porringer,

And eat my supper there. (Wordsworth, 2005, lines 39-48)

As it is obvious from the lines, the girl spends time with her dead siblings. She goes to their grave and sits with them, knits and sings songs. She continues her daily life as usual. In other words, even though they are dead, they are still a part of her life. She even explains that they are very close to their house by saying "twelve steps or more from my mother's door" (line 39). Basically, as opposed to the general idea of death, she does not consider it as something that separates the dead from the living. Therefore, she tries to continue her life as if nothing has changed. Nevertheless, the speaker really wants to change her mind and says;

"How many are you, then," said I,

"If they two are in heaven?"  
 Quick was the little Maid's reply,  
 "O Master! we are seven."

"But they are dead; those two are dead!  
 Their spirits are in heaven!"  
 'Twas throwing words away, for still  
 The little Maid would have her will  
 And said, "Nay, we are seven!" (lines 61-69)

"It is as though the adult speaker of this poem was still quarrelling with the little girl" (Bennett, 2004, p. 129) because the little girl still denies the fact that the death of her siblings means they are not part of her life anymore even though "their spirits are in heaven" (Wordsworth, 2005, line 66) and ends the conversation by restating that they are still seven siblings. Namely, Wordsworth finishes the poem with a rural and common girl who has an unusual, in other words supernatural, understanding of death contrary to the man. We can infer from the poem that "the assertion of the dead subject's continued existence in the lives of the living, involves a supplementary afterlife, the possibility of immortality" (Bennett, 2004, p. 99- 100) which evokes the sense of supernatural among the reader.

To conclude, it is obvious in the poem that everybody has his own meaning of death. With the speaker's attitude we can clearly see the general and natural understanding of death which is the idea that when a person dies, they will cease to be a part of this world and their beloved ones' lives. However, with the little girl's attitude, there appears the unusual understanding of death which brings forth the notion that even though a person dies, they are still a part of this world and their loved ones' lives. Basically, in this poem, the little girl's attitude that "her siblings play a part in her life, and are perhaps themselves alive, strongly reinforces the supernatural by emphasizing the possibility of physical life after death" (Ruzicka, 2015, p. 66).

Moreover, the second poem which is about death is "Lucy Gray". It is about "a young girl who is sent to town with a lantern to show her mother's way home safely through the snow" (Hendiana, 2015, p. 1) which is stated in these lines; "To-night will be a stormy night--/ You to the town must go; / And take a lantern, Child, to light/ Your mother through the snow" (Wordsworth, 2005, lines 13-16). However, she gets lost in the snow and is never found again which we infer from the following lines; "Oft I had heard of Lucy Gray: /And when I crossed the wild,/ . . . /No mate, no comrade Lucy knew;/ She dwelt on a wide moor,/ . . . / But the sweet face of Lucy Gray/ Will never more be seen" (lines 1-12). Then, her heartbroken parents go out to search for her; "The wretched parents all that night/ Went shouting far and wide;/ . . . / They wept -and, turning homeward, cried, / "In heaven we all shall meet" (lines 33-42). Apparently, they cannot find Lucy and accept the fact that she might be dead. Therefore, in order to increase the emotion among the reader, Wordsworth (2005) finishes the poem with these lines;

-Yet some maintain that to this day  
She is a living child;  
That you may see sweet Lucy Gray  
Upon the lonesome wild.

O'er rough and smooth she tips along,  
And never looks behind;  
And sings a solitary song  
That whistles in the wind. (lines 57-64)

Wordsworth mainly tells the reader that even though Lucy is physically dead and can no longer exist in the real world, she continues living in spirit. From the lines "She is a living child:/ . . . / Upon the lonesome wild" (lines 58-60) we understand that she "becomes the spirit of a place. She remains a 'living Child' merging with the elements of the natural world and singing 'a solitary song / That whistles in the wind'" (Bennett, 2004, p. 132).

To conclude, in "Lucy Gray" there is a natural incident; a small child goes out and mysteriously gets lost in a stormy night. However, Wordsworth adds supernatural feeling to the poem by ending it with the idea that the little girl is still alive spiritually and wandering in nature on her own singing a song.

Considering the two poems about death, Wordsworth shows us how people accept the death of their loved ones. We actually feel that "the poet grapples with the very sense and substance of death" (Gill, 2006, p. 26). We see how he coped with death by not simply "laying the dead to rest" but rather emphasizing "their integration, physical and spiritual, into the natural world" (p. 26) which gives the supernatural feeling to the reader. The reason is that the "existence of some lesser spiritual beings that co-inhabit the world with" (Ijeoma, 2011, p. 20) is not something natural. Therefore, this unknown state of the spirits' proceeding to live in nature "brings about the term supernatural" (p. 20).

## **WORDSWORTH'S PERCEPTION OF NATURE**

Due to being a Romantic poet, another common theme in William Wordsworth's poetry is nature. As Suman (2014) stated "William Wordsworth is a true poet of nature" (p. 14). Nevertheless, this does not mean that "he is a poet of Nature's appearances or her landscapes only" (Swaminathan, 1991, p. 4). He does not admire nature only for its beauty. He believes that nature has a divine, supreme and spiritual power. He expresses his unique understanding of nature, in other words the spiritual side of nature in his poems "It is a beauteous evening" and "Tintern Abbey".

In "It is a beauteous evening" Wordsworth (2005) states; "It is a beauteous evening calm and free, / The holy time is quiet as a Nun / Breathless with adoration; the broad sun / Is sinking

down in its tranquillity" (lines 1-4). Wordsworth displays a beautiful view of nature in these lines. We understand that the speaker is talking about the sunset which is referred as "the broad sun is sinking down" (lines 3-4) and the atmosphere is quite peaceful. However, what the speaker appreciates about nature is not only its beauty. The poem has a religious side as well since "the evening is described as a 'holy time', for example, likened to a 'Nun / Breathless with adoration'" (Bennett, 2015, p. 260). Wordsworth compares the evening to a Nun who is adoring God and this creates a sacred atmosphere in the poem because he describes the sunset as if it was a holy event. In the following lines, the speaker feels the religious power of nature more obviously; "The gentleness of heaven broods o'er the Sea: / Listen! the mighty Being is awake, / And doth with his eternal motion make / A sound like thunder -- everlastingly" (lines 5-8). Wordsworth emphasizes the beauty of nature by implying that heaven spreads over the sea. Then in the next line "the mighty Being" (line 6) refers to God who has woken up. Here Wordsworth feels the energy of nature represented by a divine spirit pervading on earth which is constantly changing and unending referred as "doth with his eternal motion" (line 7). The last line "A sound like thunder" (line 8) gives a very powerful feeling. Namely, Wordsworth shows the effective, powerful and eternal side of nature similar to a divine being. What Wordsworth does in this relatively short poem is to depict the natural world as a spiritual realm of a divine and supreme being. In short, we can infer that "Wordsworth's spiritualizing of the material world" (Gill, 2006, p. 284).

Furthermore, the other poem which focuses on the theme of nature, "Tintern Abbey" can also be considered a spiritual poem because it is about the spiritual growth of the speaker. This poem "sketches the poet's responses to various experiences with the objects of nature over a span of five years" (Singh, 2002, p. 233); therefore, the speaker starts the poem with the description of a place he visited five years ago:

Five years have past; five summers, with the length  
Of five long winters! and again I hear  
These waters, rolling from their mountain springs  
With a soft inland murmur. --Once again  
Do I behold these steep and lofty cliffs,  
That on a wild secluded scene impress  
Thoughts of more deep seclusion; and connect  
The landscape with the quiet of the sky. (Wordsworth, 2005, lines 1-8)

These lines emphasize the fact that the speaker is now in the "Tintern Abbey" 'again' (line 4) and he is depicting the beauty of the environment. He draws a quite pastoral, silent and peaceful picture. Once again, we feel Wordsworth's admiration towards nature with these descriptions.

However, as mentioned before, Wordsworth is "much more than a mere reporter of surface beauties" (Huang, Pei and Fu, 2014, p. 115). In other words, his poetry does not focus on

the mere depiction of the view or things existing in nature. When we read the lines below, we feel another aspect of nature;

These beauteous forms,  
Through a long absence, have not been to me  
As in a landscape to a blind man's eye:  
But oft, in lonely rooms, and 'mid the din  
Of towns and cities. I have owed to them  
In hours of weariness, sensations sweet,  
Felt in the blood, and felt along the heart;  
And passing even into my purer mind,  
With tranquil restoration. (Wordsworth, 2005, lines 22-30)

The speaker is referring to the beauties of nature in "Tintern Abbey" referred to as "beauteous forms" (line 22). He is implying that while he was in the city, he was deprived of the scenery which is shown as "a landscape to a blind man's eye" (line 24). However, he remembered these beautiful things in nature through his imagination and could manage to survive in spite of the difficulties, corruption and suffering in the city. This means he is able to imagine the things in nature, in Tintern Abbey and they give him pleasure which is described as "sensations sweet felt in the blood and felt along the heart" (lines 27-28). Namely, even though he is not in Tintern Abbey physically, these things "enabled him to overcome depression in times of sorrow" which is referred as 'hours of weariness'" (Singh, 2002, p. 233). With these lines, we can feel nature's healing power like a living entity. Thus, we can assume that Wordsworth is not only describing the beauty of nature, but also emphasizing its spiritual power on people.

One of the reasons why this poem is a spiritual poem is that the reader can clearly see the difference in the speaker's feelings toward nature with the help of the lines below;

. . . For nature then  
(The coarser pleasures of my boyish days,  
And their glad animal movements all gone by)  
To me was all in all. ---I cannot paint  
What then I was. The sounding cataract  
Haunted me like a passion: the tall rock,  
The mountain, and the deep and gloomy wood  
Their colours and their forms, were then to me  
An appetite; a feeling and a love,  
That had no need of a remoter charm,  
By thought supplied, nor any interest  
Unborrowed from the eye (Wordsworth, 2005, lines 72-83)

The speaker is comparing his thoughts about a place which he has visited twice. With "boyish days" (line 73) he refers to his younger self when he visited Tintern Abbey five years ago. He admits that at those days, nature was a more physical impulse for him. He enjoyed all the trees, rocks and mountains. He appreciated things in nature just for their existence. To put another way, "his love for nature was without any mystical and spiritual touch" (Renu, 2014, p. 90).

Nevertheless, in his second visit, as a more mature man, the speaker feels different about nature which we understand from the lines below;

Until, the breath of this corporeal frame,  
And even the motion of our human blood  
Almost suspended, we are laid sleep  
In body, and become a living soul:  
While with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things.  
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And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of settings suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And roll through all things (Wordsworth, 2005, lines 43-102)

Now, the speaker can see and feel the essence of the things in nature. He "begins to find in the objects of nature a soul and a living spirit" (Renu, 2014, p. 91) which is shown by "We see into the life of things" (line 49). The speaker continues "I have felt A presence that disturbs me with the joy" (lines 93-94). In these lines, we feel the existence of a spiritual power. Wordsworth here is actually "proclaiming God's immanence in nature" (Mason, 2010, p. 42). By looking at the things in Nature and feeling their spiritual power, Wordsworth senses the divine power that covers everything in nature. What he tries to mean is that "the spirit of God is there in the hills and the light of the setting sun and wherever the poet may go he has vision of the divine spirit in the objects of nature" (Renu, 2014, p. 91). He compares nature to a supreme being, a spiritual power that creates a harmony, order in the universe which is referred to as "while with an eye made quiet by the power /Of harmony, and the deep power of joy" (lines 47-49). Therefore, it can be inferred that as he grew older, he could appreciate not only the natural beauties but also their divine power. We can feel the speaker's appreciation of the spiritual power of the natural beauties with the lines below;

Of all the mighty world  
Of eye, and ear, -- both what they half create,  
And what perceive; well pleased to recognise  
In nature and the language of the sense,  
The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being. (105-111)

The speaker basically values the "mighty world" (line 105). The moment he discovers the essence, spirit of nature, it becomes his guide to his soul, heart and moral being. In the last three lines, "the anchor", "the nurse" and "the guardian" refers to the divine, spiritual presence in nature which is God. This presence shows him the right way in life. In a way, "Wordsworth endorses the view that environment shapes the personality of the individuals" (Singh, 2002, p. 74). Obviously, this presence is really important for the speaker's soul.

In conclusion, in this poem Wordsworth shows the divine power of nature and "finds nature as the physical expression of divine being he fervently believes that underlying the external forms and shapes of nature there is a soul, a living principle, that gives the spiritual tone of the visions of nature" (Renu, 2014, p. 91). That is why everything he sees in nature is significant for Wordsworth.

Considering these two poems, we can infer that Wordsworth's view of nature is very different from the other poets because "Wordsworth [finds] a spiritual presence in nature" (Walz, 2007, p. 22). He does not limit his poetry to the beautiful depictions of the world. He sees the divine and spiritual side of nature. Since Wordsworth trusts the idea that a divine spirit covers all the objects of nature, "he seems to be suggesting that nature is some sort of god-like force" (Al-Khamisi, 2012, p. 34). This idea of him adds supernatural feeling to the concept of nature. Wordsworth is not interested in nature's "sensuous manifestations that delight most of the poets" (Renu, 2014, p. 93). Rather, he is more interested in the underlying meanings and powers of the objects in nature.

## CONCLUSION

When all the arguments mentioned above are taken into consideration, it can be inferred that Wordsworth represents common themes in an uncommon or supernatural way which means he "apprehends things in unusual ways, looking at aspects ignored by others" (Singh, 2002, p. 76). He uses supernatural as an idea in his poems while he is dealing with 'death' by depicting it with a supernatural understanding as opposed to the usual understanding of it and 'nature' by describing it as a "living entity" (Suman, 2014, p. 14) with a spiritual and supreme power. "In addition to the presentation of nature and its spiritual composition" (Ijeoma, 2011, p. 10), Wordsworth presents the dead becoming part of nature and continue living as opposed to the usual understanding of death. Basically, Wordsworth



"plays a creative role in presenting and representing ordinary objects in an original way, giving old things new meanings" (Singh, 2002, p. 78). All in all, as a Romantic poet Wordsworth sees beyond the reality and describes it in his poems through the supernatural.

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## Translating animal names: the case of the Japanese TANUKI

Simone dalla Chiesa

University of Milano, Italy

**Abstract:** *In this article I will discuss how the Japanese zoonym 'tanuki' is usually translated into English. Historically, the tanuki is unknown in English speaking countries, so that the English language has no word for it and no direct translation is possible. Four translational equivalents are attested for 'tanuki': the binomials 'raccoon dog' and 'Nictereutes procyonoides', the one-two-one translations 'raccoon' and 'badger', and the loanword 'tanuki'. These expressions will be analyzed with tools adapted from several theoretical frameworks, mainly the metaphor of mental files and an encyclopedic approach to lexical meaning. The ethical implications of each translational equivalent will also be discussed.*

**Key words:**

*Japanese, metaphor, expressions, implication*

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## THE ENCYCLOPEDIA FILE ‘TANUKI’

The *tanuki* is a popular animal in Japan. As a member of the Canidae family, it is related to the dog but belongs to a different genus and species (*Nictereutes procyonoides*). It lives in the forests and in the woods surrounding human settlements, and can be occasionally seen rummaging through the garbage in someone’s backyard. In the Japanese folklore, the *tanuki* is second only to the fox for importance. Like the fox, but less evilly, the *tanuki* can possess human beings, magically change shape and play tricks on them, cause colds (Fukuda & Miyata, 1983: 192-202). Legends narrate of stingy, old rich men who are actually *tanuki* in disguise, and that in the deepest forests *tanuki* can be heard drumming on their extended bellies. Movies and child books are dedicated to them; statues of *tanuki* with huge testicles can be seen in front of temples.

Knowledge of the above type may form the contents of the entry ‘tanuki’ in a conventional dictionary or encyclopedia. At an abstract level, this knowledge forms a tiny part of all the beliefs about the *tanuki* expressed within Japanese culture at large. A mental version of such public file is possessed by each Japanese culture bearer and language speaker (for concept sharing: Sainsbury & Tye, 2012). Rich encyclopedia entries of this type function as permanent repositories in which an individual’s beliefs are arranged by object of interest, indexed by natural language labels for handling and cross-referencing (my main sources for the mental file framework: Papineau, 2007, 2013; Fodor, 2008: 94-98; Recanati, 2012).

Assuming that lexical knowledge is actually an integral part of the encyclopedia (so siding with Haiman, 1980; Taylor, 1996; Allan 2006a), a ‘*tanuki*’ entry will be composed of:

- The headword ‘*tanuki*’, with its related phonological, graphological and grammatical specifications. These are of no concern here, but it should be noticed that for zoonyms the three writing systems of the Japanese language are typically associated with different kinds of text and knowledge domain: the grapheme たぬき (*hiragana* syllabary) is used in popular texts, タヌキ (*katakana* syllabary) in scientific texts, and 狸 (Chinese ideogram *kanji*) in folklore-related texts.
- A visual template, often originated in a perceptual object file, also of no concern here.
- Beliefs regarding the referent. Within an individual’s mental file, these can be classified along a continuum of potential (if not actual) sharedness:
  - + shared (public knowledge, possibly in conventional encyclopedias)
    - Scientific knowledge (Linnean name *N. procyonoides*, a mammal, etc).
    - General knowledge (thick fur, hairs good for brushes, plays dead when scared etc.)
    - Folkloric beliefs (a shapeshifter, a trickster etc.)
    - Pragmatic beliefs (“comes often to my backyard”, “heard barking”)
    - Beliefs resulting from inference (“Mr. Tanaka must be a *tanuki* in human form”)
  - shared (not in conventional encyclopedias)

These contents are also arranged by thematic clusters, to be selectively activated when needed, and of course networked to each other and to the contents of other files (Allan, 2006b).

Not two copies of an encyclopedic file may ever be identical, as the accumulated knowledge, the outputs of inferential processes and the contents of experiences are different for each individual (Allan, 2006b: 574). However, a special segment of public knowledge exists which is shared by all speakers and represents the lexical, denotative meaning of the word. This cluster is a relatively short description, such as that on which dictionary definitions are based: few scientific and popular zoological facts, folklore-related facts, practical knowledge (on usage etc.). Albeit thematically complex, this segment can be considered essential to the popular taxon ‘tanuki’ because, unlike present-day scientific species, folk-zoological taxa are defined intensionally over some ascribed essence (Wierzbicka, 1996: 17-18; Atran, 1998: 548-551).

## ANIMALS IN TRANSLATION

Let us assume then that a Japanese text containing the word ‘*tanuki*’ is to be translated into English. Under the present approach, translating a zoonym can be seen as a process in which the translator

- activates the zoological sections of her copies of both the SL and the TL cultural encyclopedias;
- compares the essential, core cluster of the SL referent’s file with the core clusters of zoonymic entries in the TL encyclopedia;
- stops the process when an exact match obtains. This corresponds to total qualitative identity (Noonan & Curtis, 2014: 2) or sameness of meaning, allowing word-to-word or direct translation (like, for toponyms, ‘London’=‘Londres’, or “intralinguistically” ‘Superman’=‘Clark Kent’).
- translates the source word by means of the lexeme heading the TL lexical entry.

In the case of the Japanese word ‘*inu*’, this process returns ‘dog’; for ‘*kirin*’, either ‘giraffe’ or ‘unicorn’. For ‘*tanuki*’ however it fails: in the TL culture there is no word for the *tanuki*.

A follow-up search is needed then in which a lower degree of qualitative identity is considered “good enough” or *satisficing* (a notion originally by Simon, 1957). This new search will be extended to larger chunks of thematic knowledge, determined according to the type of TT and of its receivers. I call this procedure *commensuration*, a term borrowed from Hanks (2010: 160; 2014: 30). Different commensuration heuristics return different translational equivalents.

## ‘RACCOON DOG’

‘Raccoon dog’ is the most frequently used translation for ‘*tanuki*’. It occurs mostly in popular zoology texts; *Wikipedia* automatically re-directs to it from ‘tanuki’. The search in the folk-zoological encyclopedia of the TL culture is now limited to “appearance”, and its satisficing point or acceptability threshold is set to low (“a slight resemblance will do”). As an output two animals are returned, both sharing features with the *tanuki*: dog and raccoon. The description in which their names are joined scores high on *optimal glossing*, a notion proposed by Hanks (2010: 161-162; 2014: 31) for evaluating periphrastic neologisms, but actually originating in Jakobson’s intralanguage translation by rewording or circumlocution (1959: 127-128). It operates on two principles:

- *Economy* (using the smallest possible number of TL roots). Only two words are used here.
- *Transparency* (using roots which are clearly distinguishable and relatable to discrete aspects of the target meaning). Both ‘dog’ and ‘raccoon’ are common words, designating well known referents, and combine in the simplest possible phrase *modifier+head* (see Lyons, 1977: 292) so that ‘dog’ expresses the bearer of primary features, ‘raccoon’ that of secondary ones.

According to the nomenclature rules of folk-biological taxonomy, ‘raccoon dog’ corresponds to a secondary lexeme, a two-word marked term designating a *specific taxon*. Specific taxa classify animals of low salience and cultural importance, subtypes of high salience *generic taxa* whose names are usually expressed by single-word primary lexemes (Dougherty, 1978: 68-69; Brown, 1982; Berlin, 1992: 116-120; Wierzbicka, 1996: 15-16).

As such, ‘raccoon dog’ should indicate a true but untypical dog. This reading does not obtain, however, since in the English-based folk-zoological taxonomy the generic taxon ‘dog’ has no subordinate binomial specifics: you cannot call poodles *poodle dogs* the way you indicate true but gliding squirrels with *flying squirrels*. Thus, ‘raccoon dog’ is taken to designate not a dog but another animal altogether. By virtue of the preeminence of visual perception in humans, a resemblance in outlook is assumed: essentially, a raccoon dog is “a dog-like animal in size and shape (primary) with a raccoon-like color pattern (secondary)”.

In terms of mental files, ‘raccoon dog’ requires the receiver to create a new encyclopedic file for a previously unknown referent. At the moment of its creation, this entry already contains some knowledge – that tiny segment of encyclopedic knowledge expressed descriptively by its very label, the transparent, denotative expression “raccoon dog” – and is primed to accumulate any additional information obtainable from the rest of the TT.

### ‘NICTEREUTES PROCYONOIDES’

The Linnean binomial *Nictereutes procyonoides* occurs in written scientific texts, both popular and expert, always in addition to other primary translational equivalents and usually only once. It represents the total qualitative identity output of a search carried out not in the

folk-zoological encyclopedia of the TL culture, but in a global encyclopedia storing all biological knowledge. *N.procyonoides* is homologous to ‘raccoon dog’: both binomials follow the same essentialist principle and compositional semantics, supposedly coding a rank in a hierarchy (Ereshefsky, 2001: 233, 247-256), and function as indexing addresses. However, *N.procyonoides*, written in Latin, the meta-language of scientific nomenclature, is opaque to common readers. If used alone, it would require the TT receiver to either retrieve and update an existing *N.procyonoides* encyclopedic file or, more probably, to create a new entry under that name. Given the opacity of its label, this new file would be empty at birth. Such opacity and unappealing strangeness (or extreme markedness) make of *N.procyonoides* a hardly viable translational choice, indeed limiting its use to scientific glossing.

### ‘TANUKI’

The borrowing of TL ‘*tanuki*’ mostly occurs in written texts, after a preliminary dubbing with ‘raccoon dog’. It is quite widespread; significantly, ‘*tanuki*’ is the translation adopted by the Studio Ghibli on the official English site of their popular animation movie *Ponpoko* (Takahata, 1994) (discussed below).

Here apparently either a follow-up search is not attempted or it is run with parameters set too high (zoological specifications are added; great resemblance is sought) to return an acceptable output, and it fails as well. The form *tanuki* is thus retained as an exoticism, hence requiring the TT receiver to create a new file headed by a previously unknown lexeme. The label ‘*tanuki*’ carrying no descriptive, denotative meaning, such file is empty at birth, but will immediately start recording the properties co-textually ascribed to the referent object.

What are the odds of ‘*tanuki*’ becoming a true *loan-word* and neologism, carrier of new knowledge into the receiving culture? At first, only the TT receivers will possess a TANUKI file for accumulating new knowledge. Their forming a community and the further permanence and spread of the new file TANUKI depend on the TT popularity, in itself a function of the TT appreciation and relevance. Whereas the transparency of ‘raccoon dog’ secured its inclusion in monolingual dictionaries (such as Webster 1983) despite the low salience of its referent and the scarce circulation of the texts in which it occurs, the opacity of ‘*tanuki*’ keeps this word segregated to the community of the lovers of Japanese culture. Among them, the grounding of ‘*tanuki*’ is deep, but the word is hardly known out of their small subculture.

### ‘RACCOON’

The *tanuki* is designated ‘raccoon’ only in popular texts, such as the subtitles of the American DVD version of the animation movie *Ponpoko* (originally Takahata, 1994). This movie is so popular among lovers of everything Japan as to make its case interesting for the present discussion.

The movie, also known as *The Raccoon War*, features the struggle of a population of *tanuki* in the Tokyo area against the destruction of their habitat by urban development. After several failed attempts to communicate with the humans and remind them of their existence, once so important in the heart of the Japanese, the *tanuki* engage in a full fledged guerrilla campaign against the developers, are defeated and exterminated.

This time the follow-up search is extended across several previously ignored subfields: popular-zoological, for outlook (shape, size, fur color and patterns) and habitat (by a parameter “inhabiting woods confining with human settlements”), and pragmatic, for the factors and forms of direct acquaintance. Scientific facts are not compared, as they are known to have a blocking effect. The search now returns only ‘raccoon’, offering qualitative identity within the ‘habitat’ subfield and, crucially, nearly total identity for pragmatics. Indeed, that brownish furry critter that often visits the garden in search of food is a raccoon in the experiential world of suburb-living Americans, and a *tanuki* for those Japanese living near the woods. The two animals are very close cultural analogues.

Lexically, no neologism is created. The TT receivers take ‘raccoon’ as a direct translation. No new mental file is created either. Rather, the existing file RACCOON is updated with the new information acquired co-textually. Given the necessary deference to the translator as an expert (a role pragmatically presupposed by the very existence and use of the TT), that misinformation is retained as knowledge. The movie spectators learn that:

- (indexically) the featured animals are raccoons (false: raccoons and *tanuki* belong to different zoological families);
- (ascriptionally) raccoons live in Japan (luckily true: they are naturalized there as an alien invading species, Ikeda & al., 2004) and interact with humans just as they do in America (possibly true);
- Japanese raccoons have an important folkloric role (false).

The above knowledge now founds new inferential beliefs, such as:

- the raccoons occasionally seen in American backyards could also be sentient, organized in a human-like society, “magic”, in danger of extinction;
- those raccoons should be treated with sympathy, respected, aided.

This chain of false beliefs initiated by the first ostensive dubbing of *tanuki* as ‘raccoon’ may easily turn into a permanent updating of the spectators’ encyclopedic files concerning raccoons and Japan, for they will have little chance to acquire factual truths with which to overwrite the erroneous contents. In the receiving culture, the odds of such beliefs becoming public depend on the circulation of their grounding text: odds are probably low for the movie, higher for written texts.

## ‘BADGER’



For several decades, the customary way of translating ‘tanuki’ in folklore studies had been ‘badger’. Nowadays, the popularity of Japanese culture has spread the awareness that raccoon dogs or *tanuki* are not badgers, and folklore studies have complied. The successful history of the ‘badger meme’ can be traced back to the well-known long article by de Visser “The fox and badger in Japanese folklore” (1908). De Visser’s equating *tanuki* to *badger* (*Meles anakuma*, Japanese *anaguma*) was caused by his use of Chinese sources and of previous translations of Japanese folktales by non-folklorists (Burton, 1992), and by the fact that in few regions of Japan *tanuki* and *anaguma* are neutralized under the label ‘*mujina*’ or ‘*mami*’ even in folklore (Chiba, 1972). Perhaps because it was the first English article on the subject, de Visser’s study initiated a deference chain to the effect that, eventually, folklorists had simply to search their own English version of the scientific encyclopedia of Japanese folklore for the name of the folkloric entity ‘tanuki’ they needed to refer to. This search invariably returned a total identification with ‘badger’. Eventually, a single file with the double header ‘tanuki/badger’ came to life in their minds.

For the receiver of a folkloric text in which the *tanuki* is called ‘badger’, this word functions by all means as a one-to-one direct translation. No new mental file is created; rather, the existing BADGER encyclopedic file is merely updated with new data, thereby ascribing to badgers all the properties predicated of the *tanuki*. The beliefs thus generated are false, for the badger *M.anakuma* never causes colds or possesses humans, even when merged with *N.procyonoides* under the name ‘*mami*’ or ‘*mujina*’ (Chiba, 1972; Miyamoto, 1976: 229-230; Fukuda & Miyata, 1983: 193, 198). As seen, this misinformation was permanently grounded in the subculture of folklore specialists as “true” knowledge; but fortunately its success in the culture at large was null.

## TANUKI ETHICS

I deem that for designing a previously unknown referent like the *tanuki*, only the periphrasis ‘raccoon dog’ and the borrowed form ‘tanuki’ are ethically correct (besides the neutral ‘*N.procyonoides*’). These expressions do not forcibly channel the co-textual data into existing encyclopedic files, so making them artificially consistent with pre-existing cultural categories. Rather, by storing the new knowledge into new blank files, they help maintain its uniqueness and – in the case of ‘tanuki’ – its sense of otherness. Thus ‘tanuki’ and ‘raccoon dog’ function as true vehicles of intercultural transfer.

‘Badger’ originates two false beliefs: that only one biological species is involved, and that the badger has greater folkloric importance than the *tanuki*. The first one is actually irrelevant: folklore studies deal with folkloric entities classified into variously named folk-zoological taxa, not with scientific species. Indeed, at the level of folk-taxonomy, the two animals happen to be locally neutralized. But the second one is serious, for it obscures the main member of the *tanuki*/badger folkloric pair. It is grievous that it had been upheld for so long in the very community to which such a distinction is supposed to matter.

In the animation movie, equating *tanuki* and raccoon has the ultimate effect (probably caused intentionally by the translator) of rising the spectators' sympathy towards the often glimpsed but little considered raccoons, and of making them imagine a wonderful magical world existing just out of their doorstep. It is a serious zoological error, though, with high odds of taking roots in the TL culture if spread by written texts.

But no matter how permanent such a false identification may prove to be, its ethical assessment is negative. In virtue of this lexical and zoological takeover by the American raccoon, the Japanese *tanuki* is effectively overwritten, wiped out from its traditional environment both as an animal species (even in a scientific perspective) and as a folkloric character. The *tanuki* so becomes extinct in language, conceptual landscape, knowledge, reality – just as it happens in the movie.

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## Conceptual Metaphors in Discourse on Organ Donation

**Sonja Koren**

University of Split, Croatia

**Abstract:** *The transplant surgery means replacing interior part of the body with living organs or tissue taken from another body without altering the self, but how much the self-changes as a result of assimilating “alien” body parts because “we do live through our bodies and not just in them”. This paper investigates the metaphors expressing attitudes towards body and organ donation. They depend on the images people have of their bodies and are classified within three different social representations of the body appearing in the discourse on organ donation: “My body belongs to God”; “I own my body”; “I am my body”. The metaphors were extracted for the qualitative analysis out of the corpus of authentic scientific research articles on organ donation.*

**Key words:**  
*metaphor, body,  
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## INTRODUCTION

Metaphor is a powerful cognitive mechanism that activates both lexical and textual creativity. It is not considered as an exclusively literary phenomenon any more, it is now regarded as the fundamental factor of our cognition which shapes our understanding of the world. This paper analyses the metaphors people use to describe organ donation in order to answer what kind of bodily experiences an organ transplant creates, how the relationship between the body and the self is re-established in the recipients (Shimazono, 2013) and the extent to which the body-self conceptions are rooted in particular cultural customs and tradition and are connected to people's attitudes towards organ donation and its commercialization (Schweda, Schiktanz, 2009).

## THEORETICAL BACKGROUND

Cognitive linguistics deals with conceptual metaphor from its beginnings – 1980, when George Lakoff and Mark Johnson introduced the notion that metaphor is not only a poetical expression and a decoration of speech (Lakoff, Johnson, 1980) but a powerful tool in the conceptualization of the world around us. Metaphor essentially refers to the relationship between two domains where one domain is conceptualized and understood in terms of a different one (Lakoff, 1993). These domains are usually an abstract and a concrete one, while the metaphorical linguistic expressions that make explicit the conceptual metaphor in language come from the language or terminology of the more concrete domain. The domain that we try to understand is the target domain, and the domain used for this purpose is the source domain. Understanding one domain in terms of another involves a set of fixed correspondences or mappings between a source and a target domain providing much of the meaning of the metaphorical linguistic expressions that manifest a specific conceptual metaphor (Kövecses, 2010). According to cognitive linguistic view besides objective and pre-existing similarity between two entities indicated by two linguistic expressions, conceptual metaphors are based on a variety of human experience which provide motivation for selecting particular source domain. The conceptual metaphors may also be based on perceptual, cognitive, biological, or cultural experiences. They motivate the metaphors in particular languages, but they do not predict them. There may be not a particular metaphor in a certain language although all humans may share the same physiological experience (Kövecses, 2010). But many conceptual metaphors do appear in different languages. The answer to the question how it is possible lies in the “universal bodily experience”. According to Lakoff and Johnson (1980) the conceptual metaphor HAPPINESS IS UP relies on universal experience associated with happiness and is likely to produce universal or near-universal conceptual metaphors, because when we are happy we are physically up, active, move around, smile, rather than down, inactive and static. The universal conceptual metaphor does not imply that different languages have the same linguistic expressions (Barcelona, 2000; Maalej, 2004, u Kövecses, 2015). The idea of embodiment is of great importance in cognitive linguistics. The functioning of our bodies is crucial for the structure

of our conceptual system which is mirrored in language patterns, for example systematic use of metaphors (Lakoff, Johnson, 1980, in Goschler, 2005). Lakoff and Johnson (1980) divided metaphors into three types: structural, orientational and ontological. In structural metaphors one concept is metaphorically structured in terms of another such as TIME IS MONEY. It allows people to understand the target domain through the set of conceptual mappings between a more physical element and a more complex element (Kövecses, 2002). In orientational metaphors simple spatial structure is mapped onto a complex non-spatial structure, for example HAPPY IS UP; SAD IS DOWN. Ontological metaphors provide ways of viewing events, activities, emotions, ideas, etc., as entities and substances, for example THE MIND IS A MACHINE.

## **AIM**

The aim of this study is to explore how words and expressions are metaphorically used in relation to the body and its parts, organ transplant and recipients and donors' attitudes towards them.

## **METHODOLOGY**

The metaphors were extracted for the analysis out of the corpus of authentic scientific research articles on organ donation.

## **RESULTS AND DISCUSSION**

The attitudes towards organ donation depend on the images people have of their bodies. The transplant surgery is about replacing interior part of the body with living organs or tissue taken from another body without altering the self, but the question remains to what extent a self-changes as a result of assimilating "alien" body parts because "we do live through our bodies and not just in them" (Shildrick, 2008). Lauri (2009) associated metaphors used to describe organ donation to the images of the body classified within three different social representations of the body that appeared in the discourse of the participants in her study: "My body belongs to God"; "I own my body"; "I am my body". In this paper we are going to apply the same classification to investigate metaphors expressing attitudes towards body and organ donation in our corpus.

### **BODY IS A PART OF GOD**

The representation of body belonging to God is seen in the conceptual metaphor BODY IS A SACRED TEMPLE. The body is created by God and belongs to God and the person has no right to donate their organs either before or after death (Lauri, 2009). Destroying God's temple as a source domain is metaphorically applied to organ transplant as a target domain. The mapping is realized through these linguistic expressions:

1. "...committing an *act of violence* against the dead person..."
2. "...*tampering and putting somebody's organs* there to somebody else..."
3. "...*prolonging the pain* of the person who (this) is happening to..."
4. "...the fear of them *butchering* him (father) *up*..."

Others believe that their bodies were gift from God and that they should give "a new life" after their death (Lauri, 2009). *Giving life* is mapped onto donating organs by following linguistic expressions:

5. "...A *heroic act* to me – to give an organ to save someone else's life"
6. "After death, however, it's my *duty* that I give away my organs."

Organ donation is perceived as *playing God* because no one else can decide whether a person lives or dies. Organ's life span is pre-determined by the divinity of God's design and should not be "forced" to exceed its life expectancy (Lai, Dermody, Lloyd, 2006).

7. "You shouldn't try to *prolong life*. Your time is up. You *shouldn't make it longer*."
8. "Well, you are *forcing this organ to do a hell of a lot more* really *than* it was *originally designed to do*."

## I OWN MY BODY

The metaphor BODY IS AGIFT-OF-LIFE is dominant throughout the transplant discourse. The first motive for organ donation is restoring the recipient's health:

9. "I can give my daughter a kidney and a *new lease of life*."
10. "You feel you've done *something really worthwhile* in your life. I feel like it is *maximum gains* for my sister..."
11. "...from my point of view it's not a gift of life, it's *giving him his life back*."
12. "...we don't actually think in terms of the *tangible donation of an organ*, um, we think of the *intangible but very significant donation of life*."

The gifted organ frequently places an overwhelming sense of obligation and debt on the shoulders of the recipient. The source domain of DEBT is metaphorically used to understand the recipients' feelings about ORGAN DONATION as a target domain.

13. "I would always feel, um, that I *couldn't thank them enough*, or you know, *pay them enough*."
14. "I've experienced both *the guilt and the immense gratitude and sense of debt*. (...)"
15. "I thought about how to thank all these people and I came to the conclusion that I can't. *There's just nothing that's enough*."



Metaphor ORGAN DONATION IS AN ALTRUISTIC ACT is conveyed by these negative linguistic expressions:

16. "Uh, yes it is *giving*, but it's *not a gift*. It's *not a parcel*, it's *not something wrapped up in a bow*; it's *not something pretty* even. But it is a *giving*, yeah."
17. "...from my point of view it's *not a gift of life*, it's *giving him his life back*."
18. "I see it from my perspective as a mother that *that is not a gift* because that is *what a mother would do* if she can."

In the conceptual metaphor BODY IS A MACHINE the functioning and performance of a machine as a source domain is metaphorically applied to understand the process of organ donation as a target domain. The body is like a machine made up of individual parts that work together. Just like mechanics use spare parts to repair a broken car, doctors perform organ transplantation to replace the diseased organ with a healthy one. The mapping is realized by these linguistic expressions:

19. *Exhausted "parts" or "pieces" of the body can be replaced by available "spares"*.
20. It's like "*fixing a car*".
21. "Well, gosh, the radiator is broken, or won't live long: out with it, *put a new one in*."
22. It's a *repair job*.
23. *Recycling* is a good thing – *nothing is wasted*.
24. I want "*Mercedes*" *lungs*, or else I want to die (...) I don't want a "*Lada*".
25. .... *replaceable battery*...
26. ...heart is a *pump*...

In the social representation of the body as a personal possession, organs have value and an exchange value. People seeing body as a commodity believe that organ donation should be rewarded in money or kind (Lauri, 2009). In the metaphor BODY IS A COMMODITY the parts of economic system as a source domain are metaphorically applied to understand organ donation as a target domain. The linguistic expressions *organ harvesting*, *tissue exchange*, *occult economies*, *rotten trade*, *human organs market*, *commerce in human organs*, *providing fresh organs for medical consumption* are metaphorically used to describe trade in organs which are perceived as *saleable body parts*, *bodily material*, *fresh and healthy kidneys*, *poisoned kidney*, "*best and strongest*" *kidney*, *the primary currency in transplant tourism*, *gold standard of organ sales* like any other goods searching their place at the global market (Scheper-Hughes, 2004). The metaphors are motivated by resemblance and correlation between market economy and market for human organs.

## I AM MY BODY

The body is the self with one identity to which each organ contributes (Lauri, 2009). Taking organs from the dead person, therefore, means destroying not only their identity but

recipient's as well but a part of the donor keeps living on in the recipient's body via organ transplant (Schweda, Shicktanz, 2009). Living on is mapped on the target domain of organ donation by these metaphorical linguistic expressions:

27. "I would know that a part of my child would *breathe and live in another body* and I would have *a part of my child in life*."
28. "The thought that a part of him or her is living in another person is a *great consolation*."
29. "Well I feel that there is *a little bit of her out there* somewhere."
30. "She's not gone. *Not completely gone*."
31. "*Somebody* is walking about here *with David's heart*."

On the other hand, for those who believe that body and self are inseparable, the organ donation is seen as something that disturbs its integrity (Shaw, Bell, Webb, 2012) and destroys a chance of a second life.

32. "So if they take away my kidneys, will I be *resurrected with them missing*?"
33. "You die, and then the soul re-joins the body, and you go to heaven.... If you donate a kidney, then *in the future you will have a kidney less*."

Those for whom the body and the self after death are not one and the same anymore use following metaphorical linguistic expressions to express separation of body and self:

34. "...somebody that is brain dead, whatever, is just like *a broken car*. A broken car itself is not going to be of use, but you can *cannibalize the parts* for something else."
35. "They *can't take it with you*...I mean it's a body. *It's not really a person* that you grew up with or anything like that."
36. "It's *dead organs*. It's *not the person*."
37. "*Once you're dead, you're dead*."

## RECIPIENTS' ATTITUDES TOWARDS DONATED ORGANS

After a new organ has been transplanted, the recipient feels its presence in their body which is according to the Western culture threatening to the integrity and autonomy of the bodily self, thus disturbing patient's relationship with their body. It does not matter if the body is what one has or what one is, it must belong entirely to oneself (Shimazono, 2013). The graft, kidney in this case, is perceived through metaphorical personification.

## KIDNEY IS A LIVING ORGANISM

A kidney is not just a part of organism, but a living being dwelling in the body. The actions and behaviors of human beings are mapped onto the kidney.

38. "...it's like *having a sex with a prostitute*. You *have intercourse* but you are still *disgusted*" (Shimazono, 2013).
39. "*Something is in front of you!* It was *as if the kidney were falling down!*" "I felt *pressure* right here! When I breathed it was *as if it were going to explode!*"
40. "I believe there's a *life in kidney*." "Sometimes I feel *something moving*...as if it is *searching for its place*....as if it has a *life of its own*. That's why we say "*a living kidney*"."
41. "When I feel that my *kidney is complaining*, I stop working."
42. "It's saying "*I need more water, I need more water!*"
43. "It's *alive!* It *throbs*. If it does not move, your *kidney has a problem*...when it needs *water, it knocks*." (Shimazono, 2013).

## KIDNEY IS A BABY

Recipients use metaphor of pregnancy to talk about their new transplant kidney. Just like a fetus in the mother's womb, the transplanted organ is still a different person.

44. "*A baby in their mother's womb*"
45. "It's like in a *new house*".
46. "...*golden egg*"
47. "...*like a pregnant woman*..."
48. "...*a beloved child having returned to its original place*"
49. "...*a different person inside me*.... It's not *all of me*, and it's *not all this other person either*...sometimes I feel *as if I'm pregnant*, as if *I'm giving birth to somebody*..."
50. "Oh yes, *it's part of me – it's me*, it's me. I even call it *my baby*....it's really a *special part of me!* I felt I must be responsible for *this other person's kidney*." (Shimazono, 2013).

## KIDNEY IS A FOSTER CHILD

An important cultural context is that in the Philippine society fosterage implies assimilation of the foster child into a foster parent's family but the ties between a child and their natal family are never cut off, and that is why it distinguishes from adoption (Yu, Liu in Shimazono, 2013). Just like a child, in the Philippine kidney recipients a kidney remains attached to the donor's body. They incorporate it but do not assimilate it into their own bodies (Shimazono, 2013). This conceptual metaphor is conveyed by these metaphorical linguistic expressions:

51. "*sending a child to another house* "
52. "Sooner or later you will be *moving to another house*. Please be nice and do not give any *problems to the recipient*.... Be good there...Don't give a *problem to your new home*."

53. "It was as if my kidney was happy to meet my donor again."

## CONCLUSION

The examples of metaphorical linguistic expressions extracted for this analysis show that metaphors mostly belong to the ontological type of metaphors. They are rooted in various conceptions of relationship between the body and the self. Thus, the source domains of machine, commodity and a gift of life are metaphorically used to describe the concept I own my body; violating the sacred temple, duty and playing God are mapped onto the target domain of body in the representation of body as a part of God while disturbing integrity and living on are applied to understand the notion I am my body. Recipients use personifying metaphors when talking about newly transplanted organ evoking metaphor of pregnancy.

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## Developing an Online Beginner Course with a Powerful Language Learning Software

**Tijana Dabić & Valentina Budinčić**

University Sinergija, Bosnia and Herzegovina & Alfa University, Serbia

**Abstract:** *The aim of this paper is to present an online beginner English course developed for the need of Bosnia and Herzegovina market. The need emerged as consequence of poor knowledge of English language among the working population that due to their business and family obligations do not have enough time available to devote to attending mostly evening classes in private schools. Although there is a vast number of online beginner courses and materials online, there are not many that offer the scaffolding in domestic language. Besides that, this course is built into a platform purposefully designed for language learning offering many features that track the progress of the learner as well as online classes with the teacher. The paper focuses on the guiding principles for teaching beginners employed in online environment. The results can be useful for all the teachers and schools interested in implementing this mode of teaching into their practice.*

**Key words:**

*ELT, online course, beginner level, Bosnia and Herzegovina;*

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## INTRODUCTION

Although English has been considered as lingua franca for quite a long time, the level of knowledge among school students and adults in Bosnia and Herzegovina rarely fulfill this expectation. There are several factors that influence this: (1) the number of students who were taught other foreign language (French, Russian or German) during their elementary and secondary education in last few decades (Dabić, 2008); (2) the traditional methodology students are exposed to in the schools in ex-Yugoslav countries, with evident consequences in tertiary education (Jovanović, 2012; Ćirković-Miladinović, 2014; Suzić, 2016; Dabić, 2013; Dabić, 2014; Dabić, Suzić, & Ćirković-Miladinović, 2013; Dabić, Ćirković-Miladinović, & Suzić, 2013) and (3) the war (1991-1995) that has made an impact on all the sectors in the country as well as education (Trgić & Kazimirović, 2014).

As the results of the listed factors, there is a great number of adults who, even after years of studying English, have low level of English. The element that keeps missing in their knowledge is the productive element of the language, mostly oral, but very often written too. When these students apply for a English language course in a private school, they quite recurrently need to start from the beginning. Being occupied with business and frequently family obligations, adult beginner learners cannot devote themselves fully to learning and attending the classes. Consequently, their expectations cannot be reached and the motivation and progress gradually decline in the learning process.

In order to meet the needs of this population, this paper elaborates on the creation of a beginner course in online learning environment in Bosnia and Herzegovina and it exemplifies the usage of Teaching Beginners employed in online environment following the guidelines devoted to the methodology expected to be incorporated in such a process. The software used for the creation of this course is made by Learn Cube Ltd and it was specially developed for teaching languages.

## TEACHING BEGINNERS

Trying to define a beginner language learner is not an easy task. Peter Grundy (1994: 19) lists ten subcategories of beginner learner (Table 1.).

1. the absolute beginner	6. the experienced beginner
2. the false beginner	7. the evening class beginner
3. the adult beginner	8. the school subject beginner
4. the young beginner	9. the intense course beginner
5. the first time beginner	10. the beginner without Roman alphabet

Table 1. Beginner classification

As we can see there are ten subcategories of beginners. This online course targets: absolute beginners, false beginners, adult beginners, experienced beginners and the intense course beginners. It is applicable to variations of beginners since the students can skip the sections they are familiar with and focus on the elements they need to master and fill the gaps in knowledge.

Furthermore, according to the Common European Framework of Reference for Languages (2001) A1 level learner is defined in the following way:

A1	Breakthrough or beginner	<ul style="list-style-type: none"> <li>• Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type.</li> <li>• Can introduce themselves and others and can ask and answer questions about personal details such as where he/she lives, people they know and things they have.</li> <li>• Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.</li> </ul>
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Table 2. A1 level according to CEFRL

This level corresponds to Grundy's categories of a false beginner and an experienced beginner.

The concept of teaching English to beginners is frequently taken lightly considering the amount of effort and skillfulness that should be engaged and demonstrated by the language teacher. There are a great number of readings dedicated to this issue. This section is devoted to the principles the authors have recognized as relevant in traditional classroom and that they see worth applying in the online classroom (Cook & Roberts, 2007; Cunningham Florez, 2001; Gakonga, 2014; Grundy, 1994; Holt, 1995; Meddin & Thornbury, 2009; Tang, 2002)

**Repeat, but differently.** Teachers should create opportunities for learners to practise material repeatedly but in different ways and in various contexts. For students it means a better balance of opportunities to be engaged in speaking, listening, reading and writing and for teachers it can mean different practice structures: pair work, individual work, choral response etc.

**Use simple language and speak in a simple and clear manner.** Many learners complain that their teachers use very complicated language. As teachers often devote a great deal of time to choosing the appropriate content and material to the beginner-level learner, they should spend additional time figuring out how to present them in an understandable way.

**Don't fall into a vocabulary rut.** Vocabulary is one of key foundation stones in learning a new language. Nevertheless, if the vocabulary is only presented and practised and not used

in context by learners, the learning effect is decreased. At this point, it should be added that the visuals are essential at this level and should be used in various ways of the teaching and assessment process.

**Teach grammar as chunks of language.** This issue is interwoven with the previous request. At the beginner level, key expressions should be taught when it is possible as chunks of language and exercised and used by students as such. This can give students a sense of completion in usage and the opportunity to use language in personalized language and express themselves.

**Demonstrate rather than explain.** For beginners it is much easier to understand certain rules and concepts in a new language if they are presented with some pictures or illustrations (i.e. visuals) or realias. As well as presenting, this manner can be used for the practice and usage of the newly taught concepts by themselves.

**Inform the students on their progress.** A number of students express their desire for more opportunities of any type that would help them check on their progress. In this manner they can see their good and bad points and this can also boost their motivation and self-esteem giving them enthusiasm to continue learning.

**L1 or L2 in language classroom.** The idea is that L1 serves a supportive and facilitating role in the classroom, and not that it is the primary language of communication. However, at beginner level it can happen that students do not understand the teacher and in that case they should be supported in L1.

Having read all the listed principle, it should be highlighted that without personally applying them in practice, a skilful teacher is not created but rather a well-read one, since the experience in the classroom is essential. When all the stated conditions are fulfilled, the issue complicates further when the teaching is transferred into online environment.

## **THE APPLICATION OF THE PRINCIPLES IN THE COURSE DEVELOPMENT**

In the course developments, the authors tried to implement the above stated in the online course. In order to demonstrate it, some snapshots of the course are provided where it is possible.

In the creation of the course the tendency to the usage of visuals was applied. Besides that, the visuals were used to demonstrate certain grammatical rules and with them in the process of rule explanation the understanding of the given rule was checked via concept question. Look at Figure 1.





Figure 1. The indefinite article rule introduction

The visuals were used to demonstrate the rule of *indefinite article a* and *an*. The students were asked to try to see the difference between the usage of *indefinite article a* and *an* before they are given explanation on the next slide.

As beginner learners are slowly introduced into the new language it is of an immense importance for them, in that process, to engage all four language skills. For that reason the instructional form was chosen in the form of presentational video where the sentences are introduced line by line. In that manner, the learners can hear each word and see how it is written. Although, simple vocabulary and structures are used, as it is one more demand in teaching beginners, it can happen that they do not understand it completely so one more tool was used to overcome this potential obstacle. The translation in Serbian can be turned on by pressing the button CC in lower right angle (see Figure 1.).

The design and the structure of the tasks also followed the principle of multiple skills engagement. For example, when teaching countries the tool for voice recognition was used. Look at the Figure 2.



Figure 2. Teaching countries

In order to master the writing, the students gradually develop this skill. First level is matching written words with the picture, the second is filling the blanks in words and the

final stage is to translate the new words that are given in Serbian into English. Listening is engaged all the time in the presentational part of the video while in the task sections there is a number of tasks where they have to listen to a word and to write what they hear. For example, the alphabet and spelling is practised in that manner. The students listen to a letter and write the letter they hear. The final task is to spell their name since the software has that function to use the personal information given in the course application in the tasks. Look at Figure 3.



Figure 3. The spelling task

The variety of tasks exemplifies the application the principle for varied tasks and the change of pace. In other words, short and varied activities were created in order to keep the learner engaged in this online environment. As drill is regarded as virtually essential at beginner level, we believe that all previously mentioned offer enough drill.

In order for students to speak the language as early as it is possible at this level, grammar is taught in chunks with the tendency to exemplify personalized and meaningful language to students. For that purpose, each lesson is introduced with a comic, developed with an online tool Storyboard That([www.storyboardthat.com](http://www.storyboardthat.com)). Look at Figure 4.



Figure 4. Comic

So at the very beginning of each lesson via this comic the students are introduced with target language chunks for that lesson that are throughout the sections in that lesson decomposed to main elements and taught separately with the final aim to compose them to full form at the end of the lesson. For example, in lesson sections students are separately taught personal pronouns, possessive adjectives, countries, numbers, indefinite articles, noun plural but in the end they have to be able to say and to write all new words and phrases as well as full meaningful sentences as *Where are you from?* *What is your phone number?* etc. In this way, the demand for cyclical curriculum is also met.

The concept of vocabulary in teaching a language has always had a great impact on success in language learning. Accordingly, this demand cannot be taken lightly in the development

of the online course. The new vocabulary is initially introduced through meaningful phrases, as it was stated earlier. If it is not mentioned in the phrases it is mostly introduced with the usage of visuals (see Figure 5).



Figure 5. Noun plural section

Although most of the ways how vocabulary is practiced have been already stated. At this point we would like to summarize them in order to demonstrate its engagement in the course:

1.	Listen and write
2.	See and read/pronounce
3.	Translate in Serbian
4.	Translate in English
5.	Drag and drop/ Matching
6.	Fill in the blanks

Table 3. The vocabulary engagement

The variety of the tasks offered demonstrate also the powerfulness of the language learning software that can offer all these features.

The last but not the least demand is to build the self-esteem of the beginner learners since the language learning, especially when the language is learned from the scratch, can be a daunting and exhausting experience especially at stage of life when students can be occupied by work and families obligations that do not give them enough space to truly and fully emerge into the learning process. Built self-esteem can be the key ingredient powering students to continue and accomplish their learning mission.

## CONCLUSION

The differences between teaching beginners in traditional and online environment are not great. However, teaching online place both the students and the teacher in a new learning

environment. This transfer requests certain modifications in addressing the demands. On one hand, students are teleported in the digital classroom that at the very beginning can be very a new and appealing experience for them. On the other hand, although their progress is traced via software and they receive the feedback, as well as the teacher, the teacher is not present to view their reactions and emotions and immediately react and offer support. So, in order to keep the students engaged and going in the online environment we see the most valuable principles the following ones: (1) use simple and clear instructions; (2) use a lot of visuals; (3) create a number of short, various and engaging activities; (4) build their vocabulary; and (5) create as many opportunities as you can for students to exercise and try to produce new words and phrases.

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## **EFL Learners' Perceptions on the Use of Video-recording for Group Discussions outside the Class**

**Tuğba Karakurluk**

Karabuk University, Turkey

**Abstract:** *This article tells about phrase-semantic development of the somatism “eye” reflected in the linguistic worldview. Component somatic phraseological units are complexly described and systemized on the basis of Kazakh phraseologisms. Research is being done on the basis of semantic description. Having formed Kazakh language, figurative-associative, figurative-aesthetic and figurative-pragmatic development of phraseological units, which contain the “eye” in their structure have proved that the lexeme “eye” is significant lingua-cultural unit with its substantial role in the traditional worldview of a nation. It has been figured out that the “eye” is not a merely anatomical organ of a living being, but is a tool which serves for the identification of visual sensitivity and gumption happening during human interaction; is a mean which is able to describe aesthetic features; and; is a symptomatic symbol that helps to understand psychological condition of a human being. Moreover, it has been discovered that the eye is a tool, which helps humans to integrate with external environment.*

**Keywords:**

*Video-recording, speaking skills, self-assessment, peer feedback*

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## INTRODUCTION

With the growing popularity of communicative approaches like Communicative Language Teaching and Task-Based Learning, which stress the importance of using target language for communication, teaching speaking skills has gained increasing importance. In fact, speaking is regarded as one of the most essential skills to be developed for effective communication as English has become the main language for global communication and “a person without oral communication skills will suffer in this era of competition and may find it difficult to achieve a higher position” (Morozova, 2013).

Despite the significant role of speaking, various difficulties are experienced in the teaching of speaking skills and many students fail to achieve the desired level of proficiency in speaking (Satar & Özdener, 2008; Kırkgöz, 2011). One of the reasons behind this deficiency of communicative competence is lack of interpersonal interaction (Sutudena & Ramazanzadeh, 2011). Foreign language learners have very little or no opportunity to practice speaking outside the class, so the classroom is the only environment for learners to practice English; however, it also does not provide a rich setting for students to develop their competence due to the limited course hours, the large class sizes, the limitations of the teachers, and the restrictions of the classrooms (Aysin-Siyli&Kafes, 2012). Therefore, foreign language learners need more practice time and a chance to use the target language outside the classroom to improve their speaking skills (Satar & Özdener, 2008).

There are also some affective factors that hinder the development of speaking skills such as anxiety and lack of self-confidence. As Graham (2004) claims, there is an inverse relationship between anxiety and self-confidence; thus, L2 learners should be helped to develop self-confidence which decreases anxiety and promotes a sense of achievement (cited in Castaneda & Rodriguez-Gonzalez, 2011). In addition, speaking tasks must be integrated into curriculum and speaking must be taught explicitly to help L2 learners reduce their anxiety levels, increase their self-confidence, and enhance their speaking skills (Burns, 1998; Bygate, 2001; Shumin, 2002 cited in Castaneda & Rodriguez-Gonzales, 2011).

The aforementioned problems regarding speaking skills have recently been mitigated with Computer Assisted Language Learning (CALL) and Mobile Assisted Language Learning (MALL), which have opened new opportunities for the development of oral skills as they have made it easier for language learners to connect to other learners as well as native speakers of the target language around the world (Jee, 2011). Learners can interact with their teachers and peers, and they can share information and communicate their messages and ideas using mobile devices and computers as they can record their voices and deliver them through options like Bluetooth (Marefat & Moladoust, 2011 cited in Moladoust, 2014). The use of CALL and MALL creates opportunities for language learners to practice language whenever and wherever they are; thus, they expand the use of target language outside the

classroom, receive feedback on their performance, and develop learner autonomy and reflective thinking skills (Moladoust, 2014; Pop, Tomuletiu & David, 2011).

Despite the importance of developing speaking skills through interaction, most of the studies conducted on the use of CALL and MALL for speaking skills focus on individual speaking activities such as audio or video recording of one's own voice. The studies on the use of CALL or MALL for group speaking activities outside the classroom are scarce. Thus, this case study aims to fill the gap in the literature. In addition, as Zou and Yan (2014) claim, to promote the use of mobile devices in language learning, learners' perceptions about MALL should be investigated; therefore, the main goal of the study is to explore the perceptions of students on the use of video-recording feature of mobile phones to record their group discussions outside the class. The study seeks to answer the following questions:

1. What are the perceptions of Turkish intermediate EFL preparatory program students on the use of video-recording for group discussions outside the class?
2. Do students' perceptions of their speaking proficiency change after the use of video-recording outside the class?

## LITERATURE REVIEW

### *The Use of Technology: Video Cameras*

Digital videos have been very common in education for a few decades as it is easier now to access affordable video recorders thanks to in-built cameras in laptops and cell phones (Savaş, 2012). In her paper, Kırkgöz (2011) states that integrating video-recording of student speaking in language learning offers some benefits. To begin with, students can watch and see their performance as well as their friends' performances. Besides, they have a chance to view the video more than once so that they can replay the video as many times as they need. This also enables them to evaluate themselves and their friends. Consequently, they become more self-critical as they can see their weaknesses and trace their improvements. As Hung (2009) suggests, video recordings can also help learners become cognitively reinforced and actively engaged in language learning (p.186). Another study conducted by Gromik (2012) on the development of Japanese EFL learners' oral productions through the practice of cell phone videos revealed that the use of video recording to practice speaking skills enabled the participants to increase their word count and led them to believe that they were becoming more fluent and confident.

### *Collaborative Learning*

Collaborative learning refers to "a teaching technique where students work in groups on a certain activity in order to maximize one another's learning and to achieve certain goals" (Johnson, Johnson & Smith, 1998 cited in Al-Tamimi & Attamimi, 2014). Group work activities can be used to help students become communicatively competent. One of the advantages of using group work for speaking activities is that in addition to increasing the

amount of time that learners get to speak in the target language, it also helps learners to take on different speaking roles which are normally filled by the teacher such as posing questions and asking for clarification (Nunan, 2003). There is some evidence that video is helpful in situations where students perform group discussions involving interaction and discussion strategy (Willis & Nanni, 2014). Nguyet and Mai (2012) found out that teaching students conversational strategies like asking for clarification through the use of videos resulted in greater use of those strategies (cited in Willis & Nanni, 2014).

## **METHODOLOGY**

### *Participants*

Participants in the present study were 23 Turkish students of English as a foreign language (EFL) enrolled in a preparatory program at a state university in Turkey. All the participants were admitted to the Department of English Language and Literature; thus, learning English and improving their speaking skills was crucial for them. The participants were at intermediate level and they had 30 hours of general English instruction a week including four hours of speaking class with a native speaker.

Five out of 23 participants were male, whereas 18 of them were female. Their ages ranged from 18 to 20. The mean year of English instruction the participants had was 8.57. All participants, except one, reported to have a mobile device to record their videos and all of them knew how to record videos. Besides, 11 participants stated that they had recorded their speaking for class, whereas 12 of them had no prior experience in using videos for recording their speaking for class.

### *Data Collection Tools*

The data in this study were collected using two instruments. At the beginning of the study, the participants were given a survey aiming to find out students' personal information, language background, and experience in the use of video-recording for a class. In addition, it aimed to gather data on the participants' perceptions of their own speaking proficiency. At the end of the study, in order to answer the research questions, the participants were given another survey. The participants were asked to assess their speaking skills as in the pre-survey to find out whether the students' perceptions of their speaking proficiency changed after the use of video-recording outside the class. They were also given a four-point Likert scale and asked to respond to 16 statements revealing their opinions about the use of video-recording for speaking activities outside the class. The last section, which was composed of open-ended questions, aimed to gather data on the participants' perceptions on the advantages and challenges of the use of video-recording.

### *Data Analysis*



The quantitative data collected through surveys were analyzed using Statistical Package for the Social Sciences (SPSS) with a descriptive analysis of frequencies and percentages and the results were interpreted in the light of the research questions of the study. The participants answers to open - ended questions in the post-video recording survey were read and analyzed line by line and patterns emerged from the data were analyzed through ‘open, axial, and selective coding’ (Straus and Corbin,1990). Accordingly, the data were analyzed via open coding by labeling the words and phrases in the data. Next, the codes with similar ideas were grouped to create categories and themes to be investigated to answer the research questions.

## RESULTS

### *Participants’ perceptions on the use video recording for group discussions*

The results of the post-video recording survey suggest that the majority of the participants held positive opinions about the use of video recording for group discussions.

Table 1: The Percentage of Students’ Responses to Statements Regarding Perceptions on the Use of Video-Recording

Statements	Strongly Agree (%)	Agree (%)	Disagree (%)	Strongly Disagree (%)
The use of video-recording for group discussions...				
9. ...helped me improve my speaking skills.	52.2	34.8	8.7	4.3
10. ...helped me improve my oral fluency.	34.8	52.2	13	0
11. ...helped me improve my pronunciation.	43.5	47.8	8.7	0
12. ...helped me improve my grammar accuracy.	26.1	56.5	17.4	0
13. ...helped me improve my vocabulary accuracy.	21.7	65.2	13	0
14. ...helped me improve my ability to develop and keep the conversation going.	56.5	26.1	13	4.3

As it can be seen from Table 1, the majority of the participants stated that the use of video-recording for group discussions helped them improve their speaking skills, oral fluency, pronunciation, grammar and vocabulary accuracy as well as their ability to develop and keep the conversation going.

In addition, participants’ responses to the statements regarding the effect of video-recording on speaking anxiety revealed that 78.3% agreed that the use of video recording helped them feel more confident while speaking English, whereas 82.6% agreed that it helped them overcome their anxiety.

### *Participants’ Perceptions about the Advantages of Video-recording Group Discussions*

Participants’ answers to the open-ended questions in the post-video recording survey revealed that there are several advantages of using video-recording for group discussions. The advantages stated by the participants can be grouped into five categories: perceived

improvement in speaking skills, positive effects on learner feelings, additional speaking practice, language awareness, and collaborative learning.

#### *Category 1: Perceived improvements in speaking skills*

The most frequently stated advantage by the participants was related to improvements in speaking skills. A number of participants found recording their group discussions helpful for improving their speaking skills, especially pronunciation, fluency, and vocabulary. Below are two of the data excerpts:

“First, it improved our speaking skills. I started to speak more fluently. It improved my pronunciation. I also think that my vocabulary has improved. I try to use different words while speaking” (Participant 5).

“Thanks to video-recording, I learnt more words because I had to use different words” (Participant 8).

Another participant stated that participating in group discussions helped him improve his communication skills as he learnt how to ask questions and how to interrupt a conversation (Participant 13).

#### *Category 2: Positive effects of the use of video-recording on learner feelings*

The second most commonly mentioned advantage was related to positive effects of the use of video-recording on learner feelings. One of the advantages mentioned in the survey was feeling more comfortable. As students worked with their friends and recorded their videos outside the class, they felt more comfortable. For example, one participant said “As the classroom is mostly a stressful environment for students, we sometimes find it difficult to speak English in the class; however, outside the class, we feel more comfortable” (Participant 2). Another participant stated that “I felt more comfortable while speaking English outside the class as I was with my friends” (Participant 6).

Reducing anxiety was another benefit of the use of videos for group discussions. Some participants reported that their anxiety had decreased with the use of video-recording.

“My anxiety has decreased” (Participant 6).

“It was helpful in terms of reducing anxiety” (Participant 21).

Moreover, some participants mentioned that the use of video-recording increased their self-confidence. Seeing that they have improved their speaking skills and they can express their opinions, the students felt more self-confident. For example, one participant wrote: “Thanks

to video-recording, I improved my speaking ability and it helped me to increase my self-confidence” (Participant 23).

### *Category 3: Additional speaking practice*

Another advantage stated by participants was that the use of video-recording for group discussions outside the class provided the students with additional speaking practice and it extended the use of English outside the class.

“It helped us speak English outside the class” (Participant 12).

“We practiced English outside. We tried to make English a part of our lives. It was exciting and useful” (Participant 18).

“We don’t have much opportunity to practice speaking outside the class. I think that video-recording has provided an opportunity to practice speaking outside the class” (Participant 19).

### *Category 4: Language Awareness*

Thanks to video-recording activity, participants noticed their weaknesses and tried to correct their mistakes. One participant noted that “It helped me notice the mistakes I had made. It helped me correct my pronunciation mistakes” (Participant 16). Another participant stated that “Video-recording helped me notice my weak points of speaking” (Participant 8).

### *Category 5: Collaborative Learning*

In addition to the top advantages mentioned above, a few participants also stated that they learned from their friends and by sharing opinions, they had different ideas about their discussion topics. To quote an example for this, one participant stated “I learned about my friends’ opinion on the topic we discussed and I had a lot of ideas about that topic” (Participant 12).

### *Participants’ Perceptions about the Challenges of Video-recording Group Discussions*

In the post-video recording survey, participants were also asked about the challenges of video-recording group discussions outside the class and a number of participants mentioned some challenges. Based on the high frequency and overlapping codes, five categories were specified: problems regarding working in a group, inadequacy in speaking skills, problems regarding recording videos, negative effects on learner feelings, and the choice of topics.

### *Category 1: Problems regarding working in groups*

One challenge that was most frequently stated was related to the problems regarding working in groups. Participants mostly complained about the difficulty of coming together to record their videos as they lived in different places and not all group members were available on the same day or time.

“As we stayed at different dormitories, it was difficult to meet” (Participant 21).

“Sometimes we had disagreements about where and when to record our videos” (Participant 9).

Besides, two participants stated that not everyone in their group was responsible and they should be careful while choosing their group members.

#### *Category 2: Inadequacy in speaking skills*

Participants' responses revealed that some of them believed that their speaking skills were inadequate to perform the tasks easily. They stated that they were not fluent enough and they made some grammar mistakes. In addition, they could not remember some words while speaking.

“I was very nervous and I couldn't speak fluently” (Participant 4).

“As my friends asked me a question, I couldn't answer easily” (Participant 13).

#### *Category 3: Problems regarding recording videos*

Participants also mentioned some problems regarding recording videos. Finding a suitable place to record the videos, having to record the videos again and again, and recording videos via a mobile phone were among the problems stated. Finding a quiet place, where no one can disturb them, was a challenge for some students. For example, one participant wrote “Sometimes the noise coming from a construction site can cause problems while recording the video” (Participant 2). Another participant said “It is sometimes difficult to find a suitable place to record videos. We cannot hear our own voices in noisy places” (Participant 15).

Regarding the challenge of recording the same video again, one participant noted “Sometimes while discussing, we may start to laugh, so we have to record the video again, which takes a lot of time” (Participant 5).

“When a person made a mistake, we deleted the video and recorded it again, which was boring” (Participant 21).

As for the difficulties of recording videos through a mobile phone, two participants stated that it was difficult to find a person to record the video.

#### *Category 4: Negative effects of video-recording on learner feelings*

Another emerging category from the high frequency and overlapping codes was related to negative effects of video-recording on learner feelings. Some participants mentioned that they felt anxious while recording their videos, which made them forget what to say. To exemplify, one participant said “Talking in front of a video camera made me nervous, so I mostly forgot what I would say. I felt as if there were a teacher listening to me, which increased my anxiety” (Participant 6).

#### *Category 5: Choice of a topic*

Another challenge which was mentioned by only three participants was the choice of a topic. Although students were given a list of discussion topics to choose from, three of them had difficulty deciding on the topic of their discussion.

#### *Comparison of participants’ perceived speaking competencies in pre and post video-recording survey*

Self-perceived speaking competence refers to how an individual believes that his/her competence is based on self-awareness rather than on the actual speaking competence (McCroskey & Richmond, 1987 cited in Asmalı, Bilki and Duban, 2015). One of the sub-research questions was related to whether students’ perceptions of their speaking competence changed after the use of video-recorded group discussions. Table 2 below presents the means of perceived speaking competencies in the pre and post-video recording surveys.

Table 2: Comparison of Perceived Speaking Competencies in the Pre and Post- video Survey

	Paired Comparison	Mean	Number	Std. Deviation	Sig
<b>Pair 1</b>	Overall speaking ability Pre	2.83			
	Overall speaking ability Post	3.13	23	.559	.016
<b>Pair 2</b>	Fluency Pre	2.57			
	Fluency Post	2.87	23	.775	.043
<b>Pair 3</b>	Pronunciation Pre	3.00			
	Pronunciation Post	3.22	23	.671	.135
<b>Pair 4</b>	Accuracy of grammar Pre	3.22			
	Accuracy of grammar Post	3.52	23	.703	.050
<b>Pair 5</b>	A variety of grammar Pre	3.04			
	A variety of grammar Post	3.35	23	.926	.129
<b>Pair 6</b>	A variety of vocabulary Pre	2.83			
	A variety of vocabulary Post	3.17	23	.775	.043
<b>Pair 7</b>	Ability to develop interaction Pre	3.04			
	Ability to develop interaction Post	3.52	23	.730	.005

As illustrated in Table 2 the means of the perceived speaking competencies in the pre-video recording survey is higher than the ones in the post-video recording survey. However, a paired samples t-test was conducted to see whether the difference was significant. There is a statistically significant increase in the perceived overall speaking ability, fluency, the ability to use a variety of vocabulary while speaking and the ability to develop and maintain interaction in the post surveys considering Sig. is less than 0.05.

## **DISCUSSION AND CONCLUSION**

This case study was conducted to explore Turkish L2 English learners' perceptions on the use of video-recording for group discussions outside the class. The findings of the study demonstrated that the majority of the participants believed in the effectiveness of video-recording group discussions on improving speaking skills, fluency, pronunciation, grammar and vocabulary accuracy as well as their ability to develop and maintain conversation. In addition, most of the participants thought that video-recording activity helped them overcome their anxiety and feel more confident while speaking English.

The study also investigated whether students' perceptions on their speaking proficiency changed after the use of video-recording for group discussions, which revealed that there was a significant increase in their self-perceived competencies in overall speaking ability, fluency, the ability to use a variety of vocabulary while speaking and the ability to develop and maintain interaction. As McCroskey and Richmond (1990) suggests that there is a strong relationship between the willingness to communicate and the self-perceived communication competence, it can be inferred that participants in the study are now more motivated to speak English.

In addition, the findings of the study revealed that the use of video recording for group discussions may have both advantages and challenges. One of the most important advantages observed by the participants was related to enhancement of speaking skills. The participants felt that they had improved their fluency, pronunciation, and vocabulary. Moreover, the use of videos for group speaking activities outside the class provided them with additional speaking practice and extended the use of English outside the classroom. Collaborative work also helped them to share ideas and learn from one another. In addition, working with their friends outside the class contributed to positive feelings of students and increased their self-confidence, reduced anxiety, and made them more comfortable.

On the other hand, participants also stated several challenges that they faced while recording their videos. The most frequently stated challenge was related to problems of working in groups. Some of the participants reported that coming together was a problem considering that they lived in different places and not every group member was available for the same day or time. Besides, few students complained that not everyone in the group was responsible. Another challenge observed by the participants was related to recording videos. Some participants mentioned the difficulty of finding a suitable place to record their videos

since some places are noisy and/or they may be disturbed by others. Very few students also mentioned that recording group discussions via a mobile phone was difficult. Besides, some students reported that due to some problems like making a mistake, being disturbed by someone, bursting into laughter, they had to rerecord their videos, which made the process boring and time-consuming. Other important challenges were related to affective factors as some students felt anxious while recording their videos, which made them forget what to say or make mistakes.

As the use of video-recording for speaking activities outside class has many benefits, teachers who would like to expand the use of English outside the class by offering students a chance for meaningful interaction can benefit from digital videos. As mentioned before, the classroom does not provide a rich setting to develop students' communicative competence due to large number of students in a class and limited hours allocated for speaking activities. In addition, there are some other individual factors that hinder students from developing communicative competence as fear of making mistakes in front of others, lack of self-confidence, increased anxiety, and shyness. Through the use of video-recording for speaking activities outside class, teachers can mitigate these problems and encourage shy students who do not speak in class to practice speaking (Akef & Nossratpour, 2010).

Additionally, this practice can foster learner autonomy. Through the use of videos, students can be encouraged to evaluate their speaking, which supports the development of autonomous learners who can reflect on their performance, realize their weaknesses in their speaking, set goals, and access necessary resources (Yamkate & Intratat, 2012).

Lastly, collaborating with friends also has some benefits for students as they can learn from each other. Students can help their friends notice their weaknesses and help them improve themselves.

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## ID – entity: A Man or a Monster?

Zrinka Frleta

University of Zadar, Croatia

**Abstract:** *A motif of the double (Doppelgänger) is a literary device often used to express an experience of divided personality and explore identity issues and relationships with others. It appears in the text in the form of an invented character, a soul, a shadow, a ghost or a mirror reflection which hunts the person as its alter ego. Its variations in prose works most frequently appear as a seeming doubling of a person presented through similarity or attractiveness, and as a division of personality presented through the contrast or complementarity of the split characters which could be interpreted as different faces of a divided personality. While the imaginary power of the double derives from its bodilessness and the fact that it has always been the uncanny, its psychological power lies in its ambiguity and the fact that it can denote contrast or opposition, similarity and complementarity. This paper explores the theme of the split personality in Mary Shelley's Frankenstein or the Modern Prometheus (1818). It is based on psychoanalytical reading and focuses on explaining the character of a Monster as Victor Frankenstein's double or his alter ego.*

**Key words:**

*the double, id, ego, super-ego, alter ego, identity*

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## INTRODUCTION

A motif of the double (Doppelgänger) is a literary device often used to explore the theme of split or divided personality, the interrelations of the „I“ and the „non-I“, self and the other. It has also been used to point out problems of the position of the self in relation to the prevailing notion of reality and human identity.

The double appears in the text in the form of an invented character, a soul, a shadow, a ghost or a mirror reflection which hunts the person as its alter ego. “Its variations in prose fiction most often include the phantasmal duplication of the individual, through likeness or affinity; and the division of a personality, by fantastic or rationally inexplicable means, or through the opposition or complementarity of separate characters who can be looked upon as different aspects of a sundered whole” (Živković, 2000:122).

Živković claims that “it has been possible to recognize in the double motif an attempt to depict a reversal of the subject’s cultural formation. (...) In this way the double offers an exclusive insight into the process of subject formation of innumerable other selves, of different histories. It also directs attention to this area where we can perceive the ways in which the relations between society and the individual are fixed. The double denounces the categories and structures of the accepted and established social order, attempting to dissolve that order at its very base, where it is established and where the dominant system is reproduced – in the individual” (Živković, 2000:127).

In *A Psychoanalytic Study of the Double in Literature* (1970) Rogers makes four distinctions about the nature of the psychological double in literary works.

He distinguishes latent and manifest (overt) fragmentation, uses the same terminology (doubling, splitting, fragmentation and decomposition) for both dual and multiple fragmentations<sup>1</sup>, makes distinction between doubling by multiplication and doubling by division<sup>2</sup>, and finally, distinguishes subjective and objective doubling.<sup>3</sup>

With the rise of psycho analysis, the character of the double has been related to unconscious, instinctual drives. In *The Literature of the Second Self* (1972) Keppler links doubling with the defence mechanism of projection: “Often the conscious mind tries to deny its unconscious through the mechanism of “projection”, attributing its own unconscious content (a murderous impulse, for example) to a real person in the world outside; at times it even creates an external hallucination in the image of this content” (Keppler, 1972:25).

In his essay *The “Uncanny”* (1919) Freud relates the phenomenon of the double with the uncanny. For him the uncanny is something deeply and internally familiar (the most infantile of our desires and fears) which underwent repression, returned from it and reappeared to us in seemingly external, repellent and unfamiliar forms (cf. Freud, 2001: 241).

## **DIVIDED EGO**

In this paper we will try to explore the theme of the split personality in Mary Shelley's *Frankenstein or, the Modern Prometheus* (1818). The paper focuses on explaining the character of a Monster as Victor Frankenstein's double or his alter ego.

The novel tells the story of Victor Frankenstein who wanted to defeat death by bestowing animation upon lifeless matter and assembling a human being from stolen body parts. But, instead of creating a human being, Victor creates the Monster which can be interpreted as his other "self", inner monster or his alter ego. Throughout the novel Victor fails to recognize the Monster as his other "self". He calls it a demon, a villain, a devil, a wretch, an abhorred monster, a wretched devil, my own vampire. Victor rejects it and tries to destroy it. But, their parallel lives, suggest their mutual dependence, the ego and id of one person.

Victor and the Monster are both complementary and antithetical, bound together by the nature of their relationship, "facets of the same personality" (Marsh, 2009:223). They both have power over each other's lives. While Victor is able to fulfil the Monster's life with the creation of a female monster, the Monster has the ability to destroy Victor's life by killing all he loved. Their lives are forced by the same impulses: the revenge and desire to destroy each other. They carry out similar acts. The Monster starts out hunting Victor, but then Victor becomes a hunter, pursuing the Monster. Their pursuit can only end in death. As soon as one of them dies, the other will die as well.

We can easily notice that Victor is the only character who „in reality” has seen the Monster and can attest its existence. All other characters who have been in contact with the Monster either have seen it from far away (people on Walton's ship) or have died (William, Clerval, Elizabeth) or are unknown or inaccessible to us (peasants who chased away the Monster from a village, the De Lacey's who went somewhere into the unknown after an encounter with the Monster) or have heard the voice which they related to the Monster (Walton heard a human voice which was coming from the cabin where the Victor's dead body was lying).

So, apart from Victor, no one with certainty can confirm the existence of the Monster which we intend to explain as Victor's other "self" or his alter ego applying Freudian theory of personality.

## **FREUDIAN THEORY OF PERSONALITY**

In his *New Introductory Lectures on Psycho-Analysis* (in the chapter "The Dissection of the Psychical Personality") Freud claims that the psychic apparatus of personality is divided into three components, the id, the ego and the super-ego, and that personality is the result of interaction among these three, and is also affected by the outside world.

„The poor ego... serves three severe masters and does what it can to bring their claims and demands into harmony with one another... Its three tyrannical masters are the external world, the super ego and the id“ (Freud, 2005:502).

The super-ego is the holder of the ego-ideal to which the ego compares itself and which the ego wants to achieve. In a particular moment of the ego's life, the super-ego takes on the parent's role and, according to adopted moral principles and generally accepted social attitudes, it leads the ego. The super-ego works in a way that it suppresses certain feelings and aspirations that the ego has. In the case of disrespecting norms, the super-ego punishes the ego with feelings of inferiority and guilt.

Freud calls the id the dark and inaccessible part of our personality. It is instinctive, unconscious and acts according to what Freud calls the pleasure principle, driving a person to act impulsively to achieve instant gratification of needs and desires (cf. Freud, 2005:488-499).

There are many occasions when it is impossible to instantly gratify the basic instincts; so the ego aims to delay until it is safe or socially acceptable to satisfy the urges. It operates according to what Freud calls the reality principle (cf. Freud, 2005:500-502).

„Thus the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles to master its economic task of bringing about harmony among the forces and influences working in and upon it“ (Freud, 2005:503).

When the ego is under pressure from the super-ego, which imposes moral and social duties that the ego cannot handle, a repression of emotions occurs. As the final result the strengthened id appears as the ruler and in certain moments it occupies the ego. The ego is not conscious of its id and it blames the other, often a fictional person, for its sense of guilt.

## **THE MONSTER AS VICTOR'S ALTER EGO**

If the Monster is Victor's alter ego, we should be able to determine which acts made Victor experience repression and what caused the release of the alter ego in the form of the Monster. We believe that the reasons for the release of Victor's alter ego can be found in his relationship with his parents:

1 - Victor's parents were kind and loving but at the same time they were repressive, too. They imposed certain demands on Victor and expected their fulfilment. Since Victor was not able to fulfil their expectations, he was under pressure which could produce the feelings of personal misery and anxiety. His study of the black-magical alchemy of Agrippa opposes his father's wishes. He fears and opposes the marriage his father repeatedly urges upon him. It is his anxiety which produces repression of his feelings and in the end leads to the creation of his alter ego.

2 - Victor's incestuous feelings for his mother suppressed his sexuality. This is closely related to the Oedipus complex and its fantasy of castration as punishment for sexual attachment to the mother. According to Freud fear and confusion over sexual desire (which attaches the boy to the mother) and sexual identity (which requires an attachment of the boy to the father) is only resolved if the boy renounces his sexual desire for the mother in favour of an identification with the position and authority of the father. This substitution is accompanied by the formation of the boy's super-ego (cf. Freud, 2005:455-461).

Victor's sexual desire for his mother is best displayed in his dream when he tries to kiss Elizabeth who immediately assumes the appearance of his dead mother.

„I thought I saw Elizabeth, in the bloom of health, walking in the streets of Ingolstadt. Delighted and surprised, I embraced her, but as I imprinted the first kiss on her lips, they became livid with the hue of death; her features appeared to change, and I thought that I held the corpse of my dead mother in my arms; a shroud enveloped her form, and I saw the grave-worms crawling in the folds of the flannel“ (Frankenstein, 1994:70).

3 - Victor cannot accept his mother's death. “Death becomes the sole obstacle to his access to his mother, and thus he tries to overcome it by reproducing a new form of life out of death in order to obtain or attain his primary love object, his origin” (Lin, 2005:39).

The above mentioned disorders could lead to the creation of alter ego which is presented in the form of the Monster.

If the Monster is Victor's alter ego, then we must ask the following questions: How could Victor's alter ego kill William, Clerval and Elizabeth, if Victor, in two cases, was located far away from them? Where was Victor during these three murders?

When his younger brother William was murdered on May 7th, Victor was allegedly in Ingolstadt. But in fact, at the beginning of May, he was wandering around Ingolstadt for fourteen days, which means that the Monster had time to go to Geneva to carry out the murder and return to Ingolstadt.

At the time of Clerval's murder Victor spent the whole day on the boat at the open sea. Only in the evening he put to the shore, where he was kept in custody because of the suspicion that he killed Clerval. Witnesses confirmed that near the crime scene they had seen a man sailing in the same boat Victor had. It should be pointed out that no one talked about an extremely tall human, but only about a regular human being.

When the Monster killed Elizabeth, Victor was the first who found her. Seeing her, he lost consciousness and woke up surrounded by the people who did not either see or hear anyone.

In all three murders only Victor “saw”<sup>4</sup> the Monster and no one else could witness its existence.

Another question is: Why does his alter ego kill William, Clerval and Elizabeth and does not kill his middle brother Ernest?

We believe that all these characters represent a direct threat to Victor. William is his sibling rival. He was his mother’s favorite, her Little Baby. This could easily cause Victor's jealousy strong enough to kill William.

Clerval, as Victor’s father, is a super ego figure. Here minds Victor what correct social behavior is and expects that Victor behaves in keeping with established social rules.

Elizabeth, at one level, represents the threat of sexuality which Victor fears and, at another, she is the „murderer “of his mother (his mother died of a disease caught from Elizabeth). Victor is indirectly responsible for Justine’s death. For him, Justine also represents the threat of sexuality. He could testify her innocence at the court (she was accused of William's death) but he leaves in a hurry knowing that the Monster was the true murderer.

Ernest, his middle brother, is rarely mentioned. As a middle child, he did not have the status William had in the family. Due to this, he did not represent a danger to Victor and was not killed.

By killing William, Clerval, Elizabeth, and indirectly Victor's father and Justine, the Monster helped Victor get rid of the potential torturers of his ego, which was obviously not strong enough to withstand the challenges and obligations he was exposed to.

## CONCLUSION

In this paper we have applied Freudian theory of personality in explaining the character of the Monster as Victor Frankenstein’s double or his alter ego. We have explained that the release of Victor's inner monster or his alter ego is closely related to his relationship with his parents.

Victor is not capable to fulfil demands which his parents and society in general imposed on him. His anxiety produces repression of his feelings which in the end leads to the creation of his “other self”. His incestuous desire for his dead mother suppresses his sexuality and blocks his further relations with women. Since death is the only obstacle to his access to his mother, Victor tries to overcome it by creating a new life out of death. The creation of the Monster brings death to persons closely related to Victor.

Although Victor feels guilt for what the Monster has done, he fails to recognize it as a component of his ID-entity, his inner monster which as a consequence leads to his own death.

## ENDNOTES:

1 - It is the context which makes clear “whether the word “double” refers to one-half of a duality..., to a pair, or to one of a group of interdependent, interrelated characters” (Rogers, 1970:4).

2 - Rogers explains multiplication as the appearance of several characters that represent a single concept. The division “involves the splitting up of a recognizable, unified psychological entity into separate, complementary, distinguishable parts represented by seemingly autonomous characters” (Rogers, 1970:5).

3 - “Both represent conflict, but subject doubling represents conflicting drives, orientations, or attitudes without respect to their relation to other people, whereas object doubling displays inner conflict expressed in terms of antithetical or incompatible attitudes toward other people” (Rogers, 1970:5).

4 - Did Victor really see the Monster? Is it possible that he imagined its existence? In support of this idea, we would like to point out some situations in which the Monster appears. It appears after Victor wakes up from his nightmare and he behold it “by the dim and yellow light of the moon” (Frankenstein, 1994:70) ; then he sees “in the gloom a figure...” before “A flash of lightning illuminated the object” but “the figure passed me quickly, and I lost it in the gloom”(Frankenstein, 1994:93). As we can see, the Monster often appears in some kind of a dreamlike ambience. We can find similar explanations in Marsh’s book on Frankenstein: “Dreams are repeatedly associated with the daemon’s appearances to Frankenstein, then. Does this mean that the daemon “symbolises” Frankenstein’s dark or unconscious side?” (Marsh, 2009:135).

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