Journal *of* Humanistic *and* Social Studies

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Journal *of* Humanistic *and* Social Studies

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Review Articles

THEORY, HISTORY AND LITERARY CRITICISM

The Evolution of the Modern Novel

Călina Paliciuc

Abstract:
When the critics wanted to intercept the evolution from the "classical" realist novel to the modern one, they spotted the essay-novel that contains in its texture something of the writer's erudition, ideology and his conception in art. The comment put the novel in the neighborhood of the essay. This kind of writer is also present in the inter-war period and it is the expression of the modernization of literature, especially of the novel.

Keywords: philosophy, genius, evolution

The evolution of the novel in the 20th century proved that the novel-essay was very successful. The new novelists become themselves the theoreticians of their own works and they practice some kind of "self-reflection" which is the material itself of the novel.

Melania Livada tries to find out "the secret" of Ch. Morgan's art and brings back the issue of "philosophy" in the novel, showing that the philosophical novel is the most difficult. And she says: "If its ideology, artificial and dead, floats alone above live and events, if it does not have deep and organic adherences with the characters, then the novel is fade and valueless. But if the ideas and philosophy live like vivid flames in the heroes' souls and only if the characters are not pretence only this is a real novel. Meditations could degenerate in dissertations, Morgan is too much of an artist and his imagination springs from thought to dream and from dream to life and people. The author is all the time thinking like a great poet and he is preoccupied with the mystery of creation and transcendence" (Livada, 1944: 3).

After he had written about "cinematographic technique", the young Eugen Ionescu discussed about the report between literature and philosophy and he did not agree with the novel where the life of ideas is not "colored with emotion": "Demotion of philosophy: false, ridiculous ascension of

literature. Literature has its own technique. A philosopher in literature or a philosopher in critique is a dilettante. It is as bad as a literature in philosophy is. If I made a hierarchy of values, I would place art higher than philosophy. The art contains life and philosophy, all the spiritual roads. In *Contrapunct*, the heroes are very formal, *disintegrated* and representatives of the problem that sets free from the individual content and any kind of emotion so it gets farther and farther from the aesthetic plan. It would be ridiculous to pretend to a hero of a novel not to have intellectual preoccupations and it would be nonsense to take the ideas' life out of the content of life. But they have to be subsumed to emotion and colored in emotion: life is emotion!" (Ionescu, 1932: 1–2).

Another question seems to appear, this time starting with *Sparkenbroke* by Ch. Morgan. May a genius be the hero of a novel? The answer comes from Mihail Sebastian in 1938 and Doina Petean in an article from 1944: "*Sparkenbroke* – Mihail Sebastian says – is the novel of a genius. The subject takes great risks. There are all kinds of exterior signs of the genius and they make up the theatrical and false side of an extraordinary existence. There is something messy and puerile in a great man when he has the conscience of his own greatness. *Genius and disorder*, *genius and madness* – who can say where the borders between humbug and sincerity are?

When it brings up the matter of genius, the literature remembers especially the visible signs, the exterior manifestations of a genius and it stays in the most unusual zone, the one where the exceptional man is able to simulate. Lord Sparkenbroke also has this theatrical side. What makes his genius real, namely what makes this genius not only a simple assertion but something vivid is the fact that we are introduced to the hero's creative intimacy. We know even more: the hidden, intimate, genuine process that gives birth to poetry, the mysterious act that leads us from thought to expression, from emotion to word. Art cannot find itself in a bigger difficulty than this turn towards itself, towards its own contemplation in order to be at the same time an instrument and an object (Sebastian, 1938: 428–429).

Doina Peteanu makes a parallel between Morgan and Maugham's novels emphasizing the genius theme and she writes: "... the genius must be measured with other instruments than the common ones. If you try to apply the common pattern to a genius, it means that you do not understand anything, that you may consider him either mad or immoral and simply ridiculous. The genius is a world in itself, with perfect logics and complete consistency, a harmonic, well-organized universe. A genius is not a freak of the human beings like so many vulgar authors pretend" (Peteanu, 1943: 2).

The way the coordinates of the narrations – time and space – were conceived will be significantly changed in the first half of the 20th century. The physical and social space is decisive for the character of the realist novel but it is obvious that is a fictional space and there always is "a diversion" from the so much claimed precision. (for instance Thomas Hardy draws attention that "his Wassex" is not the district corresponding to Victorian England).

In the realist novel, time means chronology of facts. Even when they are retrospective, their narration is still chronological. This chronology does not satisfy Proust anymore who goes "searching for the wasted time" and gives the impression that he lets himself carried away by the involuntary memory. Virginia Woolf writes down in her diary: "The procedure that linearly relates the even may not be the best" (1929: 2).

The modern novel distinguishes between the objective (the one we see on a clock) and the subjective time. The voluntary memory operates with time chronologically and the involuntary one intercepts the moment only. The modern novelist "plays" with time in various ways and with different effects. The temporal dislocations go together with a multiplication of the points of view and the richness of the moment is more important than the narration of the events. The complexity and the depth of the moment circumvent it from the narration and "classical" analysis. The reality's impression on the conscience becomes the criterion and from here the "disorder" that confused the readers used to a nice flowing of facts. Even a novelist and a relevant analyst found that this literature was "chaotic, badly built" (Forster, 1968: 105).

How do these aspects in the evolution of the novel appear in the publications in Romania between the two wars? The "capricious" dating of the chapters in the novel *Orb in Gaza* have as a consequence a turbid chronology, which is important for defining the characters. Many texts that discuss this novel bring up the matter of these narrative techniques, which is confusing for the readers nowadays. (In an article from one of the volumes called *Teme*, Nicolae Manolescu remembered the engineer who, exasperated by Huxley's skips in time, rearranged the chapters chronologically). Silvian Iosifescu wonders, too about this "temporal disorder" but he also refers to Virginia Woolf and Proust's new technique: "For Virginia Woolf, the matter of time and the order overturn is related to its impressionist vision. All the associations that the mechanical memory brings back in the memory of Proust's hero concerning the taste of a cake come in a varied temporal order objectively and arbitrary. The time overturn is psychological and it is related to the literary perspective of the

two writers. We cannot talk about impressionism at Huxley. The apparent disorientation of the dates contrasts with the clearness of the narration. It is an intercession of the moments in construction. The reason is the searching of a superior expressivity and the wish to explain the role of certain events in the hero's life and transformation" (Iosifescu, 1940: 14).

L. Sereanu tries to understand the effects the writer expected by using "this unusual technical artifice": "Maybe this criss cross of events is not just a simple technical procedure but it is psychological. Might it be a formal symbol of soul's anxiety? Isn't time disorder representative for mental disturbances? The technique in art and literature is a sign of progress and subtlety and it externalizes a certain state of mind. Huxley's work occludes a huge anxiety" (Sereanu, 1937: 3).

This procedure finds understanding at D. Trost but with new nuances: "What strikes us at the first sight in Huxley's last novel is the narration without chronology. The reader who does not expect this would consider it an author's fad. In reality, this technique allows a short novel to contain a long period in the heros' lives because only the most important events are narrated. Huxley's skips in time give the novel a cohesion that would have been impossible in other conditions" (Trost, 1937: 4).

On a contrary, Dan Petrasincu considers the techique valueless and the novel is a failure. He talks about the way a writter in the middle of the 20th century regards literature: "Huxley's new novel was born under bad auspices: the writer's imperfections created it and here they were amplified to the maximum. *La paix des profoundeurs* wants to be technique but Huxley who is a refined intellectual? In fact, this technique is so puerile. After you have seen all the pictures, after you have gone through the heros' lives, with comical skips forward and backwards, the novel is ready! New ways of expression – this is the greatest farce of our century (Petrasincu, 1937: 5–6).

The writer who sweeps away with a sentence all the ways of expression forgets that, when we think about our own life, we fragmentary bottom it not chronologically...

Before Huxley (whom she did not appreciate), Virginia Woolf played a different "game": The narration starts in *Orlando* in the 16th century but immediately afterwards we find ourselves in the 17th and 18th century and the hero, already old, had turned into a woman. Trying to understand these skips in time, an anonymous annalist wrote in „Dreptatea": "*Orlando* is above the genre through the power of the symbol not through the perfection of the style or the grace of the humor, not even through the mystery that charms the reader. V. Woolf suppressed time not because she wanted to give

a new shape to some ordinary events but because she wanted to reproduce better the image of the spirit that lives outside time and enlivens for a moment a doll that is left after the purpose was accomplished" (Woolf, 1929: 2).

Some of the novels' commentators realized that in the new novel we do not deal any more with every little detail brought up by the narrator, but with the emotional disorder of life. Thus, it is understood that the novelist belonging to the 20th generation (Joyce, Huxley, Forster, Woolf) is an artist preoccupied with the technique of the novel.

Later on, after having known all their work, we understood how profound their removal was. In the inter-war period, this game with time was deeply understood.

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Klassen und Rassen in Robert Musils Roman *Der Mann ohne Eigenschaften*

Petra-Melitta Roşu

Social Classes and Racial Issues in Robert Musil's *The Man Without Qualities*

Abstract:

The paper focuses on the characters in Robert Musil's novel, *The Man Without Qualities*. The concepts of racial belonging and social class differences are being looked into. The article gives an insight into questions of identity in the Austro-Hungarian Empire, at the beginning of the 20th century. Special attention will be paid to the historical context. The role of birth and social origin in shaping one's identity are being pointed out. Furthermore, the paper discusses the way in which central, suburban areas, or even territories outside the monarchy's borders, can influence a person's social status, his/her mentality and behaviour.

Keywords: Kakanien, social class differences, racial belonging

Wolfgang Müller-Funk fasst den *Mann ohne Eigenschaften* "als eine Zeitdiagnose der Moderne auf, die ihr historisches Material aus den symbolischen Beständen der Monarchie bezieht" (Müller-Funk, 2004: 10). Betrachtet man das geschilderte Großstadtleben mit den einzelnen darin agierenden Gestalten, so muss man sich Müller-Funks Behauptung anschließen. Die Gesellschaftsfreske bildet verschiedene soziale Klassen und Rassen und deren Interaktion ab. Musils Gesellschaftsbild ist, wie Alice Bolterauer meint, "der utopische Un-Ort, wo alles anders sein könnte, es ist die in der Landschaft zum Leben erweckte Potenzialität" (Bolterauer, 2003: 6). Wenn auch mehrere Figuren des Romans reelle Personen zum Vorbild haben, so bleibt Musils Personenkonstellation hauptsächlich eine Fiktion.

Alles spielt sich scheinbar zufällig vor dem Hintergrund der Planung einer Parallelaktion zum 70-jährigen Jubiläum des habsburgischen Kaisers ab. Musil behauptet sich nie "für Politik interessiert" zu haben.

Der politisierende Mensch, Abgeordneter oder Minister, erschien mir wie ein

Dienstbote in meinem Haus, der für die gleichgültigen Dinge des Lebens zu sorgen hat; dass der Staub nicht zu hoch liegt und das Essen zur Zeit fertig sei. [...] Las ich zuweilen Programme einer politischen Partei oder die Reden des Parlaments, so wurde ich in der Ansicht nur verstärkt, dass es sich hier um eine ganz untergeordnete menschliche Tätigkeit handle, der nicht im geringsten erlaubt werden dürfe uns innerlich zu bewegen (Musil, 1978: 1010).

Aus den Gesprächen der Gestalten lassen sich jedoch die mehr oder weniger ironischen Auffassungen und Anschauungen des Schriftstellers herauslesen. Eine allgemeine Beurteilung der Klassenproblematik finden wir auch in seinen Essays.

Die Armen leiden; in tausend Schatten bilden sie eine Kette von mir abwärts zum Tier. Und eigentlich am Tier vorbei, noch weiter abwärts, denn keine Tierart lebt unter so untierischen Bedingungen wie manche Menschen unmenschlich leben. Und die Reichen gefielen mir wegen ihrer Unfähigkeit ihren Reichtum seelisch bedeutsam auszunützen, wodurch sie komisch sind wie jene Insekten, die [...] in der Luft schillern und in der Nähe betrachtet, ein haariges, blödes Säckchen von Leib haben und ein dünnes, armes Stängelchen von Nerv darin (Musil, 1978: 1010).

Im *Mann ohne Eigenschaften* werden besonders die Klassenunterschiede betont, indem man die Rolle des Standes unterstreicht: "Und verwaltet wurde dieses Land [...] von der besten Bürokratie Europas, der man nur einen Fehler nachsagen konnte: sie empfand Genie und die geniale Unternehmungssucht an Privatpersonen die nicht durch hohe Geburt oder einen Staatsauftrag dazu privilegiert waren, als vorlautes Benehmen und Anmaßung. […] Und in Kakanien wurde überdies immer nur ein Genie für einen Lümmel gehalten, aber niemals, wie es anderswo vorkam, schon der Lümmel für ein Genie" (Musil, 1994: 33). Graf Leinsdorf geht sogar weiter und schreibt der Klassenzugehörigkeit eine wichtigere Rolle als der Rasse zu. "[…] ein Leinsdorf bleibt trotzdem ein Leinsdorf, denn das ist lang nicht so sehr eine Sache des Bluts wie eine der Bildung!" (Musil, 1994: 1436).

Wie nicht nur Geburt, sondern auch Heirat zum Aufstieg auf der sozialen Leiter beitragen kann, wird am Schicksal Diotimas veranschaulicht: "Sie war die älteste von drei Töchtern eines Mittelschullehrers gewesen, der kein Vermögen besaß, so dass ihr Gatte für sie schon als gute Partie gegolten hatte, als er noch nichts als einen unbekannten bürgerlichen Vizekonsul darstellte" (Musil, 1994: 97). Sie genießt eine Erziehung im Sinne des bürgerlichen Frauenideals. Die Existenz einer regelrechten Rangordnung mit einzelnen Stufen wird durch folgende Aussage bestätigt: "Diotimas Ehrgeiz war lange Zeit nahe daran gewesen, zu der vornehmen

Aussichtslosigkeit der fünften Rangklasse zu enden, ehe durch einen Zufall plötzlich der Aufstieg ihres Mannes [...] begann" (idem). Ihr Ehrgeiz ist es auch, der sie in die Parallelaktion verwickelt. Sie strebt hoch hinaus, fühlt sich in ihrer Rolle als Sektionsschefgattin und Hausfrau nicht erfüllt, kann darin nicht aufblühen, vielleicht sucht sie aber auch nur nach einer Entschuldigung für ihren Misserfolg auf privater/intimer Ebene und widmet sich deshalb einem anderen Projekt. Das herrschende patriarchale System bietet ihr nur innerhalb der bürgerlichen Ehe immerhin gewisse Bildungsmöglichkeiten. Als Gastgeberin kann sie sich bei den Treffen zur Planung der Parallelaktion in den Mittelpunkt stellen. In dieser Rolle möchte sie ihren Idealismus ausleben und ihren "patriotischen Heroismus" unter Beweis stellen (vgl. Bringazi, 1998: 201). Diese Rolle ist an ihre Existenz als Ehefrau gebunden. Diotima gilt durch ihren Idealismus, durch ihre ganze Art als Verkörperung des "geschönten Selbstbild[s] der Austria" (Müller-Funk, 2004: 24).

Bereits die ersten Zeilen des Romans widmen sich den Klassen gebundenen Klischees.

> Sie gehörten ersichtlich einer bevorzugten Gesellschaftsschicht an, waren vornehm in Kleidung, Haltung und in der Art, wie sie miteinander sprachen, trugen die Anfangsbuchstaben ihrer Namen bedeutsam auf ihre Wäsche gestickt, und ebenso, das heißt nicht nach außen gekehrt, wohl aber in der feinen Unterwäsche ihres Bewusstseins, wussten sie, wer sie seien und dass sie sich in einer Haupt- und Residenzstadt auf ihrem Platze befanden (Musil, 1994: 10).

Die Aspekte einer Person, die Musil bespricht, "einen Berufs-, einen National-, einen Staats-, einen Klassen-, einen geographischen, einen Geschlechts[charakter]" (Musil, 1994: 34), hängen alle zusammen und sind Ausgangspunkt für Diskriminierungen und Klassifizierungen. Was die Berufe im *Mann ohne Eigenschaften* angeht, so sind hier Pädagogen, Rechtsanwälte, Mathematiker, Ingenieure, Generäle, Diplomaten, Bankdirektoren, Künstler, Politiker, Studenten und andere anzutreffen. Es besteht ein klarer Unterschied zwischen den Lebensstilen und dem Eindruck verschiedener Berufen und Ämtern auf andere. So zum Beispiel Tante Jane, "sie war als Klavierlehrerin der Kinder ins Haus gekommen und da hatte sie nicht gerade viel Ehre aufgesteckt, wohl aber viel Liebe gewonnen" (Musil, 1994: 454). Ulrich hingegen kennt als Sohn eines Universitätsdozenten "dieses aristokratische Talent eines fast unbewusst, aber sicher wägenden Hochmuts von Jugend auf, welches das Maß einer Freundlichkeit gerade richtig bemisst, und die Unterwürfigkeit eines immerhin zum geistigen Adel gehörenden Menschen vor den Besitzern

von Pferden, Ackern und Traditionen hatte ihn immer gereizt" (Musil, 1994: 14). Ulrich kann als repräsentativ aufgefasst werden. Wolfgang Müller-Funk geht darauf ein, indem er Ulrich als eine erwachsene Version von Törleß sieht.

> In dieser soziokulturellen Leseart ergibt das ein Bild von Sozialisation, das für die Schicht, der Musil angehörte, nicht untypisch war: Internat, Militär und Bordell bilden dabei die tragenden Säulen männlicher Sozialisation, an die sich Schule und Beruf anschließen" (Müller-Funk, 2004: 14).

Bei manchen, wie im Fall Leo Fischels, macht es keinen großen Unterschied wie gut oder schlecht sie ihre Arbeit erledigen: „Er war eine tüchtige kleine Zelle im sozialen Körper, die brav ihre Pflicht tat, aber von überall vergiftete Säfte erhielt" (Musil, 1994: 207).

Dass einige unter jede Rangklasse eingeordnet werden, zeigt die Assoziierung der Bauern mit primitiven Menschen. Leontine, die Sängerin in einem Varieté, leidet an Essstörungen. Auf Grund ihrer Gefräßigkeit, als abwertendes Markenzeichen, wird sie mit Bauern verglichen. Ihr wird auch Prostitution nachgesagt. Demnach stehen Prostituierte, Bauern und Primitive auf gleicher Ebene.

Die jeweiligen Klassenangehörigen schauen aufeinander herab. Rachel veranschaulicht dies am besten. Als Dienerin in Diotimas Haus ist sie ihrem Arbeitgeber untergeordnet und zugleich unterworfen. Trifft sie auf Soliman, dem Diener Arnheims, so fühlt sie sich diesem übergeordnet. Der Grund dafür liegt bei Solimans Herkunft und Hautfarbe.

> Aber Rachel hatte gedacht, dass man mit ihm in der Mohrensprache reden müsse, und war einfach nicht auf den Einfall gekommen, es deutsch zu versuchen, sie hatte, da sie sich unbedingt verständigen musste, rundweg den Arm um die Schulter des 16jährigen Jungen gelegt, auf die Küche gezeigt, ihm einen Stuhl hingesetzt [...] (Musil, 1994: 180).

Rachel benutzt Gestik um Soliman etwas mitzuteilen und ihre Position als Dienerin aus Galizien – also immerhin von innerhalb der Donaumonarchie stammend- zu unterstreichen. Ebenfalls zu diesem Zweck stellt sie sich ihm als "Rachelle" (Musil, 1994: 107) vor. Diotima, ihrerseits, spricht Rachels Namen französisch aus, vielleicht um interessanter und gebildeter zu erscheinen, vielleicht aber auch um sich über Rachel lächerlich zu machen, die eben all das, wofür "Rachelle" stehen würde, nicht verkörpert.

Eine andere Art Überlegenheit zu beweisen ist bei Dr. Arnheim zu erkennen. Er glaubt an das, was man heute als den amerikanischen Traum

bezeichnet. Er befürwortet die Aufstiegschancen aus eigenen Kräften auf der sozialen Leiter: "Viele erfolgreiche Männer [...] hätten als Stiefelputzer und Tellerwäscher angefangen, worin gerade ihre Kraft gelegen habe, denn das Wichtigste sei, dass man von allem Anfang an alles ganz tue" (Musil, 1994: 221–222). Er versucht damit, die These der Rangordnung nach Geburt und Ehe, durch eine Verdienstrangordnung zu ersetzen. Dadurch möchte er seine Verbindung zum Mohren, Soliman, argumentieren. Solimans Figur wird von zahlreichen Vorurteilen begleitet, so spricht man zum Beispiel von "Solimans kleinem Affengesicht" (Musil, 1994: 223) und vom scharlachroten Zahnfleisch und den blauen Lippen (vgl. Musil, 1994: 181). Angenommen er ist tatsächlich ein armer Junge aus einer Tanzgruppe, den Arnheim in seinem altruistischen Bestreben mit nach Hause genommen hat, um ihn zu erziehen und zu bilden, so macht dies Arnheim zur großherzigen Pädagogen – und Vaterfigur. Das macht jedoch die weitere Entwicklung seiner Beziehung zu Soliman umso dramatischer. In den ersten Jahren freundet er Soliman mit Meisterwerken der Literatur an, gibt später sein Vorhaben auf und hält Soliman nur noch als Diener in seiner Nähe. Er kann den Rassenunterschied nicht leugnen oder verdrängen und widerspricht somit seiner eigenen Theorie über Chancengleichheit.

Die Ereignisse im Fischelhaushalt offenbaren auch zahlreiche Klischees und Vorurteile. Bereits bei der Wahl des Nachnamens hat sich Musil absichtlich für einen "jüdische[n] Allerweltsname[n]" (Corino, 2003: 891) entschieden. Gerda ist die Tochter des Bankdirektors Leo Fischel. Ihr germanischer Name steht stellvertretend für ihre Haltung ihren Eltern und ihrer Abstammung gegenüber. Sie "wollte nicht von ihnen erblich belastet sein und war blond, frei, deutsch, kraftvoll, als hätte sie mit ihnen nichts zu tun" (Musil, 1994: 312). Dass in ihrem Haus, "die Tatsache, dass es Nationalismus und Rassenideologie gebe, obgleich diese halb Europa in hysterische Gedanken verwickelten und sich innerhalb der Fischelschen Mauern alles um sie drehte, als nicht vorhanden behandelt" (Musil, 1994: 312) wird, zeugt vielleicht von Pazifismus, Toleranz und Liberalismus, in Gerdas Fall aber vor allem von Naivität und sogar Ignoranz. Die 23-Jährige trifft sich mit Hans Sepp, nicht aus Liebe, sondern um ihren Eltern zu trotzen. Ebenfalls aus den falschen Gründen hat auch Klementine Fischel geheiratet, "weil ihr im Gegensatz zu der peinlich sparsamen Begrenztheit ihres Elternhauses das Bankwesen als ein freigeistiger zeitgemäßer Beruf erschienen war" (Musil, 1994: 203). Teilweise charakterisieren sie dieselben Züge wie ihre Tochter, wenn man in Betracht zieht, dass Klementine "nahezu etwas besonders Gebildetes dabei [empfand], sich über das naive antisemitische Vorurteil des gewöhnlichen Volks

hinwegzusetzen" (*Ibidem*: 203). Sie hat aber die weitere Entwicklung, die Ausmaße der Rassenideologie nicht vorausgesehen.

Hans Sepps Name klingt nicht nur germanisch, sondern auch völkisch und wird pejorativ gebraucht. Sein Name trägt zur Vervollständigung seines Charakterbildes bei. Wenn über ihn gesagt wird, dass er "nichts war und noch keine Aussicht hatte, etwas zu werden" (*Ibidem*: 311), so sind das Vorurteile anderer ihm gegenüber, die ihn abschätzen. Er und seine Anhänger sehen sich als "keine Rassenantisemite, sondern Gegner der <<jüdischen Gesinnung>>, worunter sie Kapitalismus und Sozialismus, Wissenschaft, Vernunft, Elternmacht und –anmaßung, Rechnen, Psychologie und Skepsis verstanden" (*Ibidem*: 312–313). Wenn er sich mit seinem "christgermanischen Kreis junger Leute" (*Ibidem*: 313) gerade im Haus Fischels trifft, so dekonstruiert er selbst alles, wofür er stehen möchte. Seine Beschäftigung mit den Rassen und dem Ursprung des Konflikts führt Hans Sepp zur Schlussfolgerung, dass es keinen wirklichen "österreichischen Mythos" gibt, keine "österreichische Urreligion" (Musil, 1994: 703). Er stellt somit das in Frage, worauf "Kakanien" fußt. Andererseits erscheint bereits seine Gruppenideologie fraglich. Im *Nachlass zu Lebzeiten* bezweifelt Musil selbst die Geltung einer Gruppierung, die durch Gemeinsamkeiten vereint wird, "Sonderinteressen" – wie sie der Autor nennt- welche oberflächlich und situationsgebunden sind. "Wir Deutsche, das ist die Fiktion einer Gemeinsamkeit […]" (Musil, 1978: 1070). Durch Interessen vereint ist auch die obere Klasse, deren Schein Diotima mitbekommt: "Diotima muss erkennen, dass Politiker, die sich im Sitzungssaal Betrüger genannt haben, im Erfrischungssaal nebeneinander frühstücken, dass Richter, die als Juristen einen Kriminellen zu schwerer Strafe verurteilt haben, ihm nach Schluss der Verhandlung die Hand drücken [...]" (Bringazi, 1998: 144).

Musil lehnt die Gleichsetzung des Individuums mit der Rasse ab, ja sieht darin sogar "nicht nur, dass Wahrhaftigkeit und intellektuelle Feinheit abstumpfen, sondern eine Entartung aller Keimzellen der Moral" (Musil, 1978: 1064–1065). Er fasst die gesamte Rassen – und Klassenproblematik zusammen, indem er alles auf die Angst vor dem Fremden, dem Andersartigen reduziert: "Es ist ein Grundzug der Kultur, dass der Mensch dem außerhalb seines eigenen Kreises lebenden Menschen aufs tiefste misstraut, also dass nicht nur ein Germane, einen Juden, sondern auch ein Fußballspieler einen Klavierspieler für ein unbegreifliches und minderwertiges Wesen hält" (Musil, 1994: 26). Am besten verkörpern das Rachel und Soliman. Steht der Rassenunterschied, wie bereits gezeigt, anfangs zwischen ihnen, so wird das Hindernis später durch die Angehörigkeit zur ähnlich unteren Klasse

überwunden. Diesbezüglich ist auch Musil der Meinung "der deutsche Bauer steht dem französischen Bauern näher als dem deutschen Städter, wenn es auf das ankommt, was reell ihre Seelen bewegt" (Musil, 1978: 1070). Innerhalb derselben Rasse gilt das gleiche Prinzip. Das bedrohte Element wird immer verteidigt. Das Zusammengehörigkeitsgefühl wird, unter Druck, verstärkt, wenn zum Beispiel der Staat als solcher angegriffen wird. Dann sieht man über Klassenunterschiede hinweg, um das Einheitliche, Ähnliche, Einigende zu unterstreichen, um die eigene Rasse gegenüber einer anderen zu verteidigen. Dadurch bekommt das Konzept der Nation, von Musil als "Einbildung" bezeichnet, eine Form (vgl. Musil, 1978: 1071). Im Normalzustand empfindet nämlich auch Bringazi Kakanien als eine diffuse und uneinheitliche gesellschaftliche Wirklichkeit (vgl. Bringazi, 1998: 142).

Meingeist ist derjenige, der prophetisch die politischen Entwicklungen vorausahnt: "Der pseudoheroische Individualismus und Liberalismus hat abgewirtschaftet, das ist richtig. Die Masse kommt" (Musil, 1975: 383). Müller-Funk erkennt in der Masse ein "Krisensymptom" (Müller-Funk, 2004: 18).

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Myths and Realities: A Study of Elechi Amadi's
The Concubine

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Abstract:
Elechi Amadi is a prolific African writer and a literacy critic. He is of the view that literature is meant for aesthetic and entertainment value. Any deviation from this position is a prostitution of literature. This paper discusses myths and realities; a study of Elechi Amadi's *The Concubine*. It examines the concepts of myths and realities. The paper gives a detailed account of the concept of the sea-king as it affects the customs and tradition of the Ikwerre people of Rivers State of Nigeria where the author hails from, with adequate examples from the text. The paper posits that Elechi Amadi's *The Concubine* is a reality and not a myth. Copious instances were cited to buttress this assertion.
Keywords: Myths, Realities, the novel

Introduction
Elechi Amadi is the famous author of the trilogy: *The Slave*, *The Great Ponds* and *The Concubine*. In these three works, the gods featured prominently. According to Elechi Amadi, what informs his giving prominence to the gods in his trilogy is to deviate from the norms of pre- and post-independence Nigerian writers like Achebe, Soyinka and so on, who featured the white man in their various works. In these three novels no white man was mentioned, but the African cultures and the influence of the gods in our daily activities were well articulated.

The focus of this paper is to establish whether Elechi Amadi's *The Concubine* is a myth or a reality. Relevant passages would be cited to buttress my view point. The concept of myth and reality would be enunciated.

The Concepts of Myths and Realities
According to Encyclopaedia Britannica
Myths are specific accounts concerning gods or superhuman beings

and extraordinary events or circumstances in a time that is altogether different from that of ordinary human experience. As with all religions symbolization, there is no attempt to prove that these unusual, transcendent, or divine events are "possible", or otherwise to justify them (2003, vol. 12: 793).

Because of this reason, every myth presents itself as authoritative and always as an account of facts, no matter how completely different they may be from the ordinary world. The original Greek term for myth is "mythos", which means "word" in the sense of a decisive, final pronouncement. It differs from "logos", "the word" whose validity or truth can be argued and demonstrated. Because myths present extraordinary events without trying to justify them, people have sometimes assumed that myths are simple unprovable and false stories and thus have made the world myth a synonym for fable.

Myths are accounts with an absolute authority that is implied rather than stated. They relate events and states of affairs surpassing the ordinary human world, yet basic to that world; the time in which the related event takes place is altogether different from the ordinary historical time of human experience (and in most cases is imaginably long ago). The actors in the narrative are usually gods or other extraordinary beings such as animals, plants, the very first people or specific great men who changed the human condition. Many other forms of literature share in one or more of the features of this definition of myth without becoming mythical.

In the study of folklore, according to *Wikipedia, the free Encyclopedia*, "a myth is a sacred narrative explaining how the world and human kind came to be in their present from". The main characters in myths are usually gods, supernatural heroes and humans. As sacred stories, myths are often endorsed by rulers and priest and closely linked to religion. In the society in which it is told, a myth is usually regarded as a true account of the remote past.

Closely related to myth are legend and folktale. Myths, legends, and folktales are different types of traditional stories. Unlike myths, folktales can take place at any time and any place, and they are not considered true or sacred by the societies that tell them. Like myth, legends are stories traditionally considered as true, but are set in a more recent time, when the world was much as it is today. Legends generally feature humans as their main character, whereas myths generally focus on superhuman characters.

The basic and most important function of myths that strikes the outside observer of any tradition is that of explanation. Natural, social, cultural, and biological facts are explained by myth. Dynasties and ruling families in

several ancient civilization found justification of their positions in myths, which state that they originated in the world of the gods or in heaven or from the sun or the moon (as in China, Egypt, Babylon, the Hittite Empire, Polynesia, the Inca Empire, and India). Even the Ogba people claimed they originated from Benin.

According to Ohia, in Ogba, myth creation is a story telling event which presents fiction with some historical data to prove their authenticity. The Ogba myths portray the dynamics of lively and theoretical art form with some characteristics or features of literature. The mythic story is purportedly real but with a questionable veracity because of the transience of oral communication (Ohia, 2004: 31).

Myths can describe the origin of the world, the end of the world, or a paradisiacal state. Thus a myth is capable of describing what persons, using reason and observation that can never be scientifically proved.

However, the detailed analysis of myths, types, characteristics and various theories of myths is not the effect which this paper wants to achieve. Our attention will now be focused on the concept of reality.

The Concept of Reality

"Reality" according to *Wikipedia Encyclopaedia* (2011: 1) "is the state of things as they actually exist, rather than as they may appear or might be imagined". In a wider definition, reality includes everything that is and has been, whether or not it is observable or comprehensible. A still more broad definition includes everything that has existed, exists, or will exist, not just in the mind, or even more broadly also including what is only in the mind.

Historically, philosophers have sometimes considered reality to include non existent things such as "gold mountains" in a sense referred to as subsistence as well. By contrast existence is often restricted solely to being compared with nature.

Reality is often contrasted with what is imaginary, delusional, in the mind, dreams, what is abstract, what is false, or what is fictional. To reify is to make more real, and to abstract is the opposite. The truth refers to what is real, while falsity refers to what is not. Fictions are not considered real.

According to Encyclopaedia Britannica (2003, vol. 15:539), "realism connotes any viewpoint that accords to the objects of man's knowledge an existence that is independent of whether he is perceiving or thinking about them".

Having discussed the concept of myths and realities, we shall proceed further to establish whether Elechi Amadi's *The Concubine* is a myth or reality.

Myths and Realities in Elechi Amadi's *The Concubine*

In Elechi Amadi's *The Concubine*, the heroine, Ihuoma, is the wife of the sea-king. According to Elechi Amadi the name Ihuoma is "beautiful face" or good luck" (1978:7). In the words of Nnolim (2009):

> What good luck is it, one may ask, which ensures that Ihuoma who is fecund and has several children, would never know the joys of conjugal love? Her good luck bears in its train the curse of unhappiness, of repeated in widowhood, of never knowing the joys which come from living for long with the marked men for whom she unwittingly purveys death as their concubine. (p. 10)

Ihuoma is the one clear case of the "femme fatale", although she never intends to be one. When her friend Nnenda praises her beauty she protests:

> I don't want to look beautiful… Beauty seems to carry sorrow with it… ugly people do not seem to suffer as much as the beautiful. (p. 35)

Indeed, Ihuoma's remarkable beauty tinged with sorrow bewitches all beholders, both men and women:

> The tired look on her face gave way to a sweet youth expression, softly alluring, deeply enchanting, which had a bewitching subtlety that only deep sorrow can give … young men and even the old gazed at her irresistibly. (p. 36)

Ihuoma's beauty occasions unsolicited comments from friend and foe alike. The author asserts:

> Ihuoma's complexion was that of the ant-hill. Her features were smoothly rounded and looking at her no one could doubt that she was "enjoying her husband's wealth". (p. 10)
> Her smiles were disarming. Perhaps the upper row of her white regular teeth did the trick. At that time a gap in the teeth was fashionable. Any girl who was not favoured with one employed the services of carvers who could create them. (p. 11)

Ihuoma was an epitome of beauty and good behaviour. Elechi Amadi sees her as a role model for other women. He remarks:

> She was sympathetic, gentle, reserved. It was her husband's boast that in their six years of marriage she had never had any serious quarrel with another woman. She was not good at invectives and other women talked faster than she did … In this way her prestige among the women folk grew until even the most garrulous among them was reluctant to be unpleasant to her. She found herself settling quarrels and offering advice to older women. (p. 11–12)

Ihuoma's good nature was so undisputed that the unheard happened. Potential rivals in love were willing to yield her pride of place if their husband decided to bring her in as a second wife. Elechi Amadi might have stretched the point quite far, but Wolu, Madume's first wife was glad to yield her place as number one wife in their household, if her husband decides to marry Ihuoma. She observes:

> She's just a well-behaved woman who takes good care of herself… she is about the best woman in the village… I would gladly be the second wife where she is the first; not the reverse… she is... she is… better than I. (p. 54–55)

When Ekwueme first told his mother, Adaku, that he was contemplating marrying Ihuoma, she expressed reservations because Ihuoma was too good for him:

> If you are thinking of Ihuoma, forget her she is easily the best woman in the village. She can't do anything shameful. (p. 92)

With her graceful carriage, Ekwueme came near to worshipping her and:

> The women adored her. Men were awestruck before her. She was becoming something of a phenomenon. (p. 153)

But Ihuoma was not happy. Elechi Amadi took recourse to the myth of the sea-king as the cause of unhappiness for this perfect model with a curse on her head. When Ekwueme told her that she was beautiful, she protested:

> I am not responsible for my beauty … Besides, beauty does not always mean happiness. I have not been a very happy woman. (p. 214)

Events prove her right. Her first husband, Emenike had suddenly died of lock-chest. Big-eyed Madume who had manhandled her and later contemplated marrying her had committed suicide when a spitting cobra blinded him. And when Ekwueme became her second husband and she looked forward to being happy again, her son's arrow kills Ekwueme. Nnolim questions:

> Why all this concatenation of unhappy occurrences? Amadi has recourse to mythology to prove that these occurrences are not just happen stance. (p. 13)

According to Anyka, the native doctor:

> Ihuoma belongs to the sea. When she was in the spirit world she was a wife of the sea-king, the ruling spirit of the sea. Against the advice of her husband she sought the company of human beings and was incarnated. The sea-king was very angry but because he loved her best of all his wives he did not destroy her immediately she was born. He decided to humour her and let her live out her normal earthly span and come back to him. However, because of his great love for her he is terribly jealous and tries to destroy any man who makes love to her. (p. 195)

The diviner also confirms that as soon as Emenike married Ihuoma his life was forfeit and nothing would have saved him and that

> Madume's real trouble began after he assaulted Ihuoma while she was harvesting plantains. Added to this was the fact that he had a secret desire to make Ihuoma his lover or maybe marry her. All this was too much for the sea-king and he himself assumed the form of a serpent and dealt with his rival. (p. 195)

Nnolim noted that in Nigerian fiction

> Ihuoma is the best realized example of the femme fatale which enunciates the myth of the "castrating female" or the dangerous woman who is a siren luring men to their death with her bewitching beauty and song. (p. 13)

Ihuoma's beauty prompts Ekwueme to a death wish; "if" he says:

> Marrying a woman like her is a fatal mistake I am prepared to make it. If I am her husband for a day before my death my soul will go singing happily to the spirit world. (p. 197)

And so it happened. Ekwueme's death wish has been fulfilled. He has answered the call of the siren.

Even though Elechi Amadi's *The Concubine* has been seen as a mythical novel by notable literary critics such as Professors Charles Nnolim, Chidi Maduka among others, because of the prominence of the gods in the novel, it can also be examined as a realistic novel. This is because the heroine Ihuoma and other major characters such as Emenike, Ekwueme and Madume are real names of persons in a real life situation. The setting of the novel is Omokachi, a fictional town in Ikwerre kingdom of Rivers State Nigeria. In the novel, the cultures of the Ikwerre people such as wrestling, dancing, hunting, farming, marriage ceremonies and elaborate burial rites were highlighted. These are qualities of a novel that can be classified as a realistic novel. In their six years of marriage, Emenike and Ihuoma lived

peacefully and were a perfect match. This is manifested in Emenike's appreciation of his wife, Ihuoma dancing steps:

> "Now dance" he said. She danced less seriously now, her checks dimpled with suppressed laughter. He husband embraced her in the traditional way and gave her the money. "Thank you", my lord; she said and made for the kitchen. (p. 13)

After the sudden death of Emenike, elaborate burial rites were organized for him, just as it is performed in real life situation in Ikwerre kingdom. According to Elechi Amadi, the author:

> The song composed in Emenike's honour was sung with unavoidable melancholy. The tune was charming but the words were sad. Even Wakiri's usually clear voice was tremulous as he sang the first stanza:
> Do you know that Emenike is dead?
> Eh – Eh – Eh
> We fear the big wide world;
> Eh – Eh – Eh
> Do not plan for the morrow,
> Eh – Eh – Eh. (p. 28)

Ekwueme is presented as an accomplished hunter in the novel. He killed several animals. When he was wooing Ihuoma, he presented her with animal as a gift. Amadi writes:

> The sun was scarcely overhead when he came back with two prize animals – a porcupine and antelope – slung behind him … "wait and have your share"; he said. He cut off a huge chunk. Nkechi fetched a large cocoyam leaf and wrapped it up. Ihuoma turned to go. (p. 204)

Several instances to demonstrate that Amadi's *The Concubine* falls in the realm of realism abound in the novel. There are marriage ceremonies between Ekwueme and Ahurole, Emenike and Ihuoma, Madume and Wolu among others; farming, the main occupation of the Ikwerre people is also highlighted in the novel. Various inter-community wrestling matches were organized in the novel. All these instances are examples of a realistic novel.

In an oral interview with the author Elechi Amadi at the postgraduate school in University of Port Harcourt in 2003, organized by Professor Chidi Maduka, the issue of the novel *The Concubine* being classified as a mythical novel by literary critics was raised. Amadi vehemently refused. He remarked that he never sat down to write a mythical novel. He noted that the worship of the gods, Amadioha, Ojukwu and the sea-king are part of the cultures and traditions of the Ikwerre people. Therefore, the novel

cannot be classified as a myth but a realistic novel.

Based on this premise and a detailed examination of the novel, *The Concubine* one does not require a soothsayer to divine that the novel is a reality and not a myth.

Conclusion

It is pertinent to note that the concept of the gods as typified by the sea-king abound in our daily lives. There are instances of women that are barren; some losing their husbands to the cold hands of death early in their marriages. When oracles are consulted the sad occurrences will be attributed to the evil machination of their spiritual husbands or the sea-king.

In this paper, the concepts of myths and realities were discussed. Copious examples in the novel were cited to demonstrate whether the novel is a myth or reality. However, it is the position of this paper that Elechi Amadi's *The Concubine* is a reality and not a myth. It is our belief that this paper will contribute immensely towards further researches on myths and realities in African literature.

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LINGUISTICS, STYLISTICS AND TRANSLATION STUDIES

Meaning, Image and Attitude (II)

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Abstract:
With every word the speaker utters, with every gesture he makes, he conveys not only a meaning, but also an image of himself and an attitude. To get access to higher social strata, the speaker improves his language and paralanguage. The rise in society of Eliza Doolittle (after A.J. Lerner's "My Fair Lady") demonstrates that a speaker of modest social origin may gain access into the highest social circles by putting on "the right clothes": good pronunciation, an elegant outfit and civilized manners. On the other hand, speakers often exploit their language and paralanguage so as to convey a certain image and attitude. The analysis of a Catherine Tate sketch (see Classic Comic Relief, on www.youtube.com) shows that the speaker can convey a lot of meaning and attitude by strategically manipulating his linguistic and non-linguistic repertoire.
Keywords: para- and body language, image, attitude, communicative aim

Introduction: Intentional and Non-Intentional Meaning

With every word we say[1], with every gesture we make, we convey not only a variety of meanings, but also an image of ourselves, as well as an attitude; which, in their turn, carry further meanings.

Linguists tell us that the speaker has two channels by which he conveys his meanings: language and paralanguage. It is important to remember that paralanguage, or *meaningful behaviour*, is intentional: by his tone of voice, gestures, mimicry, etc., the speaker *signals* to the receiver that he *wants* to convey some *additional* meaning, or a meaning that is the opposite of what his words say. It is also essential to remember that the weight of paralanguage is greater than that of language. For example, he may say "I'm so excited to meet him," but if his mimicry shows disgust, the receiver understands that the speaker's words must be interpreted as the opposed of what they say.

In addition, the speaker also conveys a lot of non-intentional meanings:

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1   This paper focuses exclusively on oral communication.

his pronunciation and tone of voice, his body posture and gestures, etc. give us a lot of information regarding the kind of person the speaker is.

Clothes Make the Man

A well-known proverb tells us that *Clothes don't make the man*. But Mark Twain's reformulation of the proverb – which tells us that *Clothes make the man. Naked people have little or no influence in society!* – seems to be much closer to the way things work in society.

People generally know that, in order to make a good impression, they need to adopt the dress code of the group they want to belong to. But expensive clothes are rarely sufficient to allow one access into exclusivist circles. The role of an educated pronunciation in conveying a good image for the speaker can hardly be overestimated. Metaphorically speaking, pronunciation functions as a set of clothes that defines the speaker and establishes his social level. No other example can illustrate this assertion better than G.B. Shaw's *Pygmalion*, respectively, George Cukor's famous musical *My Fair Lady* (book and lyrics by Alan Jay Lerner): Professor Higgins gets Elisa accepted into the highest social circles by teaching her to pronounce the words of her own mother tongue correctly.

But, as the musical version of the play demonstrates, pronunciation in itself is not sufficient. The scene at the Ascot races shows clearly that Eliza is not yet ready for the big event: she is beautifully attired, she can pronounce the standard allophones and give perfect intonation to her utterances, and yet she manages to shock everybody present by the subjects she discusses (she speaks of stealing and killing) and by the slang she uses (*Move your bloomin' arse!*); furthermore, in a society famous for its restraint, she stands out by talking too much and by being overemotional. But once she understands that she must select her words and topics according to the social background (and also to keep silent when not asked) and to restrain her para- and body language, she is taken for a princess.

In numerous cases, however, the speaker's communicative aim is not to convey a *better*, but rather, a *different* image of himself. Take, for example, a scene from the comedy *Mickey Blue Eyes* (director Kelly Makin): an English auctioneer (starring Hugh Grant), engaged to the daughter of an American mobster (starring James Caan) is taken by his future father-in-law to a high-level Mafia meeting; to pass for a mobster, the father-in-law tries to teach him to pronounce simple utterances (*Forget about it!* or *Get out of here!*) in the typical diction of the Mafiosi; the protagonist's failed attempts provide scenes of hilarious fun.

Based on the same student-teacher relation as *Pygmalion/ My Fair*

Lady, Catherine Tate's *Lauren Cooper – English teacher* sketch (see Classic Comic Relief, on www.youtube.com) illustrates how the speaker can subordinate his language and paralanguage to the goal of conveying a certain attitude.

Cockney *vs.* Chav

If Bernard Shaw was a great favourite of the early 20th century English public, Catherine Tate's turn-of-the-21st-century television sketches are no less popular, among British audiences at least. Catherine Tate is not only co-author of *The Catherine Tate Show*[2] but, with her exceptional talent, she has given life to several of the show's wide range of characters. One of the most popular among them is Lauren Cooper, a Chav[3] girl whom many British youngsters see as impersonating their own condition and world outlook.

The moment Lauren Cooper opens her mouth, her diction – her prolonged vowels (e.g. [j*a*:] for "yes," [*aaa*:jt] – for "All right") and slow rhythm of speech, her class specific slang[4] (*aks* < ask; "English is *well dry*"; *Innit though*, i.e. "Isn't it so!" or "Right, isn't it?"), tell us that she is Chav. Furthermore, her slouched body posture, her wide gestures and bored mimicry display the typical Chav culture look and mannerisms.

In many ways, Eliza Doolittle's and Lauren Cooper's situations are similar. Both in their late teens, they stand on a roughly equal level on the social and educational scale.

Socially, the Chav[5] underclass represents the bottom of present-day British system: its members are unemployed or of lower income working class background, mostly dependent on benefits and living in public housing or council estates (Tower Block Living or Sharing a stair case). Thanks to the present-day British welfare system, though, Lauren is no longer dirty or dressed in rags[6].

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2   Aired on BBC Two and shown worldwide through the BBC. Since its debut in 2004, *The Catherine Tate Show* has been nominated for six BAFTA Awards, two British Comedy Awards and an Emmy Award, and it has won two Royal Television Society Awards, two British Comedy Awards and a National Television Award.
3   The term *Chav* probably has its origins in the Romani word "Chavi" (= child), or in "Chavo" (= boy), or "Chavvy" (= youth). (Wikipedia)
4   For slang terms, see http://www.urbandictionary.com.
5   http://en.wikipedia.org/wiki/Chav; in Yorkshire and North Eastern England the term *charver* is used.
6   On the contrary, Chavs are known to dress in costly label clothes, especially in tracksuits and hoodies made by "name" brands such as *Nike, Reebok, Adidas, Burberry, Helly Hansen* or *Henleys*.

Neither is Lauren better off than Eliza from the point of view of her educational level: she is trying (apparently with no great success) to acquire what modern English society considers "basic education". But while early 20th century "basic education" meant reading, writing and general information (things acquired in no more than four years), 21st century school system keeps youngsters in school till the end of their teenage, so that while Eliza has been confronted with life and society for years, Lauren is still in school. As a result, Eliza seems to be much older and wiser and is totally independent, while Lauren depends on others to cater for her wants and needs. This is the reason why Eliza understands that (and how) learning can improve her life, while Lauren only manifests a naughty child's keen dislike for school.

In terms of physical aspect and image, however, the two girls are quite different.

Early 20th century Eliza dresses primly and demurely, in dark clothes and long skirts that cover every inch of skin – an image which supports her insistence that she is *a good girl*.

Conversely, the image of the Chav is one of vulgarity and defiance of middle class morality. The adjoining picture (from http://en.wikipedia. org/wiki/Chav.) presents the stereotype image of the Chav girl[7]: lots of skin visible (*skirt that's barely wider than belt*; *naked legs*; *bare tummy, whatever the weather*), under-garments at view (*top of thong visible*; *bra straps showing*), a *loud* [and notoriously foul] *mouth*, plus other status symbols (*belly ring*; *mobile phone*; *bottle of vodka*). We should also mention here the expansive and disjointed gestures and movements, made popular worldwide by rap music.

In the sketch, Lauren is attired quite decently, which is because she is in school. But her loud mouth and her typical gestures (though refrained, too, in the class environment) are obvious.

The difference of "look" points to a basic difference of *attitude* of the two protagonists. And since both Eliza and Lauren are fictional characters, not real persons, they embody the attitude to life

7   The Chav boy is described as a young man who wears cheap gold jewelry and baseball caps, and hangs around in shopping centers all over Britain.

and society of the social classes they belong to.

In spite of their obvious hostility towards the police, the Cockney is presented in literature as a jolly character, whose basic common sense and wise philosophy of life baffle and delight higher-class and much better educated listeners. Take, for example, Dickens' Sam Weller (*The Pickwick Papers*), *Mary Poppins*' Bert, or Eliza's father, Alfred Doolittle – the common dustman whom Higgins defines as a *philosophical genius of the first water* and *one of the most original moralists in England*. Although they are not intimidated by the rich and powerful (e.g. Alfred Doolittle is quite arrogant when he comes to claim Eliza from Higgins), they look up upon them (e.g. Eliza's complaint regarding Higgins is precisely that he is *no gentleman*).

Conversely, the Chav is typically an aggressive teenager. The stereotype depicts Chavs as anti-social bullies, youngsters who engage repeatedly in street drinking and drug abuse, in rowdiness and theft, or other forms of juvenile delinquency[8].

Lauren Cooper, the Chav

As the sketch begins, we see Lauren Cooper (starring Catherine Tate) and her desk mate Liese Jackson slouched in their desks and talking about the *double English* they are going to have:

> Liese Jackson: …we're having double English.
> Lauren Cooper: English is well dry.
> Liese: I don't see what's so great about reading anyways.
> Lauren: Reading is for loooosers.
> Liese: Innit though. At least we got a new teacher today.
> Lauren: Ya, that'll be a laugh, innit?

The girls' body posture, their physiognomy, as well as their words (*English is well dry*), tell us that they are extremely bored.

The teacher – Mr. Logan (starring David Tennant) – comes in and greets the class enthusiastically; he is rather pompous, but you can see that he is eager to teach. The class' reply is a monosyllabic grunt – *All right*, pronounced [*aaa*:jt] – uttered with the same air of profound boredom.

No sooner has Mr. Logan opened his mouth (to tell the class that he hopes they are *all ready to get to grips with some Elizabethan literature* and

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8   The following notice of the West Dorset District Council is illustrative for the public position towards Chavs: *Chavs are encouraged into the town by being fed. They cause nuisance by noise, excrement, ripping open refuse sacks and can display aggression for food. Please refrain from feeding the chavs.*

that they are going to start with *the Bard himself*) than Lauren – in typical Chav inflections and with corresponding body language – interrupts him:

> Lauren: Sir?
> Mr. Logan: Yeah?
> Lauren: Are you English, sir?
> Mr. Logan: No, I'm Scottish.
> Lauren: So you ain't English, then?
> Mr. Logan: No, I'm British.
> Lauren: So you ain't English, then?
> Mr. Logan: No, I'm not, but as you can see, I do speak English.
> Lauren: But I can't understand what you're sayin', sir.
> Mr. Logan: Well, clearly you can.
> Lauren: Sorry, are you talkin' Scottish now?
> Mr. Logan: No, I'm talking English.
> Lauren: Right. Don't sound like it.

For the beginning, Lauren puts on an air of candour and sincerity: with a hesitant tone of voice and facial expression, she claims that she cannot understand Mr. Logan's Scottish accent. But her very insistence on something that is obviously false points to her true intentions: to irritate the teacher and thwart his attempts to teach. In fact, she had been set on crushing the teacher even before she had laid eyes on him: ... *that'll be a laugh, innit?* she had told Liese. On the other hand, by confronting and challenging the teacher, Lauren also protects (and improves) her personal image and position, of leader and role model for her class.

Lauren soon abandons her pretended politeness and attacks Mr. Logan heads on:

> Lauren: I don't think you're qualified to teach us English.
> Mr. Logan: I am perfectly qualified to teach you English.
> Lauren: I don't think you are, though.
> Mr. Logan: You don't have to be English to teach it!
> Lauren: Right, have we got double English or double Scottish?

Naturally, Lauren does not really care whether her teacher is English or Scottish, she can obviously understand what he is saying and does not doubt for a second that he is qualified to teach them. The role of her interruptions is to irritate and upset the teacher by any and all means available to her. Her obstinate insistence and rude insolence exasperate the teacher, who soon identifies her as Lauren Cooper, whose *reputation has preceded* [*her*].

All Mr. Logan's attempts to teach Shakespeare are upset by Lauren's stubborn interruptions:

Mr. Logan: So! Shakespeare's sonnets.
Lauren: Sir?
Mr. Logan: A sonnet is a poem –
Lauren: Sir?
Mr. Logan: written in 14 lines –
Lauren: Sir?
Mr. Logan: the last two of which –
Lauren: Sir?
Mr. Logan: must form a rhyming couplet –
Lauren: Sir?
Mr. Logan: Yes, Lauren?!
Lauren: Can I aks you a question?
Mr. Logan: Not just now.
Lauren: Can I aks you a question, though?
Mr. Logan: Just wait.
Lauren: But can I just aks you a question? I only wanna aks you a question. Why can't I aks you a question? I'm just aksing you a question. Can I just AKS you question?

Obviously, Lauren's question has nothing to do with Shakespeare. When Mr. Logan finally allows her to ask her question, it regards a certain science fiction television character – *Doctor Who* – whom Mr. Logan allegedly resembles[9]. The teacher's innocent question – *Doctor who?* – triggers shrieks of laughter in the classroom.

That Lauren is trying to foster an image of which she is extremely proud is confirmed by her demure *Thank you* when Mr. Logan calls her *the most insolent child* [*he*] *ha*[*s*] *ever had the misfortune to teach!*

In a diatribe similar to that of Henry Higgins[10], Mr. Logan promises to fail Lauren in the whole module.

You are not even worthy to mention his name! William Shakes – WILLIAM SHAKESPEARE WAS A GENIUS! YOU, LITTLE MADAME, ARE DEFINITELY NOT! NOW JUST SIT THERE, KEEP YOUR MOUTH SHUT, OR …!
His threat only inflames Lauren Cooper's temper, who reacts with true Chav impertinence:
Amist I bovveréd?[11] … Amist I bovveréd, forsooth? … Looketh at my face. … Looketh at my face. Ist this a bovveréd face thou seest before thee?

9   *Doctor Who*, the protagonist of a science fiction TV program produced by BBC, is actually played by David Tennant.
10 "A woman who utters such disgusting, depressing noises has no right to be anywhere, no right to live. Remember, you're a human with a soul and the divine gift of articulate speech. Your native language is the language of Shakespeare and Milton and the Bible. Don't sit there crooning like a bilious pigeon." (Lerner, *My Fair Lady*).
11 Bovvered (< bothered) = to show sarcastically that you don't care about smth. "I think you're a stupid idiot" (http://www.urbandictionary.com/).

And when the teacher threatens to call her parents, Lauren distorts his meaning and – raising her voice and speaking faster and faster – attacks him:
Are you disrespecting the house of Cooper?! Art thou calling my mother a pox-ridden wench?! … Art thou calling my father a goodly rotten apple?!

Naturally, Lauren knows that what she says has nothing to do with what the teacher has meant; her flood of words is no more than her determined way to disturb and exasperate the teacher. Her next flow of language gives evidence of the same purpose:

Faceth? Bovveréd. Looketh! Looketh! My liege, my liege, my liege, my liege, my liege! Faceth! Bovveréd! You take the high road and I'll take the low road. I ain't even bovveréd! I ain't even bovveréd! Look! Face! Bovveréd! Face! Bovveréd! My liege! I be not bovveréd, forsooth! I be not bovveréd! Face! Bovveréd! Shakespeare! Sonnets! I ain't even bovveréd!

The utterance – which is made up entirely of broken and repetitive pieces of language – is inarticulate; its sole purpose is to keep language coming from her mouth, and thus to prevent the teacher from opening his. Among the disparate pieces of language, however, Lauren inserts a well-formed sentence: *You take the high road and I'll take the low road*. Obviously unrelated to the rest of the text, it is a line spoken by the TV character, Doctor Who; to the great delight of her class, Lauren pronounces it in Mr. Logan's Scottish accent, imitating the character's voice and gestures. The entire utterance is spoken in an increasingly loud voice and accompanied by emphatic gestures and fierce glances.

Then, just as suddenly, and to her teacher's absolute bafflement, Lauren bursts into a Chav-diction recital of a Shakespearean sonnet – in Standard English pronunciation, but with the rhythm and moves of hip-hop music –, which she ends with an obscene exclamation of defiance addressed to the teacher:
BITE ME, ALIEN BOY!
Mr. Logan puts an end to the charade by borrowing power from his science-fiction alter ego: he pulls a Sonic Screwdriver out of his pocket and turns Lauren into a 5 inch action figure. Still, the small puppet will not desist:
I still ain't bovvered! squeaks the tiny puppet.

The "Spirit of the Age"
In the sketch, Lauren utters a flood of words; *what* she says is, however, not important: she keeps talking so as to avoid silence and to stop the

teacher from speaking. It is her paralanguage which carries most of her meaning.

Going against the stereotyped image of the Chav, Lauren Cooper is definitely not stupid[12]. Her clever play with words and grammar (she uses forms from Shakespeare's days – *Looketh!*, **Ist** *this a bovveréd face* **thou** *seest before* **thee**?; she invents new words, e.g. *Amist* < am + is; *faceth* < "face" + old suffix for 3rd pers. sg.), her shrewd observations and quick responses (when Mr. Logan accuses her of being *pointless, repetitious and extremely dull*, she casually notes, *Bit like Shakespeare*), her familiarity with various styles and dictions (she speaks Standard English, imitates Scottish accent, invents a Shakespearean tongue), etc., show that she is a mighty opponent. Consequently, the causes for her self-destructively rebellious attitude (all teachers promise to fail her) must be sought at a deeper level.

What separates Lauren from Eliza is not only *a* century, but a century which stands under the sign of anger and rebellion against the establishment.

The fall of empires, two World Wars and a Cold War, the atmosphere of great social unrest that dominated the second half of the 20th century, etc. triggered a sense of profound dissatisfaction with the money-orientated values and a general attitude of defiance and rebellion among youngsters. The generations that emerged were increasingly "angry," fighting – often for no apparent reason – any and all forms of the establishment. The American hippies, with their urge to "Make love, not war!" and their rejection of worldly riches, represent the most obvious embodiment of the "spirit of the age."

In numerous cases, the image which youngsters were trying to emulate was proposed by the artistic world. Take, for example, John Osborne's Jimmy Porter (*Look Back in Anger*) and the subsequent generation of "angry young men," or the Beatles, with their long hair, loud screams and disjointed movements.

The effects of those revolutionary events, ideologies and personalities were tremendous: a freer world, a more tolerant and daring attitude, but

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12   In this sketch, at least. Unfortunately, Catherine Tate was not constant in Lauren's image: in other sketches, such as the one in which she encounters Prime Minister Tony Blair, she is merely "an argumentative and lazy teenage girl who gets out of awkward situations by repeating her catchphrase, 'Am I bovvered?' or 'Look at my face, is my face bovvered? Face? Bovvered?'." In 2006, this catchphrase was named Word of the Year and entered the Oxford English Dictionary. A spokesperson for the OED commented "'Am I bovvered?' and its follow-up, 'Does my face looked bovvered?' had already come to be seen as the perfect expression of a generation of teenagers and their speaking style.'' (http://en.wikipedia.org/wiki/The_Catherine_Tate_Show).

also a total disregard for the traditional values.

Conclusions: "Another Brick in the Wall"

Teaching English literature in both British and American universities, David Lodge had a first hand opportunity to meet youngsters on both continents. In his first "campus novel", *Changing Places* (1975), he presents a six-month academic exchange, in the persons of Philip Swallow (for and English university) and Morris Zapp (for and American one). Both academics are shocked and intrigued by "the new student" of the age.

In talking about his former student Charles Boon, Philip Swallow notes that:

> He belonged to a category of students [who were] clever young men of plebeian origin who, unlike the traditional scholarship boy […] showed no deference to the social and cultural values of the institution to which they had been admitted, but maintained until the day they graduated a style of ostentatious uncouthness in dress, behaviour and speech. They came late to classes, unwashed, unshaven and wearing clothes they had evidently slept in; slouched in their seats, rolling their own cigarettes and stubbing them out on the furniture; … answered questions addressed to them in dialect monosyllables, and handed in disconcertingly subtle, largely destructive essays… (p. 35–36)

Commenting on the same attitude of rebellious challenge of values, Morris Zapp insists on the language habits of the new generation:

> …the new gentle inarticulacy, which had become so fashionable that even the brightest graduate students, ruthless professionals at heart, felt obliged to conform to it, mumbling at seminars, 'Well, it's like James, ah, well the guy wants to be modern, I mean he has the symbolism bit and God is dead and all, but it's like he's still committed to intelligence, like he thinks it all means something for Chrissake – you dig?' (p. 46)

The fact that the two descriptions present similar types of persons and attitudes suggests that the phenomenon was universal in those days[13]; it still is, as a comparative study of literary or cinematic products would reveal.

Philip Swallow's descriptions focuses on *the new students*' lack of respect for traditional values, on their *ostentatious uncouthness in dress, behaviour and speech*, illustrated by their slouched body posture and the act of putting out cigarettes on the furniture. Morris Zapp concentrates on their language habits, on their *gentle inarticulacy* (described by Swallow as

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13 One of the first literary rebels was Salinger's Holden Caulfield (*The Catcher in the Rye*), whose simplicity of language was much criticized by literary commentators, but tremendously enjoyed by young readers, who identified with the protagonist's sense of dissatisfaction and rebellion.

dialect monosyllables), which induced a new type of classroom interaction. Both are careful to point out that such students are quite intelligent. They also understand that such an attitude is one of defiance and rebellion. What they fail to understand is that such behaviour is not a mere fashion, but an entire generation's concentrated effort to change the way of things.

Like her predecessors described by David Lodge, Lauren is a product of the new age. As a result, while Eliza is rebellious but pliant, Lauren is obnoxious and defiant to the point of self-destruction. Far from being a sign of stupidity or indifference, though, her indulgence in group-specific slang and mannerism is actually a sign of aggression. To her and her peers, the teacher embodies the authority they are all rebelling against, so that her offensive against Mr. Logan represents a form of rebellion against the entire school system.

Going back to artistic models, the sketch brings to mind Pink Floyd's *Another Brick in the Wall* – which openly asserts (in bad English) that *We don't need no education* and urges teacher to *leave them kids alone*. Lauren rebels against the *thought control*[*ing*] effect of school, refusing to become *just another brick in the wall*.

Unlike *Pygmalion/ My Fair Lady*, which present Eliza in evolution (i.e. embracing and proposing various images for the protagonist), Catherine Tate's sketches present Lauren Cooper statically, "frozen" into one single image; it is as though Lauren Cooper is unable to grow up and improve herself. This is due not only to the very different duration of the two productions (while *Pygmalion/ My Fair Lady* is a 3-act play/ a feature film, the Lauren Cooper sketches last no more than 4 minutes). But Catherine Tate's aim is different from that of Shaw: what she wants to produce is a gallery of human types, with Lauren Cooper, her best friends Liese Jackson and her boyfriend Ryan Perkins embodying the Chav *yobs*[14]. In fact, as the sketch analyzed here shows, Lauren is more than just a yob: she is a person who cares enough about life and society to put her own safety and well-being in jeopardy.

What happens to such youngsters when they "grow up"? Many become respectable citizens who accept the conventions of society (and the requirements of a boss) in exchange for a safe and affluent life. A few among them, though, manage to change the world. Whether this change is revolutionary (as in the case of the Beatles) or merely small scale (e.g. Charles Boon manages to become a successful radio talk-show host) depends on the person's imagination and strength of character.

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14   i.e. rowdy, aggressive, or violent youngsters (chiefly British slang), http://www.thefreediction-ary.com/yobs.

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The Discourse of Negotiation – A Genre-Based Model

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Abstract:

The article proposes a generic model for a type of communicative discourse: the discourse of negotiation based on the concepts and methodology of the pragma dialectic theory of argumentation.

The first part defines negotiation as an argumentative type of discourse and argues in favour of a generic analysis. In what follows a short presentation of the pragma-dialectic theory is made outlining its major benefit for the genre analysis, i.e. its normative and descriptive nature.

The most important concepts of this theory – the critical discussion, the concept of relevance and the role of arguments – are analysed within the framework of the discourse of negotiation. The proposed generic model comprises stages, moves, steps and speech acts which are most frequently encountered in the discourse of negotiation.

The article concludes with a parallel between the critical discussion and the negotiation model proposed in which the major differences between the two are highlighted.

Although the paper is largely theoretical offering few examples, it claims that the study of generic structures for different types of discourses can be extremely useful in the ESP or EAP classes. The reason is that such an analysis highlights not only the lexical and grammatical aspects, but also the overall structure, the structure of arguments, their role and relevance in a text type thus contributing to the development of communicative competence.

Keywords: pragma dialectics, critical discussion, argumentative-bargaining stage, relevance, analytical overview

Introduction

The aim of the present work is to establish a model for the analysis of negotiations from the generic perspective that should be able to describe and to evaluate instances of real life negotiations.

The rapid development of the discourse of negotiation is closely related to the spread of globalisation in almost every field of human activity. Globalisation phenomena bring together people from various cultural backgrounds pursuing the same or apparently the same goals and the need for developing strategies that help them avoid misunderstandings and solve conflicts has become of utmost importance.

Due to the frequency with which people resort to negotiation today in order to solve the myriad problems of everyday life in a host of different settings, several questions arise: 1) What are the patterns that allow for the identification of negotiations as a distinct type of communicative activity? 2) What methodological frameworks should be used in order to single out those prototypical features that are instinctively recognised as negotiation by people involved in it? Is a discourse or a generic approach more appropriate? 3) Which aspects are culturally determined in negotiations? Do they affect the overall structure, the rhetorical content or the linguistic stylistic characteristics only?

The literature on negotiation is voluminous, and the research work on negotiation has developed along three directions. The majority of the research work has been conducted in the field of economics, sociology or psychology and its aim is to link various variables (social, psychological ones) to the outcomes of negotiation, to determine via mathematical models or via statistical analyses the best ways of obtaining successful negotiations.

A second direction is that of discourse analysis and here the studies are scarce. Although researchers belonging to this trend view negotiation as a genre, in the literature we have managed to consult so far, no attempt to study negotiations within a generic framework has been made. Up to know research on the discourse of negotiations has examined aspects concerning style, argumentation techniques, speech acts, and the sequential development of negotiations. These analyses are descriptive and do not perform an evaluative analysis of the discursive phenomenon.

A third approach that deals with negotiation is the domain of English for Special Purposes. If the first two approaches are aimed at training professionals in the field of negotiation, this last approach aims at teaching non-native speakers to negotiate in English. That is why the ESP approach is primarily concerned with the linguistic manifestations of the rhetorical and organisational features of the communicative event. According to Swales (1990) it overemphasises, register at the expense of other features, like genre conventions. A large numbers of textbooks are dedicated to Business

English and within this topic a limited space is allotted to negotiation. These works single out only aspects pertaining to general communicative acts like introductions, arguing, how to make offers, how to accept and reject offers, a.s.o. Their main concern is with stylistic aspects of the language and to a lesser extent with the persuasive aspect.

That is why the need for a more integrated approach to negotiations becomes manifest. Such an approach should broaden the view on negotiation, should focus on the way in which the linguistic and rhetoric features concur in order to achieve the communicative purpose and to shape the structural patterns of negotiations.

Having in view all the above mentioned aspects, the aim of the present paper is to construct a theoretical model of negotiation based on the concept of genre. Such models will have to describe the patterns that compose the overall generic structure of the negotiation, to outline the connection between the various levels of this hierarchical structure and to offer an evaluative approach to everyday instances of negotiations.

The basic assumption behind the postulation of a theoretical model for negotiation is that it is a universal communicative activity and that the differences that may appear are more of a stylistic nature. They do not alter the basic generic structure.

In order to attain such an aim a proper methodology has to be chosen one that is suitable for the investigation of the complex nature of the negotiation discourse.

Negotiations have a predominantly persuasive nature due to their main purpose, that of reaching a settlement or inducing different actions. Unlike other types of persuasive discourse, negotiations presuppose a persuasive process that goes both ways as each party tries to influence the other and to avoid being influenced at the same time.

Negotiation requires an analytical framework able to capture *its process-like dialogic nature and its argumentative character.*

Researchers concerned with the study of professional genres (Swales 1990, Bahtia, 1993, Scollon, 1995, Superceanu, 1998) have performed pertinent analyses of genres belonging mainly to the written type (e.g. Swales and Superceanu on the research article) and their generic analysis is suited for these types of texts. They perform a multilevel analysis starting with the outline of an overall general structure made up of moves and steps (e.g. Introduction – Methods – Results – Discussions – Conclusions in the case of the research article) followed by an analysis of the rhetorical features, both inventional and dispositional through which the respective structure becomes manifest. The analysis is then supplemented with a

detailed linguistic analysis and with ethnological and pragmatic information about the discourse community that produces the respective genres. This type of analysis has proved to be very useful for written text types like the scientific article. These texts are highly structured products, in which the dialogic character is somewhat less pregnant than in negotiations that belong to the class of dialogic dispute like oral genres.

Although the proposed model for the negotiation genre makes use of some of the findings of researchers belonging to professional written genres, in order to capture the process like, dynamic interactional aspect of negotiation the methodological framework chosen is that postulated by the pragma-dialectical theory.

The pragma-dialectical theory integrates salient findings from speech act theory, conversational maxims and interactional discourse analysis into an analytical framework that is able both to describe argumentative dialogic discourse and to evaluate it. This is achieved by means of the *analytical overview,* a procedure that reconstructs real life argumentative instances of discourse revealing their basic underlying component parts: *the standpoint, the arguments, the conclusions.* The reconstructed texts are then compared to a theoretical ideal model of argumentative discourse – *the critical discussion* – that acts as a grid against which dialogic discourse can be assessed.

Negotiation. Definition of the Term

Despite the variety of forms in which it can be encountered, negotiation has basically two complementary meanings (C. Thuderoz, 2002): a) *bargaining* (with the Romanian equivalent "tocmeală") referring mainly to the exchanges occurring within trade; and b) *negotiation* seen as a social activity in which the central aim is to reach a 'wise agreement' (Fisher et al., 1991) based on collectively set up rules. In practice, both the former restricted meaning and the second more general one are often used interchangingly.

Such disputes over beliefs sometimes get resolved through persuasion. Other times, however they are solved through negotiation. The difference between a persuasive discourse and negotiation lies in the fact that persuasion implies that one party is convinced by the other party's beliefs, whereas negotiation means that each party still believes the truth of the propositions he/ she was originally defending, but *each sees the need to get on with it, so all agree to certain propositions 'as if true' for the particular purpose at hand. The latter process is what we call bargaining over beliefs* (Goodin & Brennan, 2001: 2).

In most cases negotiation in its general meaning subsumes bargaining, and there are very few instances when only a purely bargaining process occurs in which only the distribution of goods or services is at stake.

Defining Negotiation as a Genre

Scholars like Swales (1990), Bhatia (1993), Scollon and Scollon (1995) have studied genres in the non-literary, professional communication. Their major concern was with written discourse (scientific articles, business correspondence) and less with spoken discourse.

Swales (1990) gave a comprehensive definition of genre as follows:

> A genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community and thereby constitute the rationale for the genre. This rationale shapes the schematic structure of the discourse and influences and constrains choice of content and style. Communicative purpose is both a privileged criterion and one that operates to keep the scope of a genre as here-conceived narrowly focused on comparable rhetorical action. In addition to purpose, exemplars of a genre exhibit various patterns of similarity in terms of structure, style, content and intended audience. If all high probability expectations are realized, the exemplar will be viewed as prototypical by the parent discourse community. (Swales, 1990: 58)

The definition establishes the key elements that in the authoŗts view define genre: the discourse community, the communicative purpose, similar structural and content patterns, as well as a common style. This definition was applied by Swales to the study of written scientific genres (e.g. the research article) but we shall further on examine if the definition holds for the negotiation genre by analyzing each of the key elements of the definition and how they relate to negotiations.

Bhatia's (1993) definition of genre highlights the conventionalized structure, the fact that the discourse community can acquire generic features. It also alludes to the possibility of manipulating these structures, of using them to create new structures or of using them for different purposes. His definition clearly focuses on professional genres:

> Genre is a recognizable communicative event characterized by a set of communicative purpose(s) identified and mutually understood by the members of the professional or academic community in which it regularly occurs. Most often it is highly structured and conventionalized with constraints on allowable contributions in terms of their intent, position, form, and functional value. These constraints, however, are often exploited by the expected members of the discourse community to achieve private intentions within the framework of socially recognized purpose(s). (Bhatia, 1993: 16)

Scollon's (1995) definition of genre points to the set of specific speech acts which serve to build up the generic structure. It also stresses the importance of similar topics, of the setting and of a certain discourse community that uses the respective genre texts.

> By genre we mean any speech event, whether it is spoken or in written form, which has fairly predictable sets of speech acts, participants, topics, settings, or other regularly occurring conventional forms. Much of the education that now exists for professional communication focuses on the forms of a small set of genres normally in use. (Scollon, 1995: 25)

In the case of written genres such as the scientific article the rhetorical disposition of the material and the inventional analysis is preferable because "generic specificity manifests at one more level, that of content. It follows, then, that genre analysis should be supplemented with the inventional analysis of the rhetorical means whereby the genre writer produces content to realize his communicative purposes" (R. Superceanu, 1998: 35). Negotiations, however, have a highly interactional nature; they need a methodology that focuses on process and less on product. Therefore a rhetorical analysis that is concerned with the product needs to be supplemented with a methodology for the analysis of the dialogical process/ like nature of negotiation.

The interplay between persuasion and conviction, between rhetoric and dialectic is present in most texts that are argumentative. We believe however that the dialectical aspect prevails in dialogic texts and the dialectical structure best illustrates the cognitive pattern behind such texts. The analysis of such argumentative dialogic texts has to be both descriptive and normative. In order to be able to posit a superstructure for negotiation, a three level analysis has been proposed: a) *an evaluative argumentative analysis* in order to obtain *an outline of the sections moves and steps* based on the various argumentative tasks and sub-tasks of the communicative event; b) *a rhetorical analysis* highlighting the persuasive aspects and c) a linguistic *analysis* to single out those lexical and grammatical elements that determine the specificity of negotiation as a distinct communicative act.

Negotiation – The Pragma Dialectical Model
In our attempt to study negotiation using a genre – based approach we have chosen the pragma-dialectical theory as an analytical framework.

In the last 20 years a group of speech communication scholars of the University of Amsterdam (van Eemeren, Grootendorst, Feteris) together

with some colleagues from other universities (Jackson and Jacobs – University of Arizona) have been developing a new method for the analysis of argumentative discourse.

Pragma-dialectical theory views argumentation as a dialectical process of problem solving and tries to capture how both participants in the process contribute to the interaction:

> We view argumentation as the externalizing of a social problem solving process. Argumentation is not so much a process whereby a single individual privately draws a conclusion – as is a procedure whereby two or more individuals try to arrive at an agreement. We take the property of argumentation to reflect a collaborative structure that emerges from dialogic interaction – real or projected. (Van Eemeren et.al, 1993: 12)

The goal of this analysis is to achieve an analytic overview of argumentative discourse that incorporates everything necessary for a critical evaluation of the argumentative discourse.

In analysing argumentative discourse these scholars have developed a pragma-dialectical model of the resolution process, its stages, and the various speech acts that can be encountered. This model serves as a heuristic tool in the analytic process of reconstructing everyday argumentation with its implicit or even ambiguous speech acts. It is called critical discussion and is an ideal, abstract model. The critical discussion can be used as a grid against which real, ordinary argumentation is evaluated.

This *theoretical model* illustrates the way in which a rational critic would judge reasonably and it comprises an overview of relevant moves through which the process of resolution is achieved. The theoretical model of a critical discussion is dialectical because it starts from the assumption that the two parties try to resolve a difference of opinion by means of a methodical exchange of discussion moves. These moves are described as speech acts performed in a specific situation and context and confer the model a pragmatic dimension.

The critical discussion is a concept central to the Pragma-Dialectical theory, which has many similar points with the concept of ideal speech situation postulated by J. Habermas[1]. It is considered an ideal model

1   For J. Habermas, the concept of ideal speech situation can be attained through the achievement of a rational consensus. N. Blackie (1996) explains how such a concept works:"For such a consensus to be regarded as perfectly rational, it must be possible to demonstrate that any rational, competent person would come to the same conclusion if they were free of all constraints or distorting influences, whether their source was open domination, conscious strategic behaviour or the more subtle barrier to communication derived from self-deception. Such a set of ideal circumstances he called an ideal speech situation'. Even if such a situation is impossible to achieve, it is nevertheless assumed or

for disagreement resolution that allows the analyst to examine real life disputation practices critically.

A characteristic of this type of discussion is that the participants have symmetrical status and that power does not influence its outcome.

The resolution of a dispute ideally passes through four stages which correspond to four different phases of a critical discussion (van Eemeren, 1992): a) the confrontation stage; b) the opening stage; c) the argumentative stage; d) the concluding stage.

The confrontation stage is the one in which one participant in the critical discussion advances a standpoint which then is questioned by the other side.

The confrontational stage identifies the disagreement zone as the standpoint or standpoints expressed by one of the discussants is rejected or placed under doubt by the other.

In the opening stage one of the discussant who has advanced a standpoint is prepared to defend it while the other is prepared to criticise it. In the opening stage, the parties try to find out whether there is sufficient common ground to make resolution-oriented discussion possible: shared background assumptions, facts, values, procedural agreements.

During the argumentative stage, one of the discussants presents arguments meant to support his/ her standpoint, whereas the other elicits further arguments if he is still in doubt. The argumentative stage is the one in which the complex argumentation patterns are displayed and the outcome of the discussion is established.

The concluding stage is shaped by one of the following two possibilities: the argumentation is accepted as a resolution to the dispute, or the standpoint advanced in the confrontation stage is withdrawn if the argumentation has not been accepted as a suitable resolution.

These stages of the critical discussion are further decomposed into moves and speech acts which accomplish the interactional tasks of each stage.

Arguments are seen as complex speech acts which differ from other types of speech acts (for instance an explanation or a demonstration) as they always accompany a standpoint and have to be accepted/ refuted by the interlocutors. The perlocutionary effect is central to this type of speech act.

The critical discussion acts as a grid against which actual real life disputes or discussions can be assessed via the above mentioned rules. The

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anticipated in all discourse (N. Blackie, 1996: 56).

deviations from the ideal model help the analyst identify the rationality behind the actions of the discussants and the standards of communication to which the discussants hold themselves.

The Analytical Overview

The analytical overview is a procedure whose aim is to reconstruct real life argumentative instances of discourse revealing their basic underlying component parts: *the standpoint, the arguments, the conclusions.* An example of such an argument structure in given in van Eemeren (92): *She'd better not take driving lessons because she is already 61, she panics easily and she will never be able to buy a car out of her pension* (van Eemeren et al. 92: 28).

In the example shown above we can distinguish:
a)   the standpoint
"She'd better not take driving lessons"
b)   First argument
"she is already 61"
c)   Second argument
"she panics easily"
d)   Third argument
"she will never be able to buy a car out of her pension"

In the course of this reconstruction, the analyst makes use of four types of operations: additions, substitutions, permutations and deletion. Thus, additions make unexpressed steps of an argumentation explicit, substitutions recover the basic underlying speech acts eliminating indirect speech acts, and permutations rearrange the material in order to clarify the dialectical process, while deletion eliminates repetitions, repairs, false starts, jokes. The reconstructed texts are then compared to the theoretical ideal model. The major use of this ideal model and of the conduct rules postulated is to enable the analyst to perform a normative reconstruction of real life argumentative discourse in order to evaluate it, to understand its fallacies and incongruities if present.

Compared to the ideal argumentative conduct, the real life ordinary discourse appears as ambiguous, sometimes without explicitly stated purposes, argumentative roles or argumentative procedures.

A dialectical reconstruction selects those features of the discourse that pertain to the argumentative structures, functions and content, and ignores other aspects that are less important from the dialectical point of view, such as repairs, repetitions, back-channelling, etc.

A dialectical reconstruction identifies and analyses the point at issue

in a dispute, the positions of the arguing party, the explicit and implicit arguments, and the structure of each party's argumentation.

The analytical overview highlights those moves in a conversational exchange that are argumentatively relevant in so far as they show the contribution of the arguments to the achievement of the subgoals of the various stages of the critical discussion.

In order to reconstruct this unexpressed information, the analyst has to resort to empirical sources. One of these sources is the knowledge about discourse in general, such as conversational structures and strategies of discourse, the patterning of cohesive devices in the exchange, the turn-taking system. Other sources are ethnographic evidence, genre studies, and the conversational cues that show how the participants themselves understand what is going on.

The cues that refer to the participants' understanding of the argumentative force are, among others: pause fillers, restarts, cut-offs which signal orientation of the speaker towards dispreferred turns, etc.

The macrostructure of a text after an analytical overview has applied is shown in Table. 1 below which highlights the main stages and the speech acts most frequently encountered in a critical discussion text.

Stage in discussion	Speech Act Type
Confrontation 1.1 1.2	Assertives (expressing standpoints) Commissives (accepting or not accepting standpoints)
Opening 2.1 2.2 2.3	Directives (challenging to defend the standpoint) Commissives (accepting challenge to defend standpoint) Commissives (decide to start discussion, agreeing on discussion rules)

Argumentation 3.1 3.2 3.3 3.4	Assertives (advancing argumentation) Commissives (accepting or not accepting argumentation) Directives (requesting further argumentation) Assertives (advancing further argumentation)
Concluding 4.1 4.2 4.3	Assertives (establishing the result) Commissives (accepting or withholding acceptance of standpoint) Assertives (Upholding or retracting standpoint)
Any stage 5.1 5.2	Directives (requesting usage declaratives) Usage declaratives (defining, amplifying)

Table 1 Distribution of Speech Act Types across Functional Stages in Discussion – van Eemeren et al., 1993: 31

We consider that his theory best explains how the purpose of negotiation as an argumentative discourse (to reach a compromise) can shape the overall generic structure of this communicative event. It is suitable for the analysis of negotiation because it offers a theoretical model for the evaluation and description of dialogic process-like argumentative discourse types. Besides the normative aspect which enables the analyst to evaluate argumentative discourse (and therefore negotiation) as good or bad, the pragmatic dimension of the theory allows for the identification of the stages and moves that make up the generic structure of a speech event. Pragmatically, any argumentative discourse is made up of speech acts having a communicative and interactional function appropriate to the speech event to which they belong. This pragmatic dimension takes into account the purpose of the speech event and therefore fits in with the generic approach that considers purpose as a main feature that determines the type of genre.

> The pragmatic dimension of our approach manifests itself primarily in the fact that the moves that can be made in a discussion aimed at resolving a difference of opinion are conceived as verbal activities ('speech acts') carried out within the framework of a specific form of oral or written language use ('speech event') in a context of interaction that takes place against a specific cultural historical background. (van Eemeren, 2004: 52)

As far as the *theoretical* component is concerned, the negotiation model and the critical discussion postulated by the pragma-dialectical theory differ in several ways. Thus, the conflict that has been generated in the critical discussion has as its source a disagreement over public facts and values. The arguing parties search for shared beliefs and values (*the common ground*) which could serve as basis for the building up of a sound argumentation. The best solution for conflict resolution in this model is to determine which argumentation is most consistent with the common ground of beliefs and values of the arguing parties. According to the rules of conduct in critical discussion, the parties are willing to accept the best argument as the ultimate mode of resolution. The agreement is based on the ultimate mode of conflict resolution. The agreement is based on the conviction of the parties that a certain asserted claim is correct.

The negotiation model differs in that it is not based on shared common ground. The conflict here is generated by a *lack of knowledge;* it is

> an unwillingness of the parties to satisfy someone else's interests at their expense. Where the critical discussion model finds disputants without a common representation of the world, the bargaining model finds them without a joint plan of action. Given the conceptualization of the problem, resolution will be achieved by locating those plans that accommodate the interests of both parties. (Van Eemeren, 2002: 39–40)

Thus, a major distinction between the critical discussion model and the negotiation model can be postulated in terms of *goals* (Walton, 1998, 2002). While a critical discussion is a persuasive discourse that attempts to solve a disagreement of opinions by clarifying the issue and reaching thus a resolution, negotiation strives for a reasonable settlement which would give both parties some satisfaction[24]. A resolution, no matter how reasonable it is, or how valid the underlying argumentative chain, will not be deemed satisfactory if it doesn't satisfy the interests of both parties. *The conflict in negotiation is not over opinions; it is a conflict of interests*.

The analytical view of negotiation texts singles out the basic component parts of every stage. Thus the argumentative stage[35], mainly consists of

2 van Rees (1994) justly points out an important difference between the problem-solving process and the critical discussion: one is more transactional in nature whereas the other is more interactional. The interactional aspect pertains to the dialectical nature of the discourse while the transactional aspect highlights the fact that discourse activities may bring about changes into the real world through their effects.

3 Some speech acts are ideally suited to achieve a specific interactional purpose or goal, or are even, through the essential conditions, immediately related to that objective. In this way, argumentation is related to the objectives of convincing and persuading.

standpoints and *arguments*, but it also contains those component elements that trigger settlement instead of resolution. For instance, proposals are also present directly or indirectly as part of the *bargaining sequence*, a basic adjacency pair typical for the discourse of negotiation. This concept was introduced by Maynard (1986) in his analysis of bargaining in the court:

> A decision is achieved for a case when each of the parties aligns with the same position. This achievement can be realised through three different paths or patterns:
> 1) One party exhibits a position and the second party aligns with it;
> 2) Both parties exhibit positions and one relinquishes an initial stance to align with the other;
> 3) The parties compromise. (Maynard, 1986: 171)

The speech acts encountered in the stages of the negotiation model differ slightly from those of the critical discussion, due to the difference in purpose. If the confrontation stage, the opening and even the concluding stage will comprise mainly assertives, declaratives (that are usual for any institutionalized discourse type and serve as discourse management devices) and commissives (agreeing or accepting standpoints, arguments, procedure rules, etc.), the argumentation stage of the negotiation includes commissives in the argumentative stage precisely because commissives mean offers, promises and proposals. Although this type of speech act plays no part in the argumentative stage of a critical discussion, it has a central role in negotiation because proposals are advanced only when a possible compromise is envisaged. Therefore the use of commissives (directly or indirectly) changes to a certain extent the argumentative character of the argumentative stage and therefore in our generic model the name of this stage has been changed to *argumentative bargaining stage*.

Table 2 below shows a comparison between the critical discussion model and the model we propose for the negotiation discourse.

Stages of critical discussion	Stages of negotiation
Confrontation stage - expressing standpoint - accepting or not accepting standpoint	**Opening stage** - establishing issue - establishing procedure - introducing discussants
Opening stage - challenging to defend standpoint - accepting to defend standpoint - deciding to start discussion - agreeing on discussion rules	**Confrontation stage** - expressing opposite/ different standpoints - establishing positions
Argumentation stage - advancing argumentation - accepting or not argumentation - requesting further argumentation	**Bargaining-argumentative stage** - advancing argumentation - requesting further argumentation - advancing proposal - accepting/ rejecting proposal - advancing counterproposal
Concluding stage - establishing the result - accepting or withholding standpoint - upholding or retracting standpoint	**Concluding stage** - summing up - establishing further steps
End format - resolution - mutual recognition that no agreement is currently attainable	**End format** - settlement/ compromise - resort to a third party (mediation) - deadlock

Table 4.3. Comparison between stages in critical discussion and bargaining

An important point when comparing the two types of discourse is the problem of *relevance*. Like in the case of the critical discussion in negotiations, the agenda is set during the confrontation stage. In both

types of dialogues, fallacies of relevance occur when one party tries to distract the other, or inadvertently gets off the track of the discussion, by raising questions or putting forward arguments that don't really bear to the central issue. However relevance is different in the two types of discursive activities. In a critical discussion, an argument is relevant to the extent that it bears on proving that one of the original propositions is true or that it subjects the proposition to critical questioning. In negotiation, an argument or other kind of speech act is relevant if it is the right kind of move, like a concession or an offer – that is, a step that contributes to the resolution of the original conflict of interest by agreement of both parties.

In many instances, arguments in negotiation are based on practical reasoning that is goal-directed, based on prior knowledge and action-guided. In the use of this type of reasoning in a negotiation, one party tries to determine what the other party's goals are (based on his commitments, as evidenced by his prior moves in the dialogue) and to raise questions about the means to carry out these goals.

Irrelevant or fallacious arguments in negotiation are those types of arguments that block successful progress of the discussion. One way to prevent this kind of problem is to try to get clear agreement on the issues at the beginning, i.e. during the confrontation stage when the agenda is formulated.

Conclusions

In order to find an adequate analytical framework to capture both the argumentative character of negotiation and its dialogic nature we have resorted to the concepts and methodology of the pragma dialectical theory of argumentation. This theory combines the descriptive and the normative aspects, thus enabling the analyst not only to single out the generic macrostructure of a certain communicative type of activity, but also to evaluate real life instances of discourse as good or bad by comparing them to a normative theoretical model. Starting from the concept of critical discussion regarded as an ideal model against which by means of the analytical overview, real life argumentative discourses could be analyzed and evaluated.

There are important differences between the two types of discourses in point of: *purpose, argument function, types of speech acts, types of stages and the issue of relevance* The postulated theoretical model of negotiation differs from the critical discussion in *purpose .*This difference determines other particularities in the outline of stages – *the argumentative – bargaining stage* acquires a different structure than the argumentative

stage of the critical discussion due to the introduction of the *bargaining sequence* that brings about the settlement of the conflict. The bargaining sequence contains proposals as basic speech acts accompanied or not by arguments. The concluding stage can also have different ending formats in keeping with the purpose of negotiation, namely: *compromise, resort to a third party (mediation), or deadlock.*

The role of arguments in the two models is also different. Whereas in the critical discussion, arguments play a key role in achieving a reasonable solution to the conflict, in negotiation they can signal the positions and interests of the negotiators, delimiting the zone of agreement and preparing the advancement of proposal. Arguments represent the positions the parties held: arguments may also play the part of indirect proposals or concessions or they can even be seen as signs of misunderstanding rather than as reasonable support for standpoints.

The presentation of our generic model has been a theoretical one although it is based on a corpus of English and Romanian negotiation transcripts. Examples for stages, speech acts and arguments were not given here as they would have required extensive space.[47]

The use of a pragma-dialectical analysis has highlighted the fact that no matter how different at first the negotiation transcripts may seem, they exhibit a similar overall structure, in which arguments play similar parts and the goals are also the same: to reach a mutually beneficial settlement. Due to the combination of the descriptive and normative aspects of the theory, it enables the analyst to single out the generic macrostructure of a certain communicative event (in our case negotiations) and to evaluate real life instances of discourse as good or bad by comparing them to the normative model.

As a conclusion, we must acknowledge the importance of rhetorical analysis which cannot be ignored even if the focus is on a dialectical analysis. Rhetoric in the pragma-dialectical perspective offers important insights into the positions, interests, attitudes of the discussants, as well as into the second and third order conditions that govern any real life argumentative discourse.

The understanding of rhetoric strategies and their role in discussion may contribute to the development of an argumentative competence in people, a discussion-minded attitude which proves extremely important in a postmodern society in which negotiation has become a way of life.

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4   For an extensive analysis which uses the proposed model see Huţiu, O., *The Discourse of Negotiation in English and Romanian – A Contrastive Analysis*, Editura Universităţii "Aurel Vlaicu", Arad, 2007.

The study of samples of negotiations in English and Romanian using the model presented above has led us to the conclusion that for this genre at least, differences between the two languages (and cultures) are to be found under the form of preferences for certain styles, rather than as major differences in the generic structure.

The study of generic structures for different types of discourses can be extremely useful in the ESP or EAP classes as it highlights not only the lexical and grammatical aspects, but also the overall structure, the structure of arguments, their role and relevance in a given communicative situation.

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Complexité structurelle du lexique

Nicolae Selage

The Structural Complexity of the Vocabulary

Abstract:
    The immense number of words in the lexis of a language appears at first sight as a huge alluvial mass, as a shapeless body devoid of any kind of internal structure. And yet, even at the level of the global system we can distinguish certain organizational landmarks: all the words follow a finite number of specific phonetic, morphematic and syntactic patterns, as described by traditional grammar books. If we approach the vocabulary from the perspective of more restricted thematic domains, this time without ignoring lexical semantics, then structuralist researches and methods have the merit of highlighting various levels of the systemic nature of the vocabulary, e.g. elements and units that abide by a structural kind of organization, mutual conditionings of its components, or the hierarchy of subjacent structures.

    Keywords: thematic group, conceptual fields, sequential approach, componential and distributional analysis, semantic derivation

«On appelle *lexique* le nombre de mots différents dont le locuteur dispose en puissance parce qu'ils existent dans la langue qu'il emploie, – par opposition au *vocabulaire*, qui est la liste des mots différents d'un texte ou d'un corpus» (Mounin, 1972: 103). Dans une telle définition, la principale distinction entre *lexique* et *vocabulaire* est de grandeur: le premier étant théoriquement illimité, le second a la dimension finie des connaissances enregistré dans un domaine, dans la pratique d'un individu ou d'un groupe professionnel, dans un ouvrage littéraire ou d'un autre genre. Il en résulte que les dictionnaires mêmes sont des vocabulaires car leur objectif, si ambitieux qu'il soit, ne peut aucunement viser l'enregistrement de la totalité des mots et des significations véhiculés à une époque donnée par une communauté linguistique. À titre d'exemple, l'édition 2001 du *Grand Robert*, en 6 volumes, s'étend sur 13.500 pages et contient 80.000 articles et 250.000 citations. Son coordonnateur, le grand lexicographe Alain Rey, nous avertit pourtant qu'en dépit d'une importante mise à jour

par l'inclusion de quelques 4.000 nouveaux mots, il en a exclu d'emblée le vocabulaire trop familier ou populaire des banlieues ou des quartiers ouvriers. Quoique opposé à toute discrimination lexicale et loin de la vision normative puissamment restrictive du *Dictionnaire de l'Académie*, avec ses 35.000 mots «sanctionnés par le bon usage», il est d'avis que la place des vocables à circulation réduite est dans les glossaires thématiques, techniques ou de curiosités (*Le Monde*, 14 nov. 2001).

Quelle que soit leur nature ou leur dimension, les dictionnaires sont de par leur construction même une première tentative de systématisation du lexique d'une langue, tant par l'ordre choisi dans la présentation des articles que par la manière de définir et de hiérarchiser les significations de chaque terme. Il n'est pas moins vrai que le choix du critère alphabétique dans l'alignement des mots d'une langue ne résout que le problème de la recherche et d'une consultation rapide, mais accroît le sentiment que le lexique reste une masse écrasante et informe.

Un regard superficiel sur les dictionnaires alimente couramment une conception naïve sur les langues, selon laquelle celles-ci ne seraient que des répertoires de mots renvoyant à des choses connues, que la différence entre les langues se réduirait ainsi à une différence de désignation et que l'apprentissage d'une langue nouvelle n'est en dernier instance que l'assimilation d'une nomenclature parallèle. Et lorsque le parallélisme terminologique semble contrarié ou entravé, on parle de la présence de certains *idiotismes* (gallicismes, anglicismes, etc.), c'est-à-dire d'expressions ou de constructions particulières, dont la traduction littérale n'est plus possible (DEX, 1998).

À son tour, la notion de *nomenclature* décourage l'idée de l'existence de structures pouvant lier d'une manière ou d'une autre la masse d'éléments disparates du lexique. En outre, cette notion de *langue-répertoire* peut accentuer l'opinion simpliste que le monde s'est vu ordonner, antérieurement à la vision humaine, en catégories d'objets totalement distincts, chacun ayant obligatoirement reçu une désignation en chaque langue (Martinet, 1970: 29). Mais à regarder de plus près, cette fois la construction des sens, on observe tout de suite que les langues distribuent différemment les significations contenues dans la sphère sémantique d'un terme. Des mots de langues différentes présentant un parallélisme parfait dans leurs significations sont particulièrement rares, si l'on excepte les mots mono-sémantiques ou ceux provenant d'un emprunt et sans évolution ultérieure dans la langue d'accueil.

Un exemple classique de richesse sémantique inégale est offert par la transposition en d'autres langues du mot français *bois*, rendu en roumain

par *pădure, lemn, cherestea*, mais aussi par *coarne de cerb*, en contexte cynégétique ou ornemental; en allemand par *Wald, Holz, Gehölz*; en espagnol par *bosque, madera, leña*; en italien par *bosco, legno, legna, legnome*; en russe par *les, dérevo, drová*; en danois par *træ* "arbre", "matière ligneuse en général", *tømmer* "bois de construction", *skow* "lieu planté", *brænde* "bois de chauffage" (Martinet, 1970: 29–30). Il en résulte que chaque langue ordonne de manière propre les données de l'expérience et que celui qui s'engage à apprendre une autre langue doit analyser autrement l'objet de sa communication linguistique.

On a essayé de remédier à ce défaut majeur des dictionnaires en rattachant les mots, en fonction de chacune de leurs significations, aux séries de synonymes, d'antonymes ou aux groupes de termes analogiques dont ils font partie (*Le Petit Robert*). Plus avancés dans cette approche sont les trésors de mots et de syntagmes lexicaux, dont le pionnier est le *Roget's Thesaurus*, 1852, pour l'anglais, où les mots gravitent autour d'une notion ou d'un concept de base. En suivant de près cette méthodologie, on a élaboré en roumain le *Dicţionarul analogic şi de sinonime*, 1978, et en français le *Thésaurus Larousse*. Tous ces usuels valorisent, cette fois avec esprit de méthode et de manière exhaustive, une expérience commune et un jeu de société à la portée de chacun: énumérer tous les mots connus, liés à un domaine d'activité ou de savoir. Un simple exercice ludique conduit à la constatation que chaque locuteur est capable de sélectionner et de regrouper, en fonction de l'étendue de ses connaissances, des listes plus ou moins riches de termes appartenant à des domaines thématiques tels que *plantes, couleurs, armes de combat, marques de voitures, jeux, danses, vêtements, grades militaires*, ou à l'expression graduelle de notions telles que *bon, faible, méchant, adroit, inepte, malhonnête, vaurien*, etc. De la même manière, nous pouvons à tout moment fouiller dans notre mémoire et dresser de longues suites de noms d'animaux, car notre expérience directe et la valeur économique ou seulement culturelle de la faune imprègnent très tôt notre éducation.

La conclusion immédiate qui s'en dégage est que, dans la mémoire de chaque individu, *le lexique assimilé s'organise principalement par domaines d'activité pratique et psychique*. Si on restreint les listes requises sur des critères plus précis, on parvient à des regroupements moins étendus, mais d'une cohésion sémantique plus forte. On peut par exemple demander de détacher tous les noms d'oiseaux de la liste d'animaux connus, et le jeu peut continuer en ajoutant des critères supplémentaires pour nommer seulement *les oiseaux de basse-cour, les oiseaux migrateurs, les oiseaux de mer, les oiseaux nocturnes, les rapaces*, etc. Même au niveau

de la «science populaire», on obtient ainsi de nombreuses associations de mots présentant une solidarité accrue de leurs traits communs.

Ce procédé met en lumière une première structuration étagée et hiérarchisée du lexique qui apparaît comme une mosaïque, comme une marqueterie de parcelles ou de (micro) champs lexicaux, reproduisant la foule des domaines de nos connaissances et leurs subdivisions. Certes, la forme de ce puzzle change en fonction des critères ordonnateurs et la comparaison des résultats met en évidence l'appartenance multiple de certains mots, le chevauchement des champs, les connexions variables entre les segments du vocabulaire. Mais ce qui importe le plus dans cette expérience, c'est une première victoire contre le sentiment d'être en face d'une «immense masse alluvionnaire sédimentée de manière chaotique» (Dinu, 1996: 5), qui, hostile à toute tentative de systématisation, caractériserait, selon certains linguistes ou philosophes, le lexique de toute langue, en contraste évident avec la phonologie, la morphologie et la syntaxe (*voir* Mounin, 1972: 31–33). Il était raisonnable que le progrès enregistré dans ces domaines incite les chercheurs à appliquer au domaine lexical les principes des méthodes structuralistes pour apprendre au moins d'où vient sa résistance tenace aux analyses de ce type.

On sait qu'en phonologie quelques dizaines de phonèmes, allant de 14 en tahitien jusqu'à 81 en langue oubykh, mais entre 20 et 40 dans la plupart des langues (Pottier, *La typologie*, in *Le langage*, 1968: 303)[11], sont à la base de la construction d'un nombre gigantesque de mots dans n'importe quelle langue et peuvent soutenir d'autres millions de combinaisons virtuelles. En ce qui concerne la grammaire, un nombre un peu plus ample mais fini de règles et de paradigmes assure la structure morphologique et syntaxique capable de générer une infinité d'énonciations.

Mais cette caractéristique manifeste d'économie et de système ne se retrouve plus au niveau du lexique. Les différences le plus significatives concernent, d'une part, le caractère ouvert et le nombre presque illimité de son inventaire d'unités lexicales, d'autre part, la présence du *sens* qui transforme le mot en signe à double face, en entité linguistique et sémiotique opérationnelle uniquement par l'union du *signifiant* et du *signifié* (Saussure, 1998: 119). En laissant de côté ce que chaque langue peut apporter en termes de spécificité, nous mentionnerons au nombre des difficultés soulevées par toute tentative de systématisation que le lexique, mobile et instable dans le temps, comporte des unités très hétérogènes: mots simples ou composés, mono et polysémantiques, constructions phra-

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1 Pour d'autres éléments de phonologie et de typologie comparative, voir Martinet: 1970; *Tratatul de lingvistică generală*, 1971: 431–497; Bettisch, 1987.

séologiques (syntèmes), qui se renouvellent ou vieillissent en fonction d'une foule de facteurs extralinguistiques. Les changements sociaux et culturels, les progrès des sciences, des technologies et des arts, le mouvement des hommes, l'influences des langues véhiculaires ou de proximité, l'internalisation des terminologies influent considérablement l'évolution du lexique. En outre, les mots possèdent une valeur d'emploi variant en fonction de leur potentiel de dénotation ou de connotation, de leur portée stylistique et pragmatique, développées et exploitées par chaque groupe humain et professionnel (Coteanu, 1973: 48–53).

Martinet (1970: 39) avait auparavant signalé que les unités significatives (les *monèmes* lexicaux et grammaticaux), dont la masse d'ensemble est difficile à cerner exactement en une langue en permanente expansion, sont pourtant beaucoup moins nombreuses que les mots. On a là un premier élément d'économie et de limitation d'une expansion lexicale virtuellement infinie. On sait que chaque mot nouvellement entré dans une langue se soumet aux règles d'organisation de celle-ci et se laisse transformé et multiplié par ses procédés formels de création lexicale: la dérivation, la composition, l'abréviation, la contamination, la réduplication, la substitution, la conversion. Il n'y a donc jamais d'expansion anarchique. Cela confirme le fondement systémique de la création lexicale, observé et exprimé avec une intuition remarquable depuis Varro à Max Müller, c'est-à-dire depuis l'antiquité jusqu'à la veille de la linguistique structurale (Rey, 1970: 13).

Selon G. Mounin (1972: 20–46), quatre théories ou hypothèses de travail ont donné jusqu'à présent des résultats notables dans la tentative d'éclairer les mécanismes de la création lexicale, surtout sous l'aspect sémantique, et d'en assoir l'analyse sur des critères proprement linguistiques.

La première théorie postule l'existence de structures sémantiques formelles, d'ensembles de signifiés s'organisant sur la base de certaines marques matérielles. On trouve en effet, mais partiellement, ce genre de structures en morphologie et en *synthématique*, définie par Mounin comme l'étude des *synthèmes* ou de groupes d'unités linguistiques – des mots dérivés, composés et d'unités du type *chemin de fer* (*Ibidem*, 260). Mais ce genre d'analyse, qu'on retrouve chez de Saussure, n'apporte que la justification théorique (linguistique) des familles de mots et de la notion de radical ou de racine.

Une deuxième théorie soutient l'idée d'une subdivision et d'une hiérarchisation du lexique en groupes de termes et de significations réunis sur des bases conceptuelles. Mais l'absence, dans ce cas, de marques formelles pose la question épineuse de trouver *a posteriori* des critères objectifs,

linguistiques ou d'autre nature, pour valider et expliquer la cohérence interne de ces regroupements. La théorie des champs conceptuels (de Saussure, Trier, Matoré) confirme l'ancienne notion de famille sémantique de mots, sans résoudre pour autant la question méthodologique essentielle, car le champs conceptuel est déterminé d'avance et de manière empirique, à l'aide d'éléments relevant de la sociologie de la psychologie.

Une troisième possibilité de structuration des ensembles des significations résulterait de la décomposition de ceux-ci en unités plus petites, dont la combinaison se trouverait à la base du contenu sémantique de ces unités et à la base de leur différenciation dans l'ensemble. Les réussites enregistrées par ce type d'approche sémantique sont dues à la méthode de l'analyse componentielle, à la méthode de la remise en contexte et à la méthode permettant de dégager les traits situationnels et circonstanciels pertinents de l'emploi d'un mot échangé entre le locuteur et le récepteur.

Une quatrième théorie, plus prometteuse dans sa tentative de fixer les terminologies des sciences et des taxonomies, postule le recensement de tous les objets d'un certain type et l'attribution à celles-ci d'indices de reconnaissance selon un code artificiel de description sémantique, semblable à celui utilisé dans les inventaires de divers produits, dans les fiches des bibliothèques ou dans le code chimique.

S'y ajoute enfin un essai d'analyse sémantique proposée par la méthode statistique, visant cette fois certains buts thématiques ou stylistiques, tels que la richesse d'un vocabulaire, les oppositions stylistiques présentes dans un texte, la variation des ressources expressives chez un auteur, la distance qui sépare deux œuvres d'un même auteur ou de deux auteurs différents, l'individualisation lexicale d'un locuteur, etc. (Aïno Niklas-Salminen, 1997: 35).

De valeur inégale, tous ces types d'analyse sont complémentaires et révélateurs pour un aspect ou un autre de l'objet étudié, mais bien peu capables de briser, avec le succès attendu, la résistance tenace que le domaine de la sémantique oppose aux efforts d'investigations. Pourtant, la théorie des champs, combinée avec l'analyse componentielle, s'avère plus à même de nous offrir des solutions concernant l'organisation des significations d'un mot (dans le cadre de la polysémie lexicale), l'ordonnance de certains secteurs du vocabulaire (en séries synonymiques, en paires d'antonymes, en groupes homonymiques, en ensembles thématiques ou notionnels), et nous aider ainsi dans l'étude contrastive des langues.

Aborder les relations de sens sur des segments restreints de vocabulaire a été suggéré par F. de Saussure qui parle d'une faculté d'association et de coordination qui se manifeste dès qu'il n'est plus question de signes isolés

(de Saussure, 1998: 39). Après avoir mentionné les rapports linéaires, syntagmatiques, à l'intérieur du discours, il parle d'un autre type de rapports qu'il appelle *associatifs* et qui réunissent des termes *in absentia* en une série mnémotechnique virtuelle (Idem: 135–136). Ce genre de rapports, que Frei définit comme *mémoriels*, mais que l'usage a consacrés sous le nom de *paradigmatiques*, rassemble dans la même constellation, chez de Saussure, des groupes formés par association mentale de termes ayant quelque chose en commun. L'exemple qu'il donne contient des séries dérivatives et flexionnelles du type *enseigner, enseignons, enseignement, enseignant; enseignement, changement, armement, justement, clément* etc., tout comme des groupes conceptuels *avant la lettre*, du type *enseignement, apprentissage, éducation*. Ce que de Saussure appelle *groupes, familles, séries* ou *rapports associatifs* (*op.cit.*: 135–138) sont des ensembles de mots qui, en se déterminant réciproquement, limitent et précisent leur signification et leur place dans le système. La force significative de chacun résulte de la comparaison des termes entre eux et leur autonomie se renforce là où ils n'ont pas de concurrent, là où, par conséquent, ils sont irremplaçables. Ainsi, des termes tels que *enseignement, apprentissage, éducation* possèdent, d'une part, des éléments significatifs communs qui se superposent en certains contextes et, d'autres part, des éléments propres empêchant leur substitution en d'autres contextes. Le fait de rapporter chaque mot aux autres termes d'un groupe aide à préciser ses limites sémantiques et la place qu'il occupe hiérarchiquement dans le cadre du champs associatif ou paradigmatique respectif. On vérifie de cette manière l'affirmation fondamentale de F. de Saussure, qui dit que chaque signe ne peut être défini formellement et sémantiquement que par opposition aux signes appartenant au même paradigme. Partant de la constatation à laquelle ont nécessairement abouti tous les grammairiens et les auteurs de glossaires, de Saussure formule clairement l'idée qu'on ne peut parler de mots sans admettre au préalable l'existence d'un ordre, d'une organisation de ces mots (Ducrot, 1968: 60).

L'idée que chaque langue possède une organisation propre, des régularités participant à ou dérivant d'un certain ordre interne n'était pas tout à fait neuve. Le mérite de Saussure est plutôt d'avoir retrouvé ce thème et, surtout, de l'avoir imposé à l'attention du monde scientifique après les succès impressionnants de la grammaire comparative.

C'est Jost Trier qui inaugure, en 1934, l'étape structuraliste dans l'étude des sens lexicaux, en imposant le concept et la méthode des *champs sémantiques conceptuels* ou notionnels. Il partait dans sa démarche d'une conception d'inspiration philosophique, selon laquelle le savoir des hom-

mes, en son entier, bâtit une *sphère sémantique*, un *cercle sémantique*, un tout donc que la langue découpe en une mosaïque de champs composés de mots réunis autour de concepts communs.

En prenant ses distances avec le point de vue atomiste des recherches sémantiques antérieures, Trier est d'avis qu'aucun mot n'apparaît isolément dans la conscience des locuteurs, et jamais seulement comme un complexe particulier de sons, mais encadré à tout moment d'une série de mots apparentés conceptuellement et formant avec eux une unité structurelle, un champs sémantique, un *Wortfeld*, défini comme:

> un ensemble organisé où tout se tient, où les éléments se délimitent réciproquement et tirent leur valeur de la position qu'ils occupent à l'intérieur du champs. Les différentes pièces se réunissent en mosaïques et recouvrent intégralement la sphère conceptuelle (Ullmann, 1959: 303–304).

Lorsque Trier dresse l'histoire d'un mot, il refait l'histoire des regroupements et des reclassements de ses composantes de sens dans les champs dont il fait partie, champs différents d'une langue à une autre et même dans l'évolution diachronique d'un même idiome. La théorie des champs sémantiques a ainsi contribué à la réhabilitation des sens et des références culturelles dans l'étude des mots, appuyant en même temps le caractère structuré du vocabulaire à une époque où la conception dominante, renforcée par le structuralisme américain, affirmait que le lexique possédait de faibles connections structurelles ou pas du tout (Lehrer, 1974: 15).

L'étude des groupes lexicaux et sémantiques a mis en lumière certains critères et lois ordonnant la disposition des mots autour d'un terme général, en séries convergentes (synonymiques) ou en couples d'antonymes (d'oppositions logiques). Elle offre en même temps à la linguistique contrastive un principe méthodologique important pour comparer l'organisation d'un même champs conceptuel en langues différentes. Enfin et surtout, par la confrontation des états successifs d'une langue, elle peut fonder l'histoire structurelle d'un lexique. À cette fin, l'analyse des groupes lexicaux et sémantiques a rendu nécessaire l'emploi de nouveaux procédés d'enquête sur les sens, tels que l'analyse componentielle (sémique) et la méthode de la distribution (Sârbu, 1977: 20–23).

La perspective d'un lexique organisé comme un agrégat de pièces de puzzle s'est avérée excessivement optimiste et parfois carrément simpliste, mais ce «correctif précieux» des méthodes sémantiques traditionnels (Ullmann, 1959: 305) a eu le mérite de stimuler et de raffiner les recherches structuralistes en cette direction. Aborder le lexique par la méthode des

champs sémantiques fait mieux voir la sélection des termes lexicaux dans un domaine, ce qu'un dictionnaire ne réussit pas toujours (Lehrer, 1974: 7). Bon nombre d'études s'attaquent à quelques *domaines d'expérience*: les degrés de parenté, les noms des couleurs, la numérotation, la maison (Mounin, 1972), la préparation des aliments (Lehrer, 1974), les phénomènes sonores (Bidu-Vrănceanu, 1980, 1981, 1986), les sous-ensembles des noms d'animaux (Guiraud, 1967; Mounin, 1972; Lyons, 1970, 1978; Alinei, 1974; Lehrer, 1974; Bidu-Vrănceanu, 1970, 1977, 1986) et autres, qui ont révélé des rapports sémantiques constants, des régularités et des analogies à caractère systémique.

Le linguiste roumain Ivan Evseev a élaboré une étude de synthèse (Evseev, 1972: 31–46) pour montrer la manière dont se révèle le caractère structurel du lexique, les éléments et les unités qui se plient à une organisation structurelle dans le vocabulaire, ainsi que la hiérarchie des structures sous-jacentes de celui-ci. Il en délimite trois niveaux de manifestation de sa nature systématique: 1. *le niveau lexématique*; 2. *le niveau des polysèmes (polysémantèmes)*; *le niveau des monosèmes (monosémantèmes).* Richard Sârbu (1977: 89) admet lui-aussi la disposition échelonnée de la substance sémantique des mots sur les même niveaux, qu'il appelle *lexémique, sémémique* et *sémique.*

Le premier niveau réunit la foule relativement finie des mots de la langue en leur qualité de lexèmes, c'est-à-dire «*les mots de la langue dans la totalité des formes et des sens concrets qu'ils ont dans leur emploi dans la langue*» (Evseev, 1972: 37). À cette catégorie appartiennent également des mots monosémiques et des mots à sens multiples. À ce niveau, le vocabulaire est abordé soit dans son ensemble, soit de manière sectorielle, dans les soi-disant micro-systèmes lexicaux. La structure en vue est celle que les lexèmes établissent entre eux sur la base des relations d'ordre paradigmatique et syntagmatique, développées dans le micro-système commun. Les relations d'ordre paradigmatiques dépendent de la valeur lexicale-grammaticale, des valeurs stylistiques, des traits formels et fonctionnels, des caractéristiques sémiologiques des mots. Le sens, les propriétés de dérivation, l'appartenance à une certaine partie du discours, la fréquence d'emploi dans la langue, le degré d'abstraction etc., tout concourt à la configuration de structures spécifiques. Sur la base des rapports entre les sens des mots, on distingue les micro-systèmes suivants du vocabulaire: 1. *le système des parties du discours*, important du fait que les valeurs générales des parties du discours deviennent une composante de la valeur dénotative de chaque lexème (*substance, processus, qualité, nombre* etc.); 2. *les groupes synonymiques*; 3. *les paires d'antonymes*; 4. *les groupes*

thématiques liés à une sphère notionnelle; 5. *les groupes lexicaux-grammaticaux* ou *de dérivation* (*nomen agentis*, *verba dicendi* etc.). Une étape en plein développement connaît dernièrement la sémantique combinatoire ou la description des relations sémantiques entre lexèmes sur le plan syntagmatique (énonciations, propositions et toute autre entité supérieure au lexème).

Au deuxième niveau, celui des polysèmes (polysémantèmes), on envisage les structures issues de la totalité des relations ordonnant de manière systémique les monosèmes (sémantèmes) qui entrent dans la composition d'un mot polysémique. Les monosèmes sont des unités significatives distinctes au sein d'un polysème, définis et délimités au moyen des modèles distributionnels:

> La sémasiologie moderne est parvenu à la conclusion que la sphère sémantique d'un mot n'est pas amas aléatoire de sens liés entre eux seulement d'un point de vue génétique, mais constitue bel et bien une multiplicité ordonnée où les éléments composants sont réunis sur la base de relations résultant du fonctionnement du mot en question dans les actes concrets du langage ou de sa place en rapport avec les sens d'autres mots du vocabulaire (Evseev, 1972: 39).

Le troisième niveau analyse le *monosème* (*sémantémème*) non en tant qu'élément constitutif d'un polysème, comme au niveau précédent, mais en tant qu'unité structurelle distincte, où les liaisons entre les traits de sens, réunis en faisceau et connus sous le nom de sèmes, composent l'un des sens lexicaux d'un polysème. Les unités lexicales se différencient l'une de l'autre par ces sèmes particuliers, ce qui confère une importance de premier ordre à l'analyse componentielle pour déchiffrer les mécanismes internes de la construction dynamique des sens. Ce n'est pas seulement le nombre des sèmes qui peut différencier deux mots ou deux unités de sens d'un polysème, mais aussi leur hiérarchie dans la structure de l'unité. Le même inventaire de sèmes, mais différemment ordonné, peut générer des séquences distinctes dans l'expression. Le jeu des nuances et la mobilité des valeurs connotatives des mots deviennent analysables seulement par l'examen des modifications créées par l'ajout ou par la suppression de ces unités minimales de sens. Cette opération délicate mais incontournable dans le travail des lexicographes, visant une juste hiérarchisation des significations d'un mot, est d'un précieux secours pour la mise en relief du degré de superposition sémantique des mots en langues différentes:

> ... l'introduction du niveau sémique dans les description sémasiologiques peut aider à la compréhension du mécanisme de la pulsation des significations, en facilitant le

traitement purement linguistique du phénomène de modification et d'évolution des sens lexicaux qui, jusqu'à présent, a été étudié plutôt d'une perspective logique ou psychologique (Cf. la description des modèles d'association situés à la base des sens figurés (Evseev, 1972: 44).

L'analyse sémique des lexèmes reste difficile pour des raisons multiples. En premier lieu, l'inventaire de sèmes inclus dans la sphère d'un mot exprime tant sa valeur dénotative que celle relationnelle, les sèmes se rapportant à une certaine notion, à une certaine réalité ontologique, à une certaine conscience linguistique et, pas en dernier lieu, au système de la langue (Sârbu, 1977: 90; Forăscu, 1980). En second lieu, la difficulté est accrue par la foule de traits potentiels pouvant être déduits du contenu des mots et, dès lors, par l'exigence de décomposer un lexème uniquement en unités minimales de sens (conditionnée par le principe d'économie des ressources de la langue), contenant les informations essentiels du lexème, celles qui le particularisent au sein du lexique, ainsi que les traits permettant la production des valeurs sémantiques voulues par les locuteurs dans leur discours. Il en résulte que, dans le lexique,

> le nombre de traits sémantiques différentiels, nécessaires à la description d'un fragment de champs sémantique est incomparablement plus grand qu'en phonologie ou en grammaire «car» une série de sèmes de la sphère du mot n'est pas marquée formellement, et l'information qu'un lexème contient est beaucoup plus complexe et sans limites précisées (Sârbu, 1977: 91).

Un processus révélateur pour le caractère systémique du lexique est l'intégration de nouveaux concepts dans son corpus. Dans toutes les langues, les mots nouveaux viennent par deux voies: d'une part, par emprunt d'unités lexicales (mots et sens) d'autres langues et, d'autre part, par création de mots, d'expressions et de sens nouveaux en suivant ses propres modèles de dérivation interne. L'apport des deux procédés peut avoir un poids différent dans les langues, en fonction de la dynamique du processus d'acculturation, plus favorable en périodes d'ouverture et d'intenses échanges sociaux, culturels et matériels, mais aussi en fonction de la structure phonologique et morpho-syntaxique de la langue d'accueil. Dans tous les cas, entre les deux moyens il y a une relation de complémentarité.

L'intégration de toute nouvelle unité lexicale ou de signification dans le corps du système suit les modèles de génération itérative des signes linguistiques. Tant la dérivation morphologique que la dérivation sémantique ne connaissent pas de cas unique, mais seulement des produits standardisés. Tout mot fraîchement créé suit un certain modèle ou s'inscrit dans un

certain paradigme de dérivation. Tout transfert de dénomination s'appuie sur un certain type de métaphore, de métonymie ou de synecdoque, car en langue (…) il n'y a pas de tropes strictement individuels et non répétitif, qu'il s'agisse soit de la langue commune, soit de la langue individuelle des créateurs. Les nouveaux sens entrent en un certain type de dérivation sémantique, représentant à chaque moment un anneau dans la chaîne de la polysémie itérative (Evseev, 1977: 124–125).

En roumain, un éleveur d'autruches (profession récente) peut, s'il est nécessaire, être appelé, sans difficulté ou sans choquer, *struţar* (éleveur, gardeur d'autruches), suivant le modèle dérivatif consacré par les séries des noms d'agent *văcar, viţelar, porcar, gâscar* (éleveur ou gardeur de vaches, de veaux, de porcs, d'oies). D'autre part, en français, le sens métaphorique de «*proxénète*», attaché au zoonyme générique *poisson*, a contaminé la plupart des noms de poissons familiers: *barbeau, brochet, dauphin, goujon, hareng, maquereau, pescal* etc.

Les trois modalités d'enrichissement du vocabulaire (la dérivation morphématique, sémantique et phraséologique) ont été habituellement revendiquées séparément, en tant qu'objet d'étude distinct, tant par la morphologie que par la sémantique. Étant donné qu'actuellement on accepte la présence de la sémantique dans tous les segments de la langue, on comprend mieux que les trois types de dérivation n'agissent pas indépendamment dans le processus qui génère le signe, mais de manière convergente.

Les trois procédés de création lexicale-sémantique sont souvent en relation de synonymie et de concurrence. La polysémantisation excessive trouve son contrepoids dans la dérivation morphématique, tout comme la prolifération des lexèmes peut être diminuée par association sémantique. D'autres langues (l'allemand, le russe etc.) tirent parti de manière très efficace de la composition syntagmatique. L'abondance de significations accumulée par un grand nombre de mots français est imputée aux faibles ressources dérivatives de cette langue et à la multitude tout à fait inhabituelle de ses homonymes. En roumain, la tendance à généraliser la polysémie de l'infinitif long substantivisé, qui presque toujours possède deux sens (nom abstrait d'une action et résultat de l'action), est rééquilibrée par la dérivation morphématique, la racine verbale annexant les suffixes *-ţie, -enie, -eală, -ală*, qui se chargent d'un sens de l'infinitif (le résultat de l'action) et forment des paradigmes du type *considerare – consideraţie, creare – creaţie, surzire – surzenie, tăbăcire – tăbăceală* etc. (Evseev, 1977: 126–127).

La complexité structurelle du lexique a été longtemps obnubilée par certaines idées simplificatrices concernant l'organisation et la transparence des systèmes, idées qui postulaient une approche globale de cette

masse de données presque sans limites. S'y ajoutaient également les connaissances insuffisantes liées aux conditionnements réciproques de ses unités composantes. En outre, des retards significatifs dans l'analyse du vocabulaire ont résulté de la suppression de la sémantique lexicale, exigée par une linguistique excessivement formalisée. Le blocage inévitable auquel celle-ci a abouti a ouvert la voie à des recherches consacrées à la fois aux relations en plan horizontal, portant sur la synonymie et l'antonymie des mots, et sur la verticale – s'attachant à la productivité lexicale, à la fréquence d'emploi, à la polysémie et à l'homonymie.

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On Verb Classes and Semantic Classes of Verbs in Romanian and English. A Comparative Perspective Based on the New Grammar of the Academy

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Abstract:

The functional perspective imposed by the 2005 Romanian Grammar of the Academy facilitates the comparative task of the linguist interested in establishing connections between Romanian and other modern languages. That is why we have suggested in this study a classification of the verbs which takes into account the structural realities of both Romanian and English and we continued with an outline of the semantic classes of verbs. We feel that such approaches are useful and necessary not only for linguistic purposes, but for second language learning as well.

Keywords: verb class, semantic class, actions, states, events, objective verb, subjective verb, comparative linguistics

Introduction

The organisation of the verbal class has represented a constant preoccupation for comparative and modern linguistics. The differences of approach are apparent in the internal system of the same language, and even more when it comes to the contrastive approach of two or more languages. Referring to the Romanian language, Iorgu Iordan and Vladimir Robu (1978: 439–42) suggest a classification of the verbs from a semantic and formal point of view as well as in terms of syntactic relationships and person index. Dumitru Irimia (1976: 16–8) suggests another classification of the verbs based on the following criteria: semantic, formal or expressive, and the distribution within the morphological and syntactical systems; Lizica Mihuţ (1995: 115–6) classifies the verbs in accordance with their capacity of forming the predicate by themselves, their contribution to the formation of moods and tenses, their relation with a Direct Object and with their duration; Gheorghe Pop (1998: 127–8) takes into consideration

the syntagmatic relations, the correlations on the paradigmatic axis and the expression criterion; Dumitru Bejan (1995: 193–5) mentions as classification criteria the relation verb–direct object, the capacity of the verb to form the predicate by itself, the inflection, the person and the possibility of construction with other verbs; while Mioara Avram divides the verbs into lexical-grammatical classes and flexional classes (1986: 150–2). A similar approach can be found in the new *Grammar of the Academy*, where the distinctions are operated within two classes organised in accordance with the syntactic-semantic criterion, and with inflexion respectively (2005: 332).

English grammars approach rather heterogeneously the problem of the verb classification, as the authors structure the verbal domain in accordance with the preference shown for the componential analysis, the roles' theory, the distributional analysis etc. Douglas Biber et al. (1999: 358) divide the verb into three major classes: lexical, primary and modal, but also suggest another classification, consistent with the semantic criterion: *activity verbs, communication verbs, verbs which render mental processes, causative verbs, verbs of appearance, verbs of existence* or *relation* and *aspectual verbs*. The valency of the verb is also mentioned as a norm of classification, as well as the formal distinction between the simple verbs and the compound verbs, the complex verbs and the prepositional verbs respectively. Randolph Quirk et al. (1972: 63–5) take into consideration the syntagmatic and the lexical criteria, insisting on the syntactic relations established by the verb, and Leon Levițchi et al. (1962: 269–71) suggest a classification of the verbs from the point of view of the morphological structure, the fundamental structures, semantical-grammatical, according to the lexical aspect and the predication.

Verb Classes. Classification Criteria
The comparative approach of the verb in Romanian and English languages determines us to suggest a classification to render the convergences and the divergences between the two languages, as follows:

Verb Classes

- semantic criterion
  - State, event and action verbs
  - verbs of movement, perception, communication, thinking; factitive, meteorological, inchoative, volitional objective and subjective verbs
- morphological criterion
  - according to structure
    - simple and compound verbs
    - verbal phrases
    - complex verbs
  - according to inflexion
    - regular and irregular verbs
    - defective verbs
- syntactic criterion
  - transitive and intransitive
  - predicative and non-predicative
    - copulative verbs
    - auxiliary verbs
    - semi-auxiliary verbs
  - reflexive and non-reflexive

A first classification of the verbs focuses on the **semantic criterion**, which encompasses not only the distinctive semantic features at the lexical level, but also the compatibility of the verbs to enter syntactical relations with other sentence elements.

State, Event and Action Verbs

The most usual classification of the verbs from the semantic point of view is performed according to the semantic features "change" and "agentive", distinguishing the following three classes: **state verbs** (*to love, to wonder, to fear*), **event verbs** (*to grow, to work, to hit*), **action verbs** (*to read, to go, to get*) (GALR I 2005: 326)[1]. This classification can be found in the English grammar, too, from the perspective of the situational types identified in the communication of the general content of the messages[2] (states, events, actions).

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1   Older grammars of Romanian operate this classification in terms of *action/ becoming/ state* (see Iordan and Robu, 1978: 439–41).
2   See Howard Jackson (1990: 9–11).

States generally refer to how things and people are seen, to their condition, as well as to their position or their localization, and they represent relatively static processes, as we can see in the following examples:

    (1) ***Eram*** *destul de treaz pentru a pricepe că trecusem printr-o mare primejdie...* (O. Paler, *Corida*)

       *I **was** sober enough to understand that I had run a great risk...*

    (2) ***Ştia*** *că nu mai era nimic de făcut.*

       *He **knew** there was nothing else he could do.*

A particular case in English is described by the verbs *taste*, *smell*, *feel*, which can be used to express the state, the perception or the action:

    (3) *Your soup **tastes** of onion.*

       *Supa ta **are gust** de ceapă.*

    (4) *I can **taste** the garlic in this soup.*

       Simt gust *de usturoi în supa aceasta.*

    (5) *Would you like **to taste** the soup?*

       Vrei să guşti supa?

The events refer to those processes which simply occur, without any animate agent being involved, feature which distinguishes them from actions. Most often it is all about a change of state, but we should not forget about the goings-on, momentary events and transitional events.

    *(6) She saw that the snow **melted** on the high mountains.*

                (H.C. Andersen, *Fairy Tales*)

       *Ea a văzut că zăpada **se topise** pe munţii cei înalţi.*

    (7) ***M-am speriat*** *îngrozitor, iar spaima a reuşit ceea ce nu reuşise doctorul.* (O. Paler, *Viaţa pe un peron*)

       *I **got scared** to death, and the fright prevailed where the doctor could not.*

Actions are the processes performed by a human agent (or at least animate), being the result of the will or intention of the agent[3]:

    (8) ***M-am dus*** *pe plajă... **am făcut o baie**, după care **am alergat** pe nisip.* (O. Paler, *Corida*)

       *I **went** to the beach…**had a bath**, then I **ran** on the sand.*

    (9) *He **chuckled** to himself and **rubbed** his long, nervous hands together.*

                (A. Conan-Doyle, *Sherlock Holmes*)

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3 Howard Jackson (1990: 13) further distinguishes four types of actions: *activity* (the animate agent is involved in the progress of a process), *accomplishment* (the person accomplishes the action with a certain outcome), *momentary action* (the agent performs the action considered as momentary) and *the transitional action* (inferring a change of state).

> *A **râs** în sinea lui, **frecându**-şi mâinile sale lungi şi fără astâmpăr.*

Therefore, the difference between events and actions is one of an agentive type, meaning the actions are agentive and the events are non-agentive. Howard Jackson (1990: 15) summarises this semantic classification in a diagram:
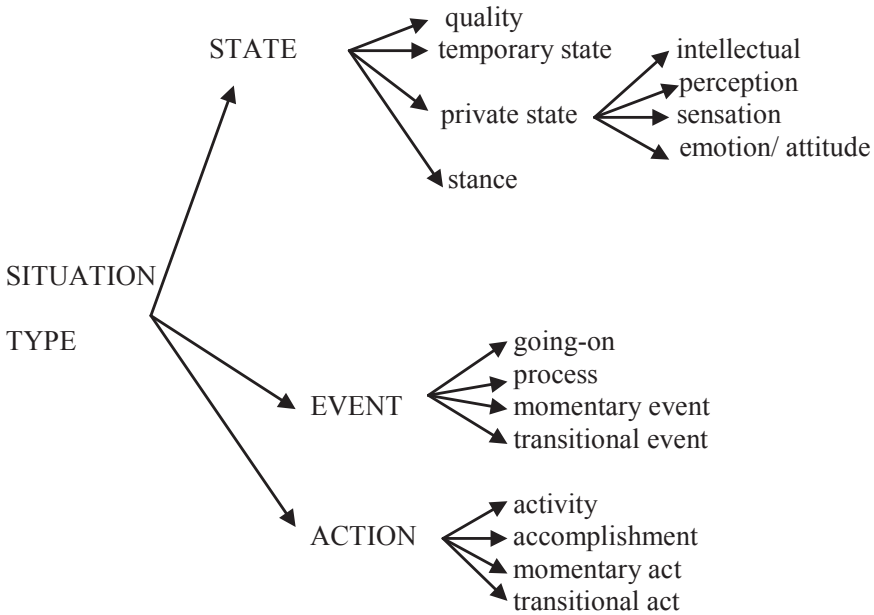
The classification of the verbs in accordance with the type of situation
– adapted from Howard Jackson (1990) –

Semantic Subclasses of Verbs

Because of the large variety of the verb processes, their classification, consistent with the semantic criterion, determines some authors to suggest a more elaborated discrimination, starting with the semantic features they convey[4]. We shall mention here only some of the most frequently identified

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4 Dumitru Irimia (1976: 17) includes here *verbs of feeling,verbs of saying, factitive verbs, verbs of movement, modal verbs, weather verbs* etc., Mircea Goga (2007: 116) indicates, besides the states events and actions, *inceptive verbs, declarative verbs, verbs of feeling, affective verbs, volitional verbs* while Ioan Bărbuţă et al. (2000: 137–8) divide verbs according to their semantic features in: *verbs of movement, verbs of thinking, verbs of saying, verbs of creation, verbs of feeling, verbs of existence and mood, rela-*

subclasses of verbs, both in the Romanian grammars and in the English grammars, underlining with this occasion that this type of classification does not raise any problems from a comparative point of view, the differences between the two languages addressing only the possibility to contextualise a certain verb in a given situation of communication. Thus, we distinguish:

- verbs of movement (*to go, to run, to enter*)
- verbs of perception (*to feel, to hear, to see*)
- communication verbs(*to tell, to declare, to say*)
- verbs of thinking (*to know, to think, to infer*)
- factitive verbs(*to make, to oblige, to urge*)
- meteorological verbs (*to rain, to snow*)
- inceptive verbs (*to begin, to start, to initiate*)
- volitional verbs (*to want, to desire, to follow*)

The delimitations between these subclasses of verbs are not very strict; a verb can be activated in more than one semantic field. We omitted deliberately from this classification the modal and aspectual verbs, because we want to approach them more thoroughly some other time.

Objective Verbs and Subjective verbs

Widely speaking, from a semantic perspective, but also according to the relation between the subject and the notional span of the verb, there is a clear distinction between the objective verbs and the subjective verbs. The *objective verbs* "express processes oriented directly or indirectly (…) towards an object" (Leviţchi et al.: 355), and their action goes beyond the performer's range. The factitive verbs, those of perception, the majority of action verbs are **objective verbs** (Irimia: 1976: 18). Leviţchi et al. (1962: 356) include in the list of exclusively objective verbs: *to abduct – a răpi, to avoid – a evita, to ban – a interzice, to belong – a aparţine, to cause – a cauza, to claim – a pretinde, to confront – a confrunta, to damage – a strica, to differ – a diferenţia, to employ – a angaja, to force – a forţa, to hate – a urî, to include – a include, to menace – a ameninţa, to pursue – a urmări, to remind – a reaminti, to schedule – a programa* etc.

> (1) *A fierce quarrel broke out, which* **was increased** *by the two guardsmen.* (A. Conan-Doyle, *Sherlock Holmes*)
> **Se porni** *o dispută crâncenă,* **amplificată** *de cei doi gardieni.*

Subjective verbs are limited to the span of the subject, to its inner world, without having any impact upon an object. Included here are the

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tion verbs, factitive verbs, verbs which express weather forecast, verbs which denote sounds from nature.

state verbs which cannot be separated from the span of the subject (*a fi, a exista, a trăi, a muri*) or which render the psychological or physiological activity of man (*a râde, a suspina, a strănuta*), onomatopoeic verbs (*a mugi, a pocni, a măcăi*) and those of becoming (*a deveni, a îmbătrâni, a ajunge*) (Cf. Irimia: 1976: 18 and Iacob: 2006: 250). Leviţchi et al. (1962: 356) mention among others, the verbs: *to appear – a apărea, to blush – a roşi, to chatter – a vorbi, to collapse – a se prăbuşi, to die – a muri, to err – a rătăci, to faint – a leşina, to glow – a luci, to joke – a glumi, to kneel – a îngenunchia, to quarrel – a se certa, to sin – a păcătui, to sparkle – a străluci, to vanish – a dispărea* etc.

> (2) *You **don't look** as if you **had been sick**, anyway*. (H. James, *The Portrait **of A Lady***)
> ***Nu arăţi** ca şi cum **ai fi fost bolnav**, oricum.*

Besides the exclusively objective or exclusively subjective verbs, there is a category of verbs which can have both objective meaning and subjective meaning, in accordance with the context in which they appear:

> (3) *El **s-a îndoit** de durere*. (subjective)
> *He **bent** with pain.*
> *Omul nostru **a îndoit** fierul cu mâinile goale*. (objective)
> *Our man **bent** the iron bar with his bare hands.*
> (4) *Apa **fierbe** la 100°C*. (subjective)
> *Water boils at 100°C.*
> ***Am fiert** nişte apă ca să opăresc puiul*. (objective)
> *I **boiled** some water to blanch the chicken.*

Leviţchi et al. (1962: 356) include among the verbs with double feature, both objective and subjective ones: *to act – a acţiona, to become – a deveni, to bend – a îndoi, to cut – a tăia, to drive – a conduce, to end – a termina, to feel – a simţi, to give – a da, to grow – a creşte, to hold – a ţine, to keep – a ţine, to know – a şti, to make – a face, to meet – a întâlni, to open – a deschide, to pass – a trece, to rest – a se odihni, to run – a fugi, to see – a vedea, to weep – a plânge, to withdraw – a (se) retrage* etc.

A remark worth mentioning here is that for the majority of these verbs with double feature, English language has only one form, regardless the objective or subjective character, whereas the Romanian language appeals in the majority of cases to the reflexive form of the verb for the subjective feature, as it is noticeable in example (3), as well as in the following:

> (5) *El **a deschis** uşa cu atenţie*. (objective)
> *She carefully **opened** the door.*
> *Uşa **s-a deschis** (singură)*. (subjective)
> *The door **opened** (by itself).*

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SOCIAL AND EDUCATIONAL STUDIES

TAT – Thematic Apperception Test (Murray test) as Cross-cultural Studies Tool

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Abstract:
Three images of the TAT were used to elicit answers from a sample of around one hundred teenagers from different countries and cultural backgrounds. The goal of the research was to identify possible cultural differences in perception of social and family relationships, differences in associating emotions with a social context. Our study was inspired by the ones conducted by Bert Kaplan in Kansas and Ivano Rinaldi in rural Lucania, at the request of Edward Banfield (*The Moral Basis of a Backward Society*, 1958). It was the first one to use the Thematic Apperception Test for a cross-cultural comparison.

Keywords: immigration, cross-cultural studies, cross-cultural psychology, Thematic Apperception Test, projective psychological testing, psychological tests calibration

Introduction

The Thematic Apperception Test consists of thirty ambiguous images. The psychologist shows the subject some images and asks the subject to create stories around each of them. The test assesses how the subject relates socially and emotionally to other people, the structure of his/ her relationship, and how the subject perceives the power in social structures.

We used four images in the test,
- a boy seated and a violin;
- a young woman standing, a man ploughing in the background;
- a small boy squatting on the doorstep of a wood barn;
- a young woman and an old woman behind her.

The test was administered between September 2010 and January 2011, in Montreal, to teenager students of immigrant background who were studying French as a Second Language, by this author. The test was administered in French. The students were asked to provide a one page-long story about the character in the image. 120 answers were obtained.

The students came from China, India, the Philippines, South Korea, Japan, Latin America and the Caribbeans, Iran, Afghanistan, Bulgaria, Moldavia, Canada.

Western Europe and the Near East were not represented in the sample.

Corpus

First image: a boy seated, elbows on the table, head in hands. A violin lies on the table.

Texts are edited for brevity and clarity.

Far East

Male teenager, South Korea

The boy has to move to another city with his family. He is sad to leave his friends and he cried when they finished school. He had to sell his violin because it was too old. He had the dream to become a popular violinist and to sponsor gifted children who are too poor to afford a violin.

Female teenager, Vietnam

Last Saturday, Mark, a 12 year boy with fair hair, is in the waiting hall with the other contestants, two hours before presenting his act. He thinks at his parents who should have been there. He was alone, watching his violin and ignoring everybody. "Father, mother, where are you? My friends' parents are all here! I want you to come and see me at least this time! If you are busy, phone me to encourage me!"
- Are you ready? asked his teacher.
- I want my parents to see me! he answered.

Male teenager, Philippines

In school, I have a friend who loves to play the violin. He takes violin classes. But he has problems with his mother, who wants his son to be a doctor. He is nervous and afraid. If he can choose what he can be, he would like to be a violinist.

Female teenager, the Philippines

His name is Santiago. He is French. He is ten years old. He plays every day to practice. His father wants him to play well in front of his friends.

Male teenager, the Philippines

There was a boy who was a good musician whose name was Victor. One day, his family died in a car accident. One day he had a concert.

Without his family, he was not enthusiastic to play.

Young female, the Philippines
"What am I doing? I do not know what I will play. I am resting because I have a headache and a toothache. But my mother will celebrate her birthday and I need to practice for her party. I would like to surprise her."

Teenager, China
A winter day last year, a small boy looked at his violin and was thinking: "If I had the money to take violin classes, I'd become a professional". He decided to work to make money, but he does not think he would find a good job. His mother had just given him 100 $.

Male teenager, China
The boy is called Alex. He is ten years old, he has fair hair. He comes from Russia. He hoped to become a musician, it was his dream. Suddenly, his father told him he would not accept this choice. He told him to work somewhere, because he had no money for the household. Once he would receive his first salary, he could buy his first violin.

Female teenager, Japan
The boy wanted so much the violin. He often asked his parents to buy him one. Finally he won, but now he is sorry. His family is not rich and he can see that the quality of all their meals is lower and lower. Later, his parents registered him in a music school. They thought their son would make an effort to play the violin.

Female teenager, China
This evening, there will be a great violin concert at the Concert Centre. This beautiful boy, Mark, is one of the candidates. With the courage of his parents, he is confident /.../

Female, China
The boy in the photo, Jacques, is nine, but he plays the violin well. In his school, he is the principal member of the orchestra. The photo is taken by a journalist, before the concert. He is imagining music in his head. It is composed by Mozart, a little difficult for him, but he can play it for ten minutes. He catches his breath and is praying God for success.

Chinese (no other data)

The boy is called Tom Matin. He is nine, in the third grade. He has studied violin for three years. He already won different competitions.

Chinese

The boy is called Lawrence. He is sad because his father told him that he cannot continue his violin classes. Because of the economic crisis, his father has lost his job and cannot pay the teacher.

Central and Latin America

Female teenager, St. Vincent (The Caribbean)

I am 12. I am sad because my mother wants me to learn to play the violin, but I don't. I like skating, playing football, and listening Rhythm and blues music. At 8, she registered me in a violin class. I told her that I don't want to learn to play the violin. I complained every day, and one day my mother told me she had enough. She told me to learn to play an instrument for the school concert. After this I stopped complaining and began loving the violin.

Female teenager, St. Vincent (The Caribbean)

He sighs sadly, his head in his hands, looking the beautiful violin in front of him. "I'd like to play this instrument to hide (added *supra:* to forget) all the sadness and the pain of the world". "James, go to sleep", says loudly Ms. Miller. Ms. Miller is his aunt, who took him after the death of his parents. His father went to war, was killed, and, hearing this, his mother committed suicide, leaving little poor James alone.

Male teenager, Peru

Unrealized dreams

It is the sad image of a poor little boy who watches his violin. He is defeated. Why is he so sad, so melancholic? He is a gifted boy who learned to play from his father, who is now deceased. He has since become a real talent. He had the dream to win the great violin competition in France.

Female teenager, Dominican Republic

There was once a little child with blue eyes and fair hair, sad because his violin broke while he was playing. It was a Christmas gift from his grand-father who had just died. He felt guilty for having broken his violin. He tried to repair it, but he didn't succeed. "I have to speak to my mother,

she will surely find a solution". Later, he went crying to his mother.

Male teenager, Mexico
Etienne, a ten years old boy, went to school like all other children his age. He had music classes, but he did not like music, but he just spent all the day there doing nothing. A day he realized he could become a well known musician. Today he is not sure he would become a good musician, because he wants to change classes, he wants to take acting classes.

Male teenager, Mexico
He is a little boy who is sad because his violin is broken. He asks his father for help. The father repairs the violin, but his joy is short, because he discovers he does not know to play it. He did not finish his music classes because he loves to play football with his older brother. That is why he does not play the violin well.

Male teenager, Honduras
In this image one can see a boy who looks at his violin and asks himself how to learn. "Who could teach me, who could show me how to play it?" He tells his violin: I asked everybody in my family, but none of them can play the violin. And I don't know musical notes.

Central Asia and Eastern Europe
Female adult, Pakistan
There was a boy called John. He lived in a small village. When he was a baby, his mother died. He played violin well. One day, he was sad thinking about his mother. He thinks he will compose some music and his mother will listen (from above).

Male teenager, Iran
Peter is born in Brazil. He had a painful accident during a football match. This accident stopped his football career. In the hospital, he thought about what to do later. He thought about his future, and he found he could play music, piano, guitar or violin. Once at home, he asked his father to buy a violin to continue playing. Now, he plays and he plans to give an act for Brazil's national day. A music company had him to sign a contract for a year.

Male teenager, Kazakhstan
The image presents us a small boy who is focusing, I don't know on

what, on music I imagine. His parents force him to take violin classes even if he hates them. If he left it, he would be happy to play the guitar. The problem is that in Europe the guitar is a lower class, common people instrument. Because his family had a name signifying the honor and the cultural richness of his people, it is certain they would not agree with his intentions.

Male teenager, Kalmyk minority (Oirat) Russia
The boy is called Mario. He is ten years old. He has to play in an orchestra, but he cannot learn music. He plays every day to learn. /…/ Three days later he played too fast and he broke his violin.

Female adult, Russia
I think he has to do the homework the teacher gave him. He also told his mother he has headaches and he is tired. But his mother told him, if you don't work, you won't have any cake and you won't go out to play with the children.

Male teenager, Moldavia
The boy wants to learn to play the violin, because he wants to become a well-known musician. But his father forbade him to touch the violin because he does not know how to play.

Female, Bulgaria
I see a boy who seems sad. I imagine he worked hard to improve his skills. I am not sure he liked this. I assume he did this to satisfy his parents. The image saddens me, because I do not think children should do things to accomplish their parents' dreams.

Female teenagers, Romania
24 tests. Four of them (~ 10 %) represented a cluster of the orphan theme, while the others were diverging, with no evident pattern.

Africa (isolated data)
Male teenager, Tunisia
A beautiful sad boy, lost in his thoughts. He is born in a family of great musicians for three generations. But, sadly, he broke his violin. Suddenly, an old man comes in their garage. The man takes his violin to repair it. He tells the boy that he already had the same feelings the boy has.

Male, Zimbabwe

It is a boy who loves playing the violin but who cannot continue. He thinks how to bring his parents the bad news because he knows that his parents have already paid a lot of money for classes.

North America

Male teenager, Canada

Bloody violin! How much I hate you! I will sell you when I will be older and my mother will no longer tell me what to do! With the money I will buy an electric guitar and join a punk rock band, who will be called "The Bored Boys." We will tour the world and we will smash violins during the concert!

Male teenager, Canada

When I will be an adult I want to be the best violinist in the world. Millions of people would adore me. When I will play, the concert halls will be full. All women would shout my name, and I will tell them, no, my bed is full. I want to have a woman or two in each city and this will drive my wife crazy. I will take drugs and be drunk all time. My mother would cry for this and I would put her in a dirty retirement home and I would never call /…/

Female adult, Canada

The boy thinks "I wish I had a violin". When he looks at the violin he is imagining himself playing in front of his family and his friends, and he can almost hear the beautiful music he will play.

Young male, Canada

Why did my mother give me this instrument? What is this? How does one play this? I am an athlete, I love sports, not musical instruments. I want a new hockey stick. How will I convince my mother to return it? Ah! I will speak to my father.

Far East

There are two important clusters in the Far East (China, Vietnam, the Philippines): approval by the family and competition.

Concerning the family approval, we have the Vietnamese example (the parents should be present to see the child performing, but they are not) and the Filipino examples (the father wants the boy to perform in front of

friends; the boy is not proud to play, as his parents are both dead; the boy will play for his mother's birthday). The family is the source of pride.

In two Chinese cases, the fathers are opposed to boy's plans, because of economic hardship. This pattern is not culturally determined; it is widely found in economically disadvantaged groups across countries and continents (the Zimbabwe sample). The orphan theme, present here in one sample from the Caribbean, is frequent in the samples obtained in Lucania by Rinaldi. It is probably symptomatic for the same fears the Lucanians have – without a family, one is abandoned and despondent. (The violin is somehow ignored in the description).

Three Chinese texts and the Vietnamese one contain the theme of competition (the Vietnamese boy waits his turn to perform in a competition, another boy will participate in a great violin competition at the Concert Centre, another has already won different competitions). Another boy has his photo taken by a journalist, because he is the principal member of his school's orchestra.

The Japanese text is very typical: buying the violin is a family effort, achieved through collective sacrifice. There are no outward signs of the sacrifice, but the boy can see that his parents' food becomes cheaper and cheaper – the parents are so poor, that they have to sacrifice even the quality of their food. Their sacrifice can be seen *indirectly,* in an unspoken way.

The family sacrifice theme is present in two forms: sacrifice realized (the Japanese sample) and sacrifice deemed impossible – in two Chinese samples, the fathers are too poor to pay for the violin classes.

The Chinese and the Filipino often feel the need to give a name to the child, and to state the grade he is in, and the country he is from.

Latin America

In two different instances, the violin is broken. One could analyze this theme as a pervasive obsession with defeat and learned helplessness in Latin American culture. The second theme is the family (one boy learns from his father, another violin is received from the grand-father, in two cases, the boy asks the mother or the father to help to repair the broken violin). In another case, nobody in the family is able to teach him to play the violin.

The family is not seen as a source of economic support, like in the

Chinese examples, or as a source of approval and encouragement, but as a source of learning or as a refuge in case something goes wrong.

There is a symmetry:

He learned to play from his father/ who is now deceased

It was a gift from his grandfather/ who has died.

Parents are dead in one Caribbean sample as well.

Central Asia and Eastern Europe

In the Kazakhstan sample we have three themes lumped together:

- conflict between generations: the parents force the boy to take violin classes, even if he would rather play the guitar. This should be not confused with the authoritarian father/ authoritarian parents leit-motif, present in one Filipino sample, in the Russian, Moldavian and Bulgarian samples; it is rather connected to the generation gap theme, present in the North American texts. It could be of modern origin, due to foreign influence.

- Low class instrument/high class instrument. An unexpected (and, so far, unique) instance of high culture code/ low culture code in conflict.

- Ascription vs. achievement culture: the child is supposed to carry on the cultural tradition, which he declines.

We see, on one side, the family (high class instrument, high culture code, carrying on traditions) vs. the individual (popular instrument, low culture code, individualism). The text may express the internal conflicts of a teenager coming from a traditional, centripetal background, who is rapidly assimilating in a Western culture.

He has already a mixed identity (the dichotomy high class culture/ popular culture is not Kazakh, but rather Russian) and is making the transition from two symbolic cultures (Russian, high class culture, Bourdieu-like, AND the Kazakh culture, traditional, both high-context cultures) to Western, North American, low-context, individualist culture.

Authoritarian parents

In the Kazakh, Russian, Moldavian and Bulgarian samples, parents and teachers are at odds with their children and are imposing tyrannically their wills on them.

Either imposing the violin (Kazakh, Russian, Bulgarian samples) or forbidding it (Moldavian samples) we have a Russian-centered cluster of authoritarian, arbitrary parents.

Tunisia

The boy is born in a three generations' musicians' family. Two themes are present here: the *ascription* culture vs. *achievement*: one does not become a musician, one continues the family tradition, and the individual is only a link in the generational chain. This pattern can be found in the Middle East tribal mindset as well.

The generations' continuity theme is present in the Kazakh sample as well, and may be linked to Islamic traditionalism.

The three male Canadian samples show the same son's hate towards the mother:

- my mother will no longer tell me what to do!;
- I will put my mother in a dirty retirement home and never call her;
- Why did my mother give me this instrument?

North America

This is a symptom of weak bonds between generations in North America, high level of individualism (punk rock band/ I will take drugs and drink).

Male, 30 years, rural Kansas. Test conducted by Bert Kaplan.
In E. Banfield, *The Moral Basis of a Backward Society,* page 198

1. Man, age about 30. It looks to me like a little kid's got to take violin lessons, and he seems to be pretty bored. It looks to me as though he's dreaming about some other kids outside--maybe there's a good ball game going on, I don't know. His mother probably wants him to be a great concert violinist someday, but he seems pretty bored. His mother probably gets her way; the little boy has to stay in and practice his violin lessons. (But in the end) he turns out to be a big league ball player.

The text is mirror-symmetrical to the text we elicited above from the teenager Canadian male:

Young male, Canada

Why did my mother give me this instrument? What is this? How does one play this? I am an athlete, I love sports, not musical instruments. I want a new hockey stick. How will I convince my mother to return it? Ah! I will speak to my father.

Conclusions

A presence of competitive drive was found in the Chinese responses, as predicted by other methods. An absence of competitiveness was found in the Filipino responses, in accordance with other previous data about the Filipino culture.

The Russian responses, including the ones of the minorities in Russia, show an anticipated familial authoritarianism.

The Canadian responses showed a foreseeable conflict between generations, expressed here by the conflict between son and mother. The nurturing, self-sacrificing Japanese family offers, once again, the sharpest contrast with the split American family; the Tunisian family traditions stand in contrast with the expected rebellion of the male youth in the American family.

In the same context, two principal emotional clusters were identified: fatigue, concentration, thinking vs. sadness, anger, oppression, and despondency.

The test is very useful to assess the cultural patterns, the cultural differences between cultures. In the 1970, Geert Hofstede used surveys with questions to identify the cultural characteristics of different peoples.

The problem with the questions is that they are closed, and do not allow people to describe in detail their frame of mind. The answers were *yes* and *no,* scarcely a good method to describe cultural values. The TAT allows the participants to describe in detail their cultural values. The shortcoming of the TAT method is that it generates a lot of noise, many responses being irrelevant.

The feedback to psychology is as important as its contribution to cultural studies: the cultural differences, once known, help psychologists to separate the cultural (social, collective) components from the individual (psychological) ones. Administering the Thematic Apperception Test without cultural calibration risks – nay, it guarantees – introducing cultural (collective, social) noise in the psychological assessment of the individual.

Inner drive and outer drive

The child can be inner-driven (have a passion for violin) or outer driven (be induced into learning by the parents). The inner drive and the outer drive are present in all cultures; the principal difference is the family support for the individual – offered or denied.

Parents are seen as supportive in the Chinese culture, as an useful public by the Filipinos, as a source of gifts and learning in the Latin

American culture (no paid teacher and no paid violin classes appear in the Latin American texts) as tyrants in the Russian culture. In the American texts, children usually rebel against the parents.

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Starting from the beginning: On building a school and community-based system supporting the gifted

Hanna David

Abstract:

Special education for the gifted has become necessary when more countries and societies have "joined the club" not only as believers in compulsory education but also as actively practicing it. This process has been accelerated with the increasing population strata understanding the importance of basic and post-elementary education, and showing willingness to postpone the financial benefit of the younger generation joining the work force. The result has been the rewarding of the more educated socially and politically, in addition to the increasing salary gap between the more and the less educated. At this point it was made clear that the time of special education for the more able has come.

The distribution of intellectual abilities, areas of interest, inner motivation, and persistence to "make it" in spite of outer and inner difficulties is equal among all nations and societies. Thus, it is of special importance in less-advantaged countries to have the double-edged benefit of those who are more talented. First, such people are the most-valued asset of society; they can contribute both to the welfare of many others, and to the economics of the country. Second, gifted children and youths need to fulfill their high potential in order to become highly qualified adults for their own physical, mental and financial well-being, sense of completeness, and satisfaction. Education for the gifted is indeed a win-win situation.

The preliminary stages needed for starting a whole system of gifted education are:

     1.   Awareness of the necessity of gifted education being available to all suitable students;

     2.   Reasons for the special importance of having gifted education in Nigeria

     I.   Compulsory education is spreading

     II.   The Gaussian distribution is a mathematical-statistical fact, valid everywhere and in all times.

     3.   Adopting an identification-of-giftedness system with minimal

cost and maximal effectiveness

     I.   The need to learn from history
    II.   The need to learn the main existing programs
    III.   The need to learn the basic giftedness models

4.   Starting teacher education courses in all aspects of giftedness for kindergarten, elementary, junior high school and high school teachers;

5.   Offer health and education experts to participate in a variety of activities for identifying and nurturing the gifted. These experts will include psychologists, school counselors, headmasters and headmistresses, nurses and pediatricians.

6.   Building a dynamic evaluation system that will produce and supply advancement reports at every stage of the work, in order to be able to make the needed changes immediately in case the results or outcomes do not reach the highest possible levels.

These stages are to be described at length in this lecture.

1. **Awareness of the necessity of gifted education being available to all suitable students**

One of the main problems of establishing gifted education is the comparatively low awareness of its need. The tendency to ignore the needs of those who "will make it anyway" – namely, the gifted – has deep roots in the history of giftedness. Linzer Schwartz (1994) has dedicated a whole book to presenting evidence that investing time, energy and money in the suitable educational opportunities for the gifted is not undemocratic. Linzer Schwartz had rather shown that small initial commitment will yield exceptional future leaders. Everyone will benefit from the rich return on such an investment. She describes the types of giftedness and gives nine categories of options available for enhancing the educational experiences of gifted students and how these options can be modified to meet individual needs. Some of these options cost virtually nothing while others fly in the face of current practices.

Lack of awareness of the needs of the gifted is has been found among Australian teachers as well (Chessman, 2005). The finding of this study was that teacher training was essential to identify and cater for the gifted and talented. The first stage Chessman suggested had been to raise the awareness to the needs of the gifted in order to be able to nurture them emotionally and academically.

2. **Reasons for the special importance of having gifted education in Nigeria**

I. Compulsory education is spreading

The need for special education for the gifted started in the 20th century, when more and most children joined the growing public education system that had eventually become free as well as compulsive. Special education for the gifted becomes necessary when a country or a society joins the club not only as a believer in compulsory education but also as actively practicing it. Nigeria has obviously reached that point. Literacy rate in Nigeria is accelerating amazingly: while among people over 80 only 13% are literate, among persons aged 15 to 19 years – those who were of primary school age in the 1990s – the literacy rate is 70% (CIA Report, 2010). In just a few years more the literacy rate in Nigeria will close the gap with most developed countries. By preparing the infrastructure of gifted education in the immediate future the more educated and more talented are to be rewarded socially and financially, and the country is to benefit from their fulfilled abilities in all areas.

From the psychological point of view, that of the individual child, the benefit of gifted education is multi-focal. Vondráková, Palková (2007) mentioned that in many cases a gifted child, who prior to the law of compulsory education could have studies at her or his own pace, must adjust to the rather slow learning in class, and boredom might cause her or him lose interest, hindering the ability to activate the potential to its full power. Cooper, Sureau (2007), in their article that defends homeschooling, mention that parents of the gifted quite often have difficulties finding suitable public education for their children and thus feel they have no choice but to transfer to homeschooling. The other side of compulsory education is that while before it was practiced, many slow learners, children with disabilities of all kinds and those who were not particularly interested in learning had a choice of not learning, and thus children who did attend school were usually of very good ability, and highly motivated. This enabled more gifted children to participate in the usual class activities that were, in many cases, more challenging (Barrington, 1968). Since the implementation of the compulsory education law, more gifted children have found school more boring and less challenging, and are in need of special classes.

II. The Gaussian distribution is a mathematical-statistical fact, valid everywhere and in all times. Thus, the gifted of Nigeria should benefit from special education exactly as has been done in so many other countries for up to 10 decades.

About 15 years ago I taught a course on gifted education in a teachers'

college located in the Israeli periphery, where the vast majority of the population was non-professionals, the parents had low aspirations for their children and the teachers were mostly those who could not find a teaching position in a more desirable region. I started the course by asking all students to sit in a large circle, and then I approached the one sitting at my right and asked: "Tell me about a gifted child you have met". She answered immediately: "I have never met any gifted child". "Would you care to think a little bit?". I asked. "No", was the answer. "Maybe I will get back to you later", I said. I approached the student sitting at her right and asked the same question; the answer was the same. A slight change came when I got to the seventh student: "Does it have to be a student of mine?" "No", I said. "Any gifted child will do". And then finally came the first short description – of a 7-year-old girl who was singing beautifully, already an expert belly-dancer who was invited to all weddings, engagement parties and bar-mitzvahs of her relatives and neighbors, and an extremely friendly person, whom everybody loved, who had a "heart of gold" and was admired by the young and the old alike. When the student finished the description, student number 3 asked shyly: "Can I tell about my gifted child now?". And indeed – he told us about his 3-year-old son, who already started reading! That class helped everybody realize that gifted children were everywhere. A lot of them. Of all ages, in all neighborhoods, but it required a loving, caring and understanding adult to notice them, let alone to nurture them!

3. **Adopting an identification-of-giftedness system with minimal cost and maximal effectiveness**

Identification of giftedness has been one of the main problems in gifted education since the beginning of the 20th century.

I. The need to learn from history

The most famous longitudinal study of giftedness has been The Terman Studies of Giftedness. Terman had screened 1444 "original Terman children" in California in 1921, and an "additional" 84 (altogether: 856 males and 672 females), whose average age was 10, and that group had been studied until the end of the 20th century (Burks et al., 1930; Holahan, Sears, 1995; Janos, 1987; Oden, 1968; Seagoe, 1975; Sears, 1977, 1984; Sears, Barbee, 1975; Terman, 1925, 1930, 1954a, 1954b, 1959; Terman, Oden, 1935, 1947, 1951,1954; Terman et al., 1990). In spite of the fact that their minimal IQ had been 135, they had not fulfilled their giftedness, namely – had inferior achievements in comparison to what could have been expected from their very high inborn abilities and nurturing. For example:

not even one of the Terman children received the Nobel Prize, but two of the children who had not made it in the Terman screening process did: the late William Shockley, who shared the 1956 physics prize for helping invent the transistor, and the late Luis W. Alvarez, who won the 1968 physics prize for his work that proved the existence of some subatomic particles (Shurkin, 1992). There has not been even one political or social leader who was a part of the Terman research, neither a Pulitzer Prize winner nor a Picasso (Paddock, 1995). The vast majority of the Terman Kids are already dead – had they been alive their mean age would have been 100. However, whether the cause of the limited achievements is mainly the problematic identification process, or it is just that the way of "real" success is not always closely connected to the IQ – we must be a little more modest about our expectations from gifted children, whatever our preferred screening method is.

The first class for gifted children was opened by Leta S. Hollingworth in New York in 1922 (e.g. Hollingworth, 1926, 1942; Stanley, 1990). Though accepting a teaching position in educational psychology at Columbia Teachers College in 1916 and holding that position for the rest of her life, Hollingworth served also as the principal of what had later become the New York School for Exceptional Children.

II. The need to learn the main existing screening programs

In order to reach a friendly interface for the identification and selection of gifted students, there are a number of stages involved.

An appropriate screening program should be chosen. Such a program must take into consideration variables such as: the population size, the language/s of the screening tests, the financial investment available as well as additional future resources, the availability of professionals required for the screening process, and the public opinion regarding the investment of public money in nurturing but a small minority of the children.

At the initial stage the gifted must be identified, tested and selected. They should then be nourished, guided and counseled. The current project proposes the development of a process by integrating qualitative and quantitative elements for the identification and selection of gifted students within the educational system in Nigeria. It proposes a method capable of going through the identification / selection stage of such a program. The basic proper program, tailored as "Haute couture" rather than "one size fits all", is to be chosen from the existing programs, but it should be implemented after making all necessary changes: linguistic, financial, and cultural.

III. The need to learn basic giftedness models from around the world

As gifted education has so many forms and procedures, in so many parts of the world, let us survey the most well spread, discussed in the literature, and perceived as effective.

In North America

In the US

Extracurricular services for the gifted and talented had started in the US almost 100 years ago, and became a national interest especially after the Soviet Union's launch of Sputnik in the late 1950s. At that time the American government had experienced a public humiliation, when the communist education, espousing excellence, had "beaten" the capitalist though egalitarian Western one. Further legislative efforts by the federal government have been implemented in the early 1970s; at about that time a variety of definitions of giftedness had been expanded, and optional programs were made available for gifted students (Marland, 1972).

In spite of the fact that the first series of intelligence tests, the Binet-Simon tests, were translated into English from French, the development of gifted education in Europe had lagged behind that of the US (Wolf, 1969). However, some of the best identification systems for giftedness have been developed in Europe (e.g. Heller, 2005; Heller, & Schofield, 2000; Heller et al., 2005; Mönks, Pflüger, 2005; Persson, et al., 2000), as well as programs for talented students in a variety of other areas (e.g. Reichert, 2007).

Until now, sociological factors and small budgets have not allowed such services to develop for the gifted and talented students. Instead, special attention has been given to the disadvantaged, the handicapped, and the less gifted. It is only recently that societies have started to appreciate the benefits of gifted and talented child development, achievements and leadership. Therefore, it is necessary for a society to find the appropriate methods of helping such children to reach their full potential. Let us review some of the main existing programs.

There are many models for the identification and nurturing of the gifted. We shall hereby describe three of the most well known American ones.

Renzulli's *Schoolwide Enrichment Model* (*SEM)* (Renzulli, 1978, 1986; Renzulli, Reis, 1985, 1994, 1997). Here is the Three-Ring Model describing it:

Renzulli's Three-Ring Model (Renzulli, 1978)
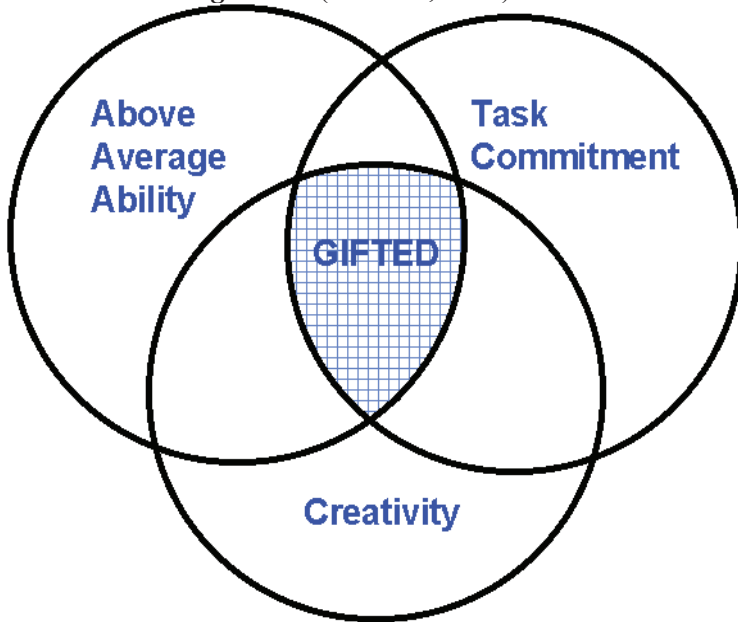
Renzulli's definition affirmed the now widely accepted assumption – that giftedness was multi-dimensional and could be sited in any area of human ability:

> Giftedness consists of an interaction among three basic clusters of human traits – these clusters being above average general abilities, high levels of task commitment and high levels of creativity. Gifted and talented children are those possessing or capable of possessing this composite set of traits and applying them to any potentially valuable area of human performance. Children who manifest or are capable of developing an interaction among the three clusters require a wide variety of educational opportunities or services that are not ordinarily provided through regular instructional programs (Renzulli, 1978, p. 261).

However:

- "above average" meant among the top 15-20% of people in any area of human endeavour (Renzulli, 1986).

- "task commitment" – "perseverance, endurance, hard work, dedicated practice, self-confidence and a belief in one's ability to carry out important work" (Renzulli, 1986, p. 69). Task commitment is a very specific form of motivation focused on the task in hand.

- none of the three "clusters" of traits noted above is ***by itself*** sufficient to define a child as gifted:

It is the interaction among the three clusters that research has shown to be the necessary ingredient for creative/productive accomplishment (Renzulli, 1978: 82).

Based on the characteristics of creative and productive adults, the Renzulli model might not identify accurately the potential for high achievements. The model emphasizes task commitment and does not take into consideration children with a lesser level of motivation or ambition. It might also leave "out of the gifted circle" children who have not yet encountered challenges that might make them "stretch their limits". In addition, the Renzulli model might keep out students with a comparatively low level of creativity, or students whose creativity has not flourished yet.

Tannenbaum's "*sea star*" *model of giftedness* (1983) addresses the relationships between ability and achievement – "the links between promise and fulfillment" (Tannenbaum, 1983) – and clearly identifies the roles of both the child's personality and the environment in which he or she is brought up and educated.

- Relationship between ability and achievement
- Identifies role of personality AND environment
- Based on highly able children & teenagers
- Giftedness of children is potential for adult activity
- 5 internal & external variables (points on star)
- All 5 must be present for ability to translate into achievement
- Producers (develop) Performers (interpret/ recreate)
- Creativity or proficiency
- General ability: testable general intelligence, different levels for different accomplishments
- Special ability: capacity/affinity for particular work plus capacity to think
- Non-intellective factors: motivation, self-concept, persistence, mental health etc.
- Environmental: societal choices, family, peers, school, community, economic, social, legal, political institutions
- Chance: unpredictable events, teachers, job market
- Static and dynamic elements.

course, my warmest fans; however – I cannot get financial support from the town, because the municipality would not give away money against the wishes of such a massive majority of the citizens" (David, 2006).

In spite of public debate about gifted education, any country wishing to nurture its high ability students for their as well as for its own sake should start a gifted education system as soon as the literacy level accelerates and education becomes accessible to everybody. When waiting too long, the high level of resistance gifted education meets might endanger its existence. Such has been the case of Singapore. Singapore was, along with Hong Kong, the highest achiever in the 2007 TIMSS for grade 4 students, and at the top with Korea as well for 8th graders (Mullis et al., 2008); the results of the PISA 2009 in reading, mathematics and science have been similar (OECD, 2010). However, gifted education had started in Singapore as late as in 1984 (Gifted Education Unit, 1994). Due to a high level of resistance, and in spite of the high achievements of its graduates (ibid), in 2008 it was changed in order to include up to percentile 98 or even 95, rather than 99, of the school population (Li, 2007).

In a reality where gifted education is not always accepted by the public, when there is always budget pressure and the educational needs grow beyond the ability to meet them, teacher education courses in all aspects of gifted education are crucial for the success of any program for the gifted. Not only must these courses concentrate on all psychological and didactic aspects of giftedness, but they also have to prepare the teachers for the resistance of the public, for the pressures "to concentrate on the weak" and for the moral, ethical and philosophical issues connected to special education in general and to a group perceived as "elitist" in particular.

Teaching and educating the gifted courses must be offered to all teachers, as most gifted students, even in countries with a developed system of gifted education, study most of the time in regular classes.

5. **Offer health and education experts to participate in a variety of activities for identifying and nurturing the gifted. These experts will include psychologists, school counselors, headmasters and headmistresses, nurses and pediatricians.**

Learning about giftedness in order to support gifted children and youths includes more than identifying their high level abilities and letting them advance at their own pace in any subject matter they prefer.

When a child first enters the educational system, he or she is not usually given special education for the gifted, even in countries where such education exists (David, 2008). Thus, the school teacher is the first

person who must deal with the educational, as well as the psychological, emotional, social and sometimes familial problems of the gifted child. However, while each teacher of special education children must have special training for each learning disability, limitation, physical handicap, blindness or deafness, no training in giftedness is given to the teacher who has, on average, at least one gifted child in each class. In addition, while special education teachers receive in-service training during their years of teaching, no such training is offered to teachers of the gifted, who include practically all teachers…

The role of the school counselor in gifted education has been the focus of many research papers and books aimed at counselors in general and school counselors in particular, as well as educational and clinical psychologists (e.g. Fornia, Wiggins Frame, 2001; Lardner, 2005; Milgram, 1991; Moon, 2003; Reis, 2005; Silverman, 1997; Thomas et al., 2007; Wood, 2010). Thus, counseling students who take many classes and seminars in a variety of subjects, in addition to supervised practical work during their studies, should be offered courses in gifted psychology and gifted education. The exact number of courses taken must be modified according to the available lecturers and instructors each higher education institution can supply, but in any case it must include a minimum of the following:

a.   Introduction: The gifted child. Educational, psychological social, and familial aspects;

b.   The gifted child in the regular classroom.

c.   Special programs for the gifted.

d.   Reading contemporary literature in theory and practice of gifted education.

In addition, each counselor should take a cluster of classes and seminars that would serve him or her for the sub-population of the gifted he or she intends to work with. For example: the gifted kindergartner; gifted adolescents; gifted females; gifted with learning disabilities, or mathematically gifted childrenor adolescents.

6. **Building a dynamic evaluation system that will produce and supply advancement reports at every stage of the work, in order to be able to make the needed changes immediately in case the results or outcomes do not reach the highest possible levels.**

After choosing the most appropriate basic system for identification of the gifted and deciding on the best possible way to nurture them, all educators and psychologists involved must take into consideration that the process had by no means reached any stable level. One of the means needed in order

In Canada

Gagné's Differentiated Model of Giftedness and Talent (Gagné, 2004, 2009)

Gagné's model differentiates between giftedness and talent. According to him, giftedness is the possession and use of inborn abilities, in at least one ability domain, which places a child at percentile 85 of his or her age peers. Talent is the superior mastery of developed abilities and knowledge, in at least one field, that places a child's achievement at percentile 85 of his or her age peers.

The attached diagram shows the 5 aptitude domains of the Gagné model: intellectual, creative, socioaffective, sensorimotor and "others". These natural abilities are easily observed in young children, and are needed for all tasks children have to accomplish – academic and creative, technological, artistic, social and emotional as well as athletic.

According to Gagné, it is necessary to be gifted in order to become talented. In order for a gift to become a talent, training and practicing is necessary. Two types of catalysts, intrapersonal and environmental would make the difference between gifts that do or do not develop into talent. The intrapersonal catalysts include motivation and temperament; the environmental catalysts include the surroundings: e.g. geography, demography, sociology; persons: e.g. family size, personality and parenting style; influencing others: e.g. teachers, mentors, and significant events: e.g. death in the family, moving to another country. All these components are combined into the "developmental process", and at the end of the process, depending also on chance, the person would either be labeled as "talented" or not.

In addition, there have been programs for identifying and nurturing the gifted on all continents.

In Europe

The Munich Model of Giftedness (Heller, 2005; Heller et al., 2005)

The Munich Model of Giftedness by Kurt A. Heller, Christopher Perleth and Ernst A. Hany uses a multifactorial approach to explain giftedness and its development.

The model is based on four interdependent multifactorial dimensions: talent factors (relatively independent), resulting performance areas, personality factors, and environmental factors; the latter two moderating the transition from talent (gifts) to performance.
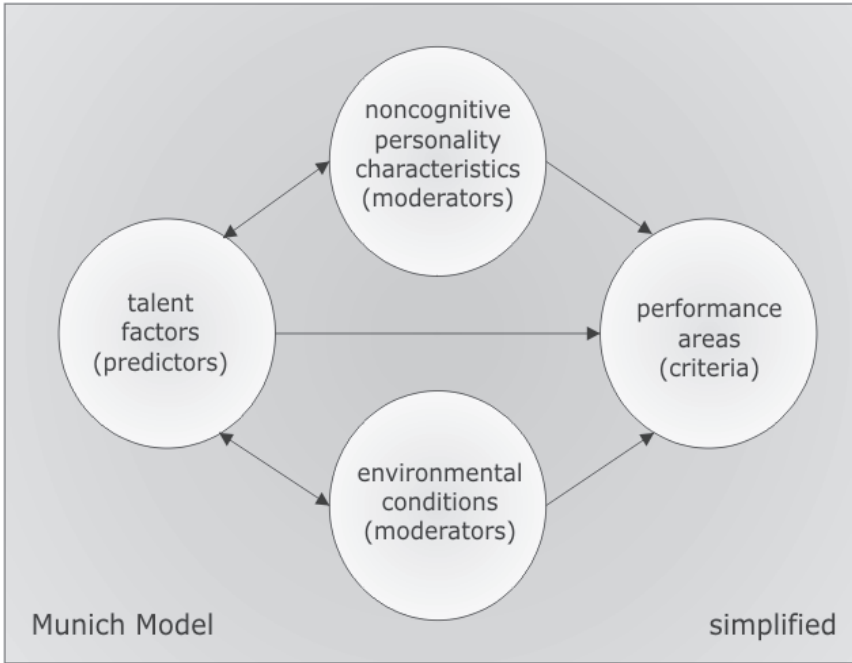
In the Munich model the talent factors contain the following seven abilities:

- i n t e l l e c t u a l abilities,
- creative abilities,
- social competence,
- p r a c t i c a l intelligence,
- artistic abilities,
- musicality,
- and psycho-motoric skills.

The eight performance areas are:

- mathematics,
- natural sciences,
- technology,
- computer science, chess,
- arts (music, painting),
- languages,
- athletics, sports,
- and social relationship.

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Important noncognitive personality characteristics moderated by the talent factors and moderating talent and performance are:

- coping with stress,
- achievement motivation,
- learning and working strategies,
- control expectations,
- hope for success versus fear of failure,
- thirst for knowledge,
- and self-concept.

Important environmental conditions moderated by the talent factors and moderating talent and performance are:

- family climate,
- number of siblings and sibling position,
- parental educational level,
- home environmental stimulation,
- demands and performance made at home,
- familiar learning environment,
- classroom climate,
- quality of instruction,
- differentiated learning and instruction,
- educational style,
- social reactions to success and failure,
- and critical life events.

From: Sternberg, Davidson, 2005: 147–170

In South-East Asia:

The system of identifying the gifted in <u>Singapore</u> has been described at length on the official government website: Gifted Education Programme (2011). Lih, Anku (1996) have given their perspectives on it. The system is based on a 2-circle round: just like in Israel (David, 2008). 3rd grade students are examined in their classes, and those with the best achievements in language, math and general knowledge are invited for the "second round" examination, of which 1% of the students are chosen for gifted classes. However, at the end of elementary school there is another round of identification, and youth who have not made it to percentile 99 at age 9 have another opportunity to be chosen for the gifted classes.

The 3 main components of the system are:

I. Selection of teachers:

Teachers are selected for the GEP after a process of interview and classroom observation. The qualities which the GE Branch looks for in a teacher include strength in subject content, creativity, flexibility and proficiency in teaching.

II. Basic training of teachers:

The selected teachers are then required to undergo

a foundation course where they are exposed to the concept of education for the gifted, the principles of education for the gifted, and the principles of curriculum differentiation and affective education. This course is followed by a GEP Annual Conference whereby all GEP teachers attend workshops, review the GEP curriculum, and plan for the new academic year.

III. In-service training:

The training and development of GEP teachers takes place on the job. GE Branch officers help the teachers via developmental supervision and regular meetings which discuss matters relating to the GEP curriculum and teaching strategies. The GE Branch also organizes courses that are conducted by GE Branch officers, gifted education specialists and overseas consultants. Examples of such courses are the Innovation

Programme Workshop for primary GEP teachers, Basic Counselling Skills for Teachers of the Gifted and many more.

GEP teachers and officers are also sent on overseas attachments or sent to attend overseas courses (Lih and Anku, 1996).

In addition to the principle described in Lih and Anku (ibid), attention had been paid to psychological and social components that prevent many gifted students from succeeding. Teo, Quah (1999) had studied the effects of an experimental intervention program including testing pupils' knowledge of the self, volition, consultation, time management and stress management on gifted secondary school students. The results showed that the influence was not on academic achievements, but rather on personal development of the students. Given the fact that many gifted students do not completely fulfill their abilities because of intrinsic and external problems and inhibitions they are not able to overcome, it seems that social/psychological support, given to all gifted students, is indeed highly recommended.

Many more programs for identifying and nurturing the gifted exist in other South-Eastern countries, For example: in Hong Kong: Wu (2009),

David (2009c); In China: David & Wu, (2009a); in South Korea: Wollam (1992). Reviewing all of them is beyond the scope of this paper.

In Australia and New Zealand

One of the most developed systems for identification and nurturing the gifted, based mainly on public money, has been developed in <u>Australia</u>, by the Australian Department of Education and Early Childhood development (2011). The program covers all gifted education areas – psychology of the gifted, counseling the gifted ad teaching the gifted, and offers pre- and in-service training for teachers, intensive courses held during concentrated weekends and school vacations, as well as e-courses at a variety of levels in all positions of the education system.

<u>New Zealand</u> has also developed some good programs for the gifted, tailored for its highly varied population. For example: the reading program of Bethlehem College (Sanders, 1994; Vosslamber, 2002). In addition, many other New Zealand identification and nurturing programs have been applied in the public system (e.g. Hartley, 1996; McAlpine, 1996; Ministry of Education, 2000; Townsend, 1996).

In Europe:

Until the end of the 20th century, most giftedness books had been written from either an American or European perspective. Fortunately, this has changed, and the books published in the last decades either have been international collections (e.g.; Heller et al., 2000; Heller, Schofield, 2008; Persson et al., 2000; Shavinina, 2009) or have focused on other parts of the world, such as China or the Middle East (e.g. David et al., 2009).

In the USSR (before 1990) and the new republics

Gifted education as such had not been practiced in the Soviet Union, where the dominating belief was that of equality. However, special programs for the nurturing of talented children and youth in all possible fields helped the ex-USSR and its partner countries, especially Poland and East Germany, be the habitat of the highest achieving people in mathematics, science and technology, sports and dancing, chess and even some of the most original theories in the humanities (e.g. Russian Structuralism) and social sciences (e.g. Dabrowski's Theory of Positive Disintegration, Dabrowski, 1964; Dabrowski, Piechowski, 1996; Mendaglio, 2008).

> During the 50s in the 20th century special afternoon activities for high ability students were not allowed in the USSR, as they contradicted the "Socialist Equity" idea that perceived extra-curricular activities to privileged children as a threat. In addition, as the private sector did not exist officially […] (Greenberg & Baron, 1997),

[…] parents, along with some other interested acquaintances, organized afternoon private classes in English and science held in their own houses (David, 2009a, p. 38)

Before 1990, gifted and talented children in painting, ballet or music from all over the USSR were sent to Moscow or to St. Petersburg to special schools (Persson et al., 2000). As for mathematics – there had been a few centers for the mathematically gifted.

In her case study, David (2009a) describes at length two of the main characteristics that had influenced education in the ex-USSR before 1990: 1. The lack of "official" education for the gifted, and the constant need of the intellectual community – including parents and teachers of all levels – to have their own "community of knowledge" led to private teaching; 2. The existence of special schools for those with the highest achievements, in spite of their contradicting the "equality scheme" that was the official one. Thus, without any identification processing, children and youths would have gathered in private houses, together with their parents who had belonged to the same milieu – usually an urban intelligentsia – and study literature, or any other area of science or the humanities that had either been banned under the communist government or dismissed as "unimportant", "unnecessary", or "uninteresting".

After 1990:

The very first program adopted by the new Russia was the Munich Model of Giftedness, which started in Moscow in 1989, and the first findings of it were published as early as in 1993. Since then both Russia and the new republics have learnt from the Western experience regarding gifted education. From a psychological point of view, there is no doubt that the students have benefited. The very rigid communist rules that had been applied for young children striving for excellence had had some excellent results in many areas. However, there have not been reliable data about those who were not strong enough emotionally to leave home at a young age, or of others who had dedicated their lives to competitive sport and then found they had no profession at all because they did not fit into the lifestyle required. The application of new theories of giftedness gives hope for many gifted children, who have an opportunity to "make it" under much lesser strain. An example of such an application has been published by Grigorenko (2000).

4. **Starting teacher education courses in all aspects of giftedness for kindergarten, elementary, junior high school and high school teachers**

The mixed messages that *gifted children* receive from their peers,

teachers and other adults cause much of the problems in gifted education. Let me start with a short story that will demonstrate this problem.

In many countries, the use of the word "gifted" has negative social connotations, namely, the labeling as "gifted" results in exclusion, sometimes bullying (Peterson, Ray, 2006a, 2006b), or even ostracism. This verbal connotation is well known in English spoken countries, where "gifted" has become a synonym of "nerd" (e.g. Bilger, 2004; Definitions net, 2011). In my country, where the main official language is Hebrew, a Semitic language based on 3-letter roots which are the building bricks of all verbs and nouns, the adjective "gifted" also contains the tree letters "Het", "Nun", and another "Nun", the same 3 letters that are the roots of my name: Hanna. The meaning of this root is, just like as in English and in German – giving, a gift, or amnesty, mercy – words that by all means symbolize sharing, having good feelings, or forgiving. In spite of this very positive semantic field, one of my in-service training students, a teacher with 30 years of experience, approached me at the end of the first class in the course: "the gifted child in the regular classroom", and said: "I liked your teaching, and the subject is indeed very interesting. But I don't think I can stay in your class. Something really bothers me, and I do not know how to overcome it". "Why don't you just tell me what bothers you?" I asked. She looked around, asked me to come to the corridor with her, and when she was sure nobody was listening she said: "I can't stand the word ‚gifted'. I have no explanation, but I am really allergic to it". "Ok", I said. "You will not hear this word in the next class. Whenever I'll have to use it, I'll use the first name: ‚Guy'"[1]. And indeed, during the whole 90 minutes of the next class I repeatedly used "Guy" instead of "gifted", but after the class was over the student came to me and said: "I have been ridiculous. Please, from next week do use the word 'gifted'".

This anecdote demonstrates that even among teachers the world "gifted" has sometimes negative connotations. The situation is no better among less educated people – in fact, we might expect it to be even worse.

It seems that the negative attitude of both educators and the public towards the gifted crosses religion and cultural borders. In an interview with Mr. Wagi Balum, the head of the Taibe enrichment program, one of the Israeli programs located in Arab centers and aimed at Arab children, he said: "98.5% of the Taibe parents object to the program. Only 1.5% are in favor of it, in fact – they support it in all possible ways. No wonder – only 1.5% of the Taibe children are accepted – their very proud parents are, of

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1 Guy is an English as well as Hebrew name with a different meaning.

to have the most appropriate system both for identification and nurturing the gifted is adopting a dynamic valuation system (Heller, 2004; Kanevsky, 2000; Lidz, Elliott, 2006). *Dynamic assessment* consists, in most cases, of a test-intervene-retest structure, aimed to improve the student's performance when an adult provides mediated assistance on how to master the testing task. When a system is dynamic, it can change whenever necessary in order to take into consideration the multidimensional conceptions of giftedness, rather than treating giftedness as narrowed down to cognitive abilities, artistic talents or extra-ordinary social skills.

A dynamic system is of special importance for the underachieving gifted, gifted from economically or culturally disadvantaged backgrounds, or gifted with disabilities (Calero et al., 2011; Kaniel, 2010; Kaniel, Reichenberg, 1990; Kirschenbaum, 1998; Lidz, & Macrine, 2001). A dynamic assessment provides means for assessing students who have had no experience in ability tests, whose culture is focused on cooperative rather than competitive values (David, Wu, 2009b), and students who are tested in a language which is not their mother tongue and thus need either more time for completing the tasks or some explanations in order to be sure they have understood the directions. Of special importance is assessing of gifted disabled students (e.g. David, 2009b, 2010, 2011).

Conclusion

In order to build an effective system for identification and nurturing of the gifted it is highly recommended to learn as much as possible from the experience of other countries in this area.

However, whatever seems to be the most suitable program, the following must be taken into consideration:

1. No existing program will be "hand tailored" for the Nigerian gifted children, and thus changes must be made before adopting any programs;

2. After starting working with the chosen program, constant changes should be made, according to the needs;

3. Only a continuing process of evaluation and re-examination can ensure the success and promotion of the program.

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National Philosophies of Education and Impact on National Development

Bassey Ubong

Abstract:

Way back in Greece of the 3rd century BC, the role of definitive national philosophy of education as a basis for teaching of young people was recognized and effectively applied. Nations in the contemporary world that have recognized the need for a definitive national philosophy of education as the springboard for national development appear to be at the forefront of development and those with vague national philosophies of education appear to experience developmental problems. This paper attempts a comparative study of some national philosophies of education and how they have impacted on development effort. It submits that developing countries should make effort to adopt focused national philosophies of education and suggests self-reliance with entrepreneurship at the core as one of such.

Keywords: Philosophy, education, national, development, entrepreneurship

Introduction

Greek city states in antiquity were distinguished polities basically because of their education systems. Athens was particularly important, having hosted such popular institutions as the Academy of Plato and the Lyceum of Aristotle. Each city state had a defined philosophy of education that guided teaching and by extension, learning. Aristotle, in his *Politics* as quoted by Howie (1968) stated, "Thus in Sparta and Crete the educational system and most of the laws are directed towards the establishment of military power for the purposes of war" (p. 95). Sparta in particular was known for war and thus body building and gymnastics which in today's world constitute health and physical education) were the focus of the education system. In Athens, the focus was on the humanities and logic and democracy were of prime interest.

Why is it necessary to have a focus particularly in education? Peters (1980) notes, "To ask questions about the aims of education is therefore a

way of getting people to get clear about and focus their attention on what is worth while achieving" (p. 28). One of the achievements of a system could be the development of the national economy. Peters (1980) presents a metaphor when he saw education thus: "Just as gardens may be cultivated in order to aid the economy of the household, so children must be educated in order to provide them with jobs and to increase the productivity of the community as a whole" (p. 28). There is a positive relationship between level of education in a country and the level of socio-economic development. This is why Campbell (1964) in Maduewesi (1998) holds that "the leading nations are the reading nations". In the specific area of entrepreneurship, research by the Global Economic Monitor (2003) has shown that there is a positive correlation between entrepreneurship and economic development as well as positive correlation between entrepreneurship education and total entrepreneurship activity in a nation.

One approach to national development is to develop the citizens by way of making them self-reliant. Self-reliance implies independence that can be achieved through private effort in entrepreneurship. This is the situation in capitalist economies where private entrepreneurship has been allowed to flower. Socialist economies such as China and Russia have subtly and slowly but surely embracing private entrepreneurship which, in China in particular, has had a salutary effect on economic growth. Developing countries should consider having definite national philosophies of education with self-reliance at the core. Some national philosophies of education and the impact on national development are discussed here.

Singapore

Discussing education under comparative studies with respect to the East Asian country of Singapore (one of the four 'Asian Tigers' or economic miracles of the world) should fittingly start with its modern history, reason being that colonized countries in Africa and less progressive, formerly colonized countries in Asia need to drop the excuse of colonialism as the cause of their sustained underdevelopment. Singapore became a British colony in 1819 and remained colonized for nearly one and half centuries. In 1963, the country, as part of Malaysia, became independent. It became a Republic in 1965 after separating from Malaysia.

Although the population is small (about 4.6 million in 2006), the country should be expected to be underdeveloped not only because of her colonial past but because it has no crude oil, imports all her energy needs, and only 0.9% of the country's land mass is available for agricultural production. Yet, as at 2006, Gross Domestic Product was $132 billion, per capita

national income was $29, 474, life expectancy stood at 81.9 years and literacy rate was 93.9%. In terms of human development index, Singapore is put in the High Human Index group as it was at the 27th position (UNDP, 2010). Nigeria, a republic two years before Singapore, colonized for a little over half a century, the world's 6th largest exporter of crude oil with a land mass that is 55% cultivable and a resourceful population of 140 million by 2006 (FGN, 2006) could by 2006 boast of GDP of $115 billion, per capita national income of a paltry $797, life expectancy of 47.8 years, and literacy rate of 70.7%. Nigeria's Human Development Index position was 142nd (out of 169 countries) in 2010 (UNDP, 2010). Could the education systems have played a part in these divergent indices?

While education spending in Singapore usually makes up about 20 per cent of the annual national budget such that public education is subsidized and there is government assistance for private education for Singaporean citizens, the Nigerian Federal government has over the years made an average budgetary provision of 0.9% for education. The national philosophy of primary education of Singapore places "a good grasp of English Language" as number one item, followed by mother tongue and mathematics. That of Nigeria (FRN, 2004) requires teachers and pupils to wait till Primary 4 before using English Language for teaching and learning. The 'language of the environment' (with or without orthography) is expected to be used for teaching from Primary 1 to 3 even when such languages do not have words that can accommodate science and most other fields of study (Ubong, 2009).

Another philosophy that is central to the Singaporean education system is that of Confucianism. The central concept is *ren* (*jen*) which to Confucius meant that "the good life is an endless aspiration for ethical perfection". Morality is thus a crucial part of Singaporean education system just as it is in Japan. In Nigeria, moral instruction is still subject to debate and is mentioned in passing in the National Policy on Education (FRN, 2004). Probably the emphasis on moral education in the national education policy accounts for the reason Singapore

The main language of instruction in Singapore is English, officially designated the first language within the local education system in 1987 (The Strait Times, 2009). English is the first language learned by half of the children by the time they reach preschool age; it becomes the primary medium of instruction by the time they reach primary school. The foundation stage is the first stage of formal schooling and includes four years from Primary 1 to 4 during which a foundation is established in English, mother tongue (Chinese, Malay, Tamil or a Non-Tamil Indian

Language) and Mathematics. Other subjects taught from Primary 1-6 include civics and moral education, arts and crafts, music, health education, social studies, and physical education. Science is taught from Primary 3 onwards (Inca, 2006). Singapore has consistently held the first position in international education scores in mathematics and science for several years. Singapore Primary Mathematics series and other national textbooks have been adopted and used in the United States of America (USA) and other countries.

Japan

Way back in 1951 when a whole lot of countries in the world were yet to taste independence and take on the myriad tasks of development including the education of the citizenry, F. N. Kerlinger wrote of Japanese education. He saw the Asian nation's educational system as being based on the philosophy of *shŭshin.* The principles that *shŭshin* embodied in the opinion of Kerlinger (1951) "were the centre of the Japanese curriculum. They were the centre of Japanese life itself." What was *shŭshin*? Kerlinger (1951) summarizes it as "morals, ethics, moral science, moral training, morality". In essence, morality was, and is still the central philosophy of Japanese education.

One way of establishing whether this has impacted the society is among others, looking at the way the world sees Japan with respect to morality. Of 178 countries, Japanese stood at number 17 on the Transparency International scale of nations with respect to corruption in 2010. Denmark, New Zealand, and Singapore took the first position as the least corrupt nations of the world in 2010. Nigeria was at the 134th position while Somalia took the last position of 178th.

Shŭshin is said to have started during the Meiji era in Japan. The Meiji period (1862–1912) appeared to have been the most eventful period in Japanese history. Emperor Meiji engineered changes in all aspects of Japanese life including education. In 1872, a new educational system was set up known as the Gakusei with emphasis on mathematics, science, and culture as well as Japanese language and morality. Although examination was top priority, examination malpractice was unheard of as well as other acts of immorality in the education system. This has largely been sustained to the present. Apparently because Japanese philosophy of education has morality as the central issue, a number of other things follow including discipline which has led to high levels of achievement.

In summary, Japanese education has had a focus since the Meiji era and that focus – morality – has reflected in diverse ways that have had positive

and enduring impact on the entire Japanese society. Morality means a high sense of discipline which is reflected in the life of the youths who see education as a path to the good life and put in so much that drop out rate is low and graduation rate very high. It follows that a disciplined youth population grow up to be a disciplined adult population. This is the famed *multiplier effect* theory in economics which holds that one action that has linkages touches several aspects of life in a positive manner generating cumulative effects that are greater than the individual acts (also described as social action in sociology).

United States of America (USA)

Early education in the USA followed the European (British) tradition. Major changes were however effected, the most important fall out being the public school system. Education was, and is still being seen as the basis of a free society based on the principles of democracy. Given its crucial nature, education, in the opinion of Thomas Jefferson (1743–1826), should be the responsibility of government.

Horace Mann (1796–1859) was the first American to introduce reforms into the educational system principally, by advocating public education. He is also credited with establishment of the first school for teacher education in the USA. He extended the position of Jefferson, positing four ideas:

      1.   Universal popular education if the Republic is to endure;

      2.   Education should be free from sectarian religious influence although morality must still be emphasized;

      3.   Education is the primary responsibility of the state;

      4.   The state has a right to raise taxes to finance public education.

John Dewey also had an enduring impact on American education through his writings and the philosophy of pragmatism cum instrumentalism. Two other American philosophers, Charles Sanders Pierce and William James were also pragmatists.

The philosophy of pragmatism has been the backbone of American education and life generally. It is what has seen the landing on men on the moon and what has informed the superlative developments in science and technology, and the basis of the American Dream.

Russia

Russian history has a lot of twists and turns but the country shot more into the world stage when it became the de facto laboratory for a new experiment in governance known as communism with the economic

philosophy of dialectical materialism developed by Karl Marx (1818–1883) and Friedrich Engels (1820–1885) as the basis. Before the Marxists shot onto the stage however, there was the Czars or emperors, who saw education as dangerous for the masses. The Bolsheviks followed after the 1817 revolution; they saw education as the power base of the nation although how that was to be done was not articulated. The Bolsheviks also aimed at rooting out inequalities and religion. These were the basic educational aims of the revolutionaries in Moscow. Shulman (2001) however notes that "Beyond this, they had no developed educational philosophy, only a collection of vague and often conflicting ideals and objectives" (p. 415). In evaluating the Soviet educational system during the days of communism, Shulman (2001) submitted:

> The educational system adequately served Stalin's purpose by quickly turning out cadres with basic literacy and skills. Now it is struggling to provide young people with the higher and more comprehensive knowledge needed to meet the goals of today's Soviet leaders … The educational system faces problems that mostly relate to the question of how to take full advantage of advances in science and technology (p. 418).

It is necessary to recall that the Soviet Union successfully launched the first manned mission into space with Astronaut Yuri Gagarin making history. Yet it was the USA that made the greatest foray by landing men on the moon. To date, Russia, what is left of the former Union of Soviet Socialist Republics (USSR), is yet to make any big move beyond Gagarin. This, aside from slow development of the economy (HDI position is 65, life expectancy 67.2 years, and per capita national income at $15, 258.00 – nearly half of that of Singapore – all in 2010) slow development of democracy among other things, show that the lack of a definitive national philosophy of education has been a disadvantage to national development.

Nigeria

Section 1 of the 4th edition of the Nigerian National Policy on Education (NPE) (FRN, 2004) treats the "Philosophy and Goals of Education in Nigeria". The introduction outlines the basis of Nigeria's national policy on education, stating that it is derived from the nation's five main national goals as listed in the 4th National Development Plan (1970–75).

The document (FRN, 2004) then goes on to provide a further backdrop to Nigeria's national policy on education by making an attempt to provide a foundation by way of a national philosophy of education. The document therefore states in Section 1 sub-section 4: "In Nigeria's *philosophy of*

education (italics in the document), we believe that:

      a) education is an instrument for national development; in this end, the formulation of ideas, their integration for national development, and the interaction of persons and ideas are all aspects of education;

      b) education fosters the worth and development of the individual, for each individual's sake, and for the general development of the society;

      c) every Nigerian child shall have the right to equal educational opportunities irrespective of any real or imagined disabilities, each according to his or her ability;

      d) there is need for functional education for the promotion of a progressive, united Nigeria; to this end, school programmes need to be relevant, practical, and comprehensive, while interest and ability should determine the individual's direction in education".

Above are omnibus provisions on what should be the country's philosophy of education. Within these provisions are philosophical concepts such as Dewey's multiple approaches to education delivery in a); humanism in b); egalitarianism in c); progressivism, pragmatism, and individualism cum humanism in d). It is pertinent to note that this sub-section is a *believe* and believe, although regarded as one of the conditions of knowledge, is not a confirmed position in philosophy. Okoh (2003) has contrasted belief and knowledge or truth, noting that among other things, believe is but a state of mind (in spite of the commitment to it) and is not performative, justifiable, and is not a product of a scientific-rational process. Thus although the government may be committed to the principles outlined in the philosophy of education, they need not justify or actuate them.

The document continues, in Section 1 sub-section 5, again on the same issue of Nigeria's national philosophy of education, stating that it is based on:

      a) the development of the individual into a sound and effective citizen;

      b) the full integration of the individual into the community;

      c) the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary, and tertiary levels both inside and outside the formal school system.

These are no more than a rehash of what was said in earlier sections, with provisions that can hardly be reduced to actionable parameters. The plethora of provisions continue till sub-section 8 (f) where self-reliance is

specifically mentioned: "acquisition of competencies necessary for self-reliance" (p. 8).

The need for definitive statements is important particularly with respect to mission statements. General statements are hardly actionable and difficult for operators and other stakeholders to understand. As an example, the first goal of primary education of the State of Singapore is to give children a "good grasp of English Language" (Ministry of Education, 2005) while mother tongue and mathematics take the second and third positions respectively. Nigeria's NPE would rather that Nigerian children start school using the mother tongue till Primary 3! Section 4, sub-sections e) and f) state:

> d)   The medium of instruction in the primary school shall be the language of the environment for the first three years. During this period, English shall be taught as a subject.
> e)   From the fourth year, English shall progressively be used as a medium of instruction and the language of the immediate environment shall be taught as subjects.

It is evident that those who designed the policy forgot the impact of the mother tongue and vernacular English in the academic work of children. In some communities, particularly semi-urban and poor neigbourhoods in large cities, the major language of the environment is vernacular English or 'broken' or 'pidgin' English. One wonders what would be the product if pidgin is used as the medium of instruction in line with the expectation of the NPE, after all, majority of Nigerian local languages have no orthography.

The language provision in the NPE is of course the classic case of conflict theory (social reproduction theory) in which the education system ensures that low class children grow up to be low class adults since the NPE with respect to language of instruction is applicable – in practice – to community and public schools. No private school would dare to wait till Primary 3 before using English as the general language of instruction.

In essence, Nigeria does not really have a definitive national philosophy of education. This is evidently why Okoh (2005) warned of "The risk of an educational system without a philosophical base". A national philosophy of education should, among other things, "identify and clarify the justification for education" (Okoh, 2005) based on certain questions. Thus in the decade of the sixties, following the declaration of President John F. Kennedy that America must land a man on the moon in the 1970s, the education system was re-oriented towards science and technology, based on the long held philosophy of pragmatism that American philosophers William James, C. S. Pierce, and John Dewey canvassed. And America did land man on

the moon ahead of the Soviet Union that challenged President Kennedy; Soviet Union was the first to send man into space in April 1961. President Kennedy had declared in 1961 that America's prime objective was that, "before this decade is out, of landing a man on the moon and returning him safely to the earth." Apollo 11 landed men on the moon in 1969 and brought the three astronauts back to earth successfully. Interestingly, Soviet Union, represented by Russia, is yet to land man on the moon but is rather cooperating with America to set up and maintain laboratories in space.

Agenda for Action

Decades back, Mwalimu Julius Nyerere proposed an economic system based on the philosophy of self-reliance for Tanzania (Nyerere, 1967, 1978; Major & Mulvihill, 2009). There were problems in executing the proposals presented by this sage as detailed by Kassam (1995) yet the basics of his proposal remain valid till date: that one problem of underdevelopment is an education system that produces white collar workers chasing after non-existent jobs. Africans, nay developing countries, should have a philosophy of education that produces persons that can stand on their own after school. Practicum, in the spirit of pragmatism should be central to education particularly in the school system. There is an urgent need for a reorientation towards education for self-reliance rather than education for job-seeking. All schools should have their curricula to reflect a reasonable dose of entrepreneurship, after all, every discipline has the potential for business development and entrepreneurship education would enhance the actuation of the business potentials in every graduate of schools at all levels.

Conclusion

The structure of a nation's national philosophy on education can positively or negatively affect virtually all aspects of life and all sectors of the nation. Developing nations need to review their national philosophies to make them more focused and few and then design goals to actuate them. One focus should be entrepreneurship which can encourage self-reliance.

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Space as Metaphor in the Holistic Teaching–Learning Process of Literature–in–English

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Abstract:

Conceptually, space is abstract, shapeless and formless. It is an abstraction and a circumstantial notion that exists in mind within a particular context of discourse. In this paper, space is used to transcend the physical and temporal settings it notionally represents. The aim of this paper is to examine the significance of space in the holistic teaching-learning process of Literature-in-English. Four secondary schools in Ibadan South-East Local Government are used a samples. Data are gathered through research questionnaires, and partly by observations. The total of forty questionnaires is administered with ten questionnaires in each of the four schools. The statistical tools used for data analysis are frequency counts and simple percentage. At the end of the paper, it is observed that space in terms of methodology, evaluation procedure, classroom management and student-teacher relationship, among others, has considerable impact on the holistic teaching-learning process of Literature-in-English.

Keywords: space, learning outcome, methodology, domains of learning and Literature-in-English

Introduction

Despite many scholarly contributions on the concept of space in human communications, physical sciences, philosophical studies (especially among metaphysicians) as well as human and cognitive psychologists, serious attempts have not been made to examine critically the significance of space in education, particularly, how it can help in achieving holistic teaching-learning process.

As at the time of writing this paper, the present researcher did not see any scholarly discussions (in journals, books and books of reading)

on space within the matrix of education. The present researcher however acknowledges Lawuyi's (2004: 1–6) scholarly contribution in *Chaos in the Public Space; Environment, Morality and Popular Culture in Nigeria.* In his paper, Lawuyi gives a clearer distinction between a public space and a private space. The researcher (Lawuyi) exerted a painstaking energy on how to manage chaos in public space in order to sustain environment, morality and popular culture.

In this paper, it is maintained that space is context-conditioned and field specific. This accounts for different meanings that the concept (space) has ascribed to itself based on the field of discourse. From antiquity, there has been discussion on space and its relevance in relationship between objects and individuals. In his *Critique of Pure Reason*, Emmanuel Kant referred to space as subjective pure a priori form of intuition that its existence depends on our human faculties. It is this space and time that constitute the elements of a systematic framework that humans use to structure the experience. The critic, Kant rejected the view that space must be a substance or relation. He concluded that space and time are not discovered by humans to be objective features of the world, but are part of an unavoidable systematic framework for organizing our experience.

In the opinion of Isaac Newton, the English physicist-Mathematician, space is absolute with view that it exists permanently and independently of whether there are many matters in the space. In the field of psychology, the significance of space in human relationship has been examined. For this reason, in psychology, different space-related phobias have been identified. Among these phobias are agoraphobia (the fear of open spaces), astrophobia (the fear of celestial space) and claustrophobia (the fear of enclosed spaces).

In this paper, space is seen beyond its literal meaning. It is seen to transcend time and place as suggested in its conceptual meaning. Space is seen literarily to be physical and practical realities that influence human interactions, especially as dictated by their social role-expectations. In a classroom interaction, the social-role expectations include (+ higher role-teachers) and (-higher role-students), active role and passive role, modeling role and receptive role. When these social role-expectations are averted and/or distorted, it is therefore expected that the space becomes chaotic, anarchic and disorderly. It is thus expected of a teacher in a classroom to be a good manager of space to achieve holistic teaching – learning process.

Space, metaphorically, as taken in this paper includes the communicative

competence of the teacher, frequency with which the teacher attends his class (es), timeliness and appropriateness of tests and assignments, teacher's overall characteristics and charisma among the students and class management. All these put together constitute the space perception that influences the cognitive, the affective and psychomotor domains of the students. The way a student perceives him/herself in the spatial setting of a classroom in relation to fellow students and teacher within the notion of space perception will influence his/her learning.

The concept of Teaching and Learning

Defining teaching for a consensus meaning has not been an easy task among educationists and technocrats. It is generally believed that teaching is the process of transferring knowledge by someone (teacher) to another person or goup of persons (students or learners) in a pre-arranged place and under known conventions, rules and regulations. In this paper, teaching is defined as complex activities that require professionalism, perseverance, tolerance, inquisitiveness, humanity and humility aimed at knowledge impartation and advancement for virile society.

In the opinion of Bamisaiye (1989: 15), teaching is "a specialized skill that is used in the development of formal knowledge in the learner". With this definition of teaching, Bamisaiye sees teaching within the context of school system. Before teaching can be effective in a formal school system, teachers are expected to possess certain skills in terms of instructional methodology. This opinion is given because "in the school setting, it is more meaningful to regard teaching as an activity" (Kalusi, 2005: 181).

Akinpelu (1981: 190) sees teaching as:

> the conscious and deliberate effort by a mature or experienced person to impart information, knowledge, skills and so on to an immature or less experienced person with the intention that the latter will learn or come to believe what he is taught on good grounds.

From the above definition of teaching, it is implied that a teacher is expected to have superior knowledge to that of his/her students. It is this sound knowledge of the subject matter that will make the learning outcome through measurement and evaluation more reliable, worthwhile and effective. From Akinpelu's definition of teaching three conditions are identified before effective teaching can take place. These are:

i.   A person consciously and deliberately ready to do the teaching;
ii.   What is to be taught; and
iii. A person consciously and deliberately ready to learn.
       When these conditions are met, teaching can take place.
Okoh (2003: 70) defines teaching as a complex concept, which embraces a variety of activities. He goes further to refer to teaching as:

(i) a Profession,
(ii) an enterprise and
(iii) the act of teaching.

No discussion of teaching can be effective without reference to learning. Indeed, it is no exaggeration to say that concepts of teaching and learning are most central to education (Kalusi, 2005). Generally speaking, learning is the acquisition of a body of knowledge. In this definition, someone is seen as the recipient of knowledge of certain skills for personal or collective advancement. Abiodun and Abiodun (2004: 1) see learning from three dimensions and these are:

i.   It is assimilating into your own understanding a new idea or truth or working into habit a new art or skill.

ii.   It is a search for new ways of doing things to enhance better adjustments to the demands of the environment.

iii. It is a process of adapting and improving the environment.

From the various descriptions of learning as given by Abiodun and Abiodun, it can be said that change in attitudes/behavior is the basic expectation of learning. Learning from the psychology view point may be defined as a relatively permanent change in behavior as a result of experience (Kalusi, 2005: 184).

The significance of learning alongside teaching has led to the evolvement of various learning theories such as cognitive theory, behaviourists theory and operant conditioning theory. For discussions on theories of learning, see Akinboye (1996), Bolles (1979) Black and Prokasy (1972), Estes (1950) and Mowrer (1960). What is however certain is that teaching compliments learning as learning compliments teaching.

Methodology

The researcher makes use of questionnaires for data collection. The questionnaires are designed in such a way that contains the biographical data of the individual respondents. The questionnaires are administered on teachers in the four schools selected for the study. With the aid of two

research assistants, all the questionnaires administered are collected. In each of the schools, ten questionnaires are administered on the teachers of Literature-in-English in the junior and senior secondary school levels. Data are analysed by using frequency counts and simple percentages.

Research Questions

i.   Do physical structures and arrangements of classroom create space in the teaching-learning process of Literature-in-English?

ii.   Does the structure of time table create space in teaching-learning process of Literature-in-English?

iii. Does teaching methodology create space in the holistic teaching-learning process of Literature- in – English?

iv.   Does student-teacher relationship create space in teaching-learning process of Literature-in-English?

v.   Do evaluation techniques create space in teaching-learning process of Literature-in-English?

DATA ANALYSIS
Table 1

i.   Do physical structures and arrangements of classroom create space in the teaching-learning process of Literature-in-English?

S/No	Questionnaire Items	Agreed	Disagree	No sure
1.	The sets of furniture in the classrooms are not enough to go round the students.	40 100%	- -	- -
2.	The classrooms are always over-populated	40 100%	- -	- -
3.	The physical space for human movement in the classrooms is too small.	38 95%	2 5%	- -
4.	The classroom building and the available sets of furniture and old and dilapidated.	38 95%	2 5%	

From the above table, it can be observed that the physical structures and arrangements of a classroom create space in the teaching-learning

process of Literature-in-English. All the respondents (100%) agreed to the point that the sets of furniture in the classrooms are not enough. Similar to this problem is the overpopulation that is seen in the classrooms. All the respondents (100%) also agree to the fact that classrooms are always over-populated. Owing to overpopulation in the classrooms, there is always a small space for human movement. This opinion was given by the 95% of the respondents while the remaining 5% disagreed. In most schools where there are enough classrooms and sets of furniture, they are always dilapidated. To this opinion 95% of the respondents agree while the remaining 5% disagreed.

Table 2

Does the structure of time table create space in teaching-learning process of Literature-in-English?

S/No	Questionnaire Items	Agreed	Disagreed	Not sure
5.	Literature-in-English should appear more than twice on the time table	2 5%	38 95%	- -
6.	There should be enough gap between the first lesson on Literature-in-English and the second lesson.	36 90%	4 10%	- -
7.	Literature-in-English should not appear on the time table as students can read the prescribed texts on their own.	38 95%	2 5%	- -

The overall structure of the school time table creates space in the teaching-learning process of Literature-in-English. Majority of the respondents (95%) are of the opinion that Literature-in-English should not appear on the time table because of the fact that students can read the prescribed texts on their own. Only the 5% of the respondents disagreed to this view. In another similar point, 95% of the respondents disagreed to the point that Literature-in-English should appear more than twice on the time table. On the issue of gap between one Literature-in-English lesson and

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the other, 90% of the respondents agree while the remaining 4% disagree.

Table 3

Does teaching methodology create space in teaching-learning process of Literature-in-English?

S/No	Questionnaire Items	Agreed	Disagreed	Not sure
8.	Only a single method (i.e. lecture method is appropriate to the teaching of Literature-in-English	32 80%	8 20%	- -
9.	There is no need to simulate or stimulate the learner's interest in the subject.	10 25%	30 75%	- -
10.	There is no need of using instructional aid while teaching the subject	4 10%	36 90%	- -
11.	Students should be given comprehensive notes with little or no explanation.	38 95%	2 5%	- -

From the table 3 above, it can be seen that the methodology of teaching Literature-in-English needs adjustment. Majority of the respondents agreed that a single method (i.e. lecture method) is appropriate for the teaching of Literature-in-English while the remaining 20% disagree to the opinion. The use of only lecture method in the teaching of Literature-in-English is inappropriate and ineffective. In every teaching-learning process of Literature- in- English, it has been observed by educationists and technocrats that simulation and stimulation play important roles to ensure dependable learning outcome after evaluation. This view is supported in this study when 75% of the respondents disagree that there is no need to simulate or stimulate the learners' interest in the subject while the remaining 25% agreed to the view. As part of methodology, the use of instructional aid cannot be ignored in the pursuance of holistic teaching-learning process. In this study, 90% of the respondents disagreed to the view that there is no need of using instructional aid while teaching Literature-in-English while the remaining 10% agree to this view. No doubt, note giving and note taking are important study skills in any classroom interaction. This should

be done in such a way that it will foster comprehension of the students. Contrary to this opinion in this study, 95% of the respondents agreed that students should be given comprehensive notes with little or no explanation while the remaining 5% disagree to this point.

Table 4

Does student-teacher relationship create space in teaching-learning process of Literature-in-English?

S/No.	Questionnaire Items	Agreed	Disagreed	Not sure
12.	My students must always fear me to command respect.	38 95%	2 5%	- -
13.	Students should not ask questions during my lesson in order to maintain my authority as their teacher.	36 90%	4 10%	- -
14.	Students should not contribute to the lesson as the teaching goes on because they must always be passive in the classroom.	34 85%	6 15%	- -

Student-teacher relationship creates or bridges space in the holistic teaching-learning process of Literature-in-English. In most Nigerian secondary schools, teachers always like to instill fear in the minds of their students. From the table 4, majority of the respondents (95%) agreed to the point that their students must always fear them to command respect while the remaining 5% of the respondents disagreed to this opinion. In a similar view, 90% of the respondents agreed to the point that their students must not ask questions during lesson because the sole authority of knowledge belongs to the teacher while the remaining 10% disagreed to this view. As part of defective teacher-student relationship, 85% of the respondents agreed to the point that their students should not contribute to whatever is said during the lesson while the remaining 15% disagreed to t his view.

Table 5

Do evaluation techniques create space in teaching-learning process of Literature-in-English?

S/No.	Questionnaire Items	Agreed	Disagreed	Not sure
15.	It is a waste of time and energy giving assignments to students all the time.	36 70%	4 10%	- -
16.	Administration of continuous assessment test should be once before examination.	38 95%	2 5%	- -
17.	There should be quiz for students on some salient points of Literature-in-English.	10 25%	30 75%	- -
18.	Not all the assignments given to the students should be marked.	38 95%	2 5%	- -
19.	Examinations should be properly graded and recorded with timely release to the students.	40 100%	- -	- -
20.	The evaluation techniques should cover cognitive, psychomotor and affective domains of learning.	40 100%	- -	- -

The responses in the table above show that management of evaluation techniques can impact negatively or positively on learning outcome. Majority of the respondents (90%) do not have likeness for administration of assignments on their students as they see it as waste of time and energy. On the other hand, the remaining 10% of the respondents supports the use of assignments on the students. Similar to the point is the view of majority of the respondents (95%) that the administration of continuous assessment should be once before the terminal examination. This is defective because the practice can not cover cognitive, psychomotor and affective domains of learning. Another evaluative technique is the use of quiz on some points

discussed in the subject matter. The responses gathered show that majority of the teachers (75%) do not support the use of quiz as part of the evaluation technique in the teaching-learning process of Literature-in-English. The remaining 25% of the respondents support the use of quiz as one of the evaluation techniques in the teaching-learning process of Literature-in-English. Similar to other defective evaluation techniques is the attitude of most teachers to the grading and marking of students' assignments. This view is deduced from the responses of 95% of the teachers that not all the assignments of the students should be marked while the remaining 5% of the respondents is of the opinion that all the assignments should be marked and graded. There is however a consensus opinion on the facts that examinations should be properly graded and recorded for timely release as seen in the responses of all the respondents (100%). At the same time, all the respondents (100%) are of the opinions that evaluation of learning outcome should cover the cognitive, psychomotor and affective domains of learner.

Findings and Discussion

From the demographic data collected for the study, it is found that years of teaching experience and qualification have considerable impact on the teaching-learning process. Majority of the teachers in the senior secondary schools have their first degree in humanities and arts. It is on the job that they acquire their Postgraduate Diploma in Education (PGDE). One should not expect the same level of performance (in terms of methodology and evaluation techniques) between a teacher who spent four years in learning the rudiments of teaching and the one that spends one year in learning the same rudiments.

From the findings, it is observed that physical structures and arrangements of classroom have some impediments on the holistic teaching-learning process of Literature-in-English. The sets of furniture in the classroom and the overall physical structure of classrooms do not stimulate effective teaching-learning process. Apart from this, the structure of time table in terms of appearance of Literature-in-English and regularity with which it is taught affects the holistic teaching-learning process. Considering the complexity of the subject, it should appear on the time table for more than three times. In addition to this opinion, the teaching of the subject should be taught sequentially in terms of number of days (i.e. Monday, Tuesday, Wednesday, etc) while the remaining day(s) should be

meant for evaluation in form of assignment(s) and quiz competition based on the subject matter. It is therefore expected that the evaluation technique should be continuous to cover the cognitive, affective and psychomotor domains of learning. In the opinion of Yoloye (1991:2), the total marks of continuous assessment should be 60 marks and the end of term examination should cover 40 marks. In his opinion, a term plan might be as follows:

Total marks available =100

2 class tests: each 20 marks = 40 marks

2 homework assignments: each 10 marks = 20marks

1 end of term examination = 40 marks

The breakdown as given by Yoloye will make the evaluation techniques reliable and worthwhile for measuring learning outcome.

In order to achieve holistic teaching-learning process of Literature-in-English, the methodology of the subject matter should also be realistic and multidimensional. A purpose-driven and goal-directed teaching of Literature-in-English should not be hinged on a single method. An experienced and seasoned teacher knows that plurality of methods are needed in the holistic teaching-learning process of Literature-in-English. It is the "strength" of the methodology adopted by a teacher that catches and stimulates the interest of learners in the subject matter. McGregor (1971: 79) has observed that:

> Explanation, analysis, discussion, will all help but what is most likely to arouse in our pupils a permanent addition to reading is the sheer pleasure of a single book to which we have guided them. For in the last resort the love of literature in probably caught rather than taught.

As part of the strategy of stimulating learner's interest in the subject matter, teachers are expected to be friendly with their students. In a normal classroom interaction, a teacher is expected not to be autocratic for sustainable learning outcome.

Recommendation

In order to ensure and/or sustain holistic teaching-learning process, the following should be done:

i.   Government should ensure that specialist teachers are employed to teach Literature-in-English. It is observed that teachers of English language cannot teach Literature-in-English with expected effectiveness. The

reason is that English language and Literature-in-English have different methodologies.

ii. Government should equip Nigerian schools with physical and infrastructural facilities that can help in the effecting of the subject matter.

iii. Refresher courses and workshops should be organized for teachers to update their knowledge and skill in the teaching of Literature-in-English. This is necessary because the skills and methodologies of teaching are dynamic based on the prevailing circumstances.

iv. The school management should ensure Literature-in-English is well structured on the time table in terms of its appearance and regularity of teaching.

v. Teachers should be flexible and democratic in their classrooms in order to sustain learner's interest in the subject matter.

Conclusion

This paper has examined the significance of space in the holistic teaching-learning process of Literature-in-English. In this paper, space is seen beyond its literal and ordinary meaning. As an empirical paper, data are gathered through questionnaires and participatory observations. From the findings, it is observed that physical structure and arrangement of the classroom, the structure of time table, methodology employed in the teaching-learning process, evaluation techniques and teacher-student relationship constitutes space that has considerable impact on the teaching-learning process. It is recommended that the government, school management and teachers should take decisive and goal-targeted steps to ensure holistic teaching-learning process of literature-in-English.

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The Integration of Information and Communication Technology in Library Operations Towards Effective Library Services

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Abstract:

This paper examines the integration of information and communication technology (ICT) to library operations for effective library services. The paper also reviews the need for an effective application of ICT as the best tool for libraries to use in assisting educational researches and students in this age of information explosion, in ensuring effective services. The paper also discusses various ICT resources that can be used for effective library operations and services and it highlights some of the benefits and challenges of integrating ICT to library operations. In the conclusions, the study discusses some possible solutions to various challenges to successful integration of ICT to library operations for effective services.

Keywords: ICT, library, characteristics, effective services

Libraries have always been repositories of learning resources. From earliest time, they have provided access to information for scholars and researchers. The constantly increasing amount of information been generated and published, the expanding formats of information storage and retrieval, and ever changing education and research needs of library users make it difficult for any library to be an effective learning resources.

The primary role of a library is to provide information services to support the educational, recreation, cultural, economic and technological endeavours of the members of their respective communities. The National Policy on Education (2004) identified the library as one of the most important aspects of educational support services. They are used as media for disseminating information and enhancing literature search and as tool for the development of intellectual compatibilities and promotion of cultural and social integration.

Onohwakpor (2006) stresses library, as a store of knowledge, indispensable to the success of any functional education. He further said

that education without the services of library is half-baked education that can only produce narrow minded individual which will not be productive to their community. Efforts are therefore made to acquire, process, preserve and make available, the resources to the users. In doing this, type, educational levels, information needs and the objectives of the user community should be taken into cognizance. This is because provision of services in a manner most useful to the library's chants is the ultimate target of all efforts towards effective and efficient services. With the proliferation of information, information is scattered in many areas and in order to keep track of these information many libraries have started embracing the recent developments in information technology to help them for effective library services. It was for this reason that the role of the information immunization technology for effective library services arose as a distinct area of this paper coupled with a view to ensuring the application of the information technology in library operations for effective library service.

The Concept of Information and Communication Technology

Information and communication technology (ICT) has been defined by various scholars from different perspectives. Ayodele (2002) defined ICT as electronic based technology generally used to retrieve, store, process and package information as well as provide access to knowledge. Aluko (2004) also described ICT as enabling technologies (both hardware and software) necessary for delivery of voice/audio, data (high speed and low speed) video, fax and internet services from point A to point B (or possibly to multiply B C etc) using wired and wireless media protocol (IP) and non IP networks. To Nwachukwu (2004) information and communication technologies (ICTs) is the application of computers and other technologies to the acquisition, organization, storage, retrieval and dissemination of information. However, in this context, information and communication technology is the use of electronic devices such as computers, telephones, internet, satellite system, to store, retrieve and disseminate information in the form of data, text image and others.

Types and Characteristics of ICTs

Iwu (2003) categorized ICTs into the following:

i Sensing technologies: these equipments gather data and translate them into form that can be understood by the computer. These include sensors, scanners, keyboard, mouse, electronic pen, touch or digital boards, barcode sensors or readers, voice recognition system, etc.

ii Communication technologies: These are equipment that enable

information to be transferred from the source to user. It also tries to overcome natural barriers to information transfer like speed and distance some of these include: facsimile machines (fax), telecommunication system, telephone, electronic mail, teleconferencing, electronic bulleting boards, etc.

iii Display Technologies: These are output devices that form the interface between sensing, communication and analyzing technologies and human user. They include: computer screen, printers, television, etc.

iv Analysis technologies: These are the technologies that help in the investigation or query of data, analysis and in-depth query for answers for simple to complex phenomena in research procedures. A complete set of a computer system could be a micro, mini, mainframe or super scamper.

v Storage Technologies: These technologies facilitate the efficient and effective storage of information in a form that can be easily accessed. They include: magnetic tapes, disks, optical disks cassettes, etc.

Cockrane (1992) identifies the following reasons for the introduction of ICT in libraries:

i   The failure of the existing traditional methods to cope effectively with ever increasing volume in the library.

ii   To allow for easy integration of various activities in the library.

iii   Increase in library activities, organization and services.

Information and Communication Technology Facilities in Library Operations and Services

The development and availability of information and communication technologies (ICTs) in libraries have today not only increased and broadened the impact of information resources at their doorsteps, but also placed more emphasis on effective and efficient services. Their applications in libraries, commonly known as library automation, have in deed continued to ease and promote quick and timely access to and transfer of information resources that are found dispensed round the globe. The following are some of the ICT facilities or resources that can be used for effective library operations and services:

a)   Computer: Computer can be referred to as the backbone, nucleus or hub of ICT application. In virtually all ICT applications, the computer is interfaced with another device in order to function effectively. Computer on its own can be used to perform the following function in the library:

i   Ordering / acquisition

ii   Circulation

iii   Library data base

iv   Inter library loan by two or many libraries that are connected

v   Documentation and administration

vi   Desktop publishing

vii   Budgeting

viii   Cataloguing and classification

ix   Serial management.

b)   **Internet Facility:** Internet is described as a worldwide network of computer and people. Built upon state of the art technology, the internet makes it possible for thousands of dissimilar physical networks that are not connected to one another and that use diverse hardware technologies to connect and operate as a single communication system. There are locations of various types of information on computer system linked to the internet. It is an important tool for global on line services.

c)   **Video Conferencing:** Through video conferencing, people at different locations in the world could be allowed to hold meetings. Offorma (2000) describes video conferencing as a means of linking up two or more remote computers, all of which have a small camera attached which enables the participants to see each other, to speak to each other and in some systems, to be able to start, send documents through the linked computer. Some libraries use this medium to source for information that not available in their own libraries and at the same time use this great medium to create awareness to users who are ignorant of the available of information resources in the library.

d)   **Electronic Mail (E-mail):** This medium can also be used to send and receive mails. This is commonly and widely used with the internet facilities. E-mail is very useful for sending messages to and from remote areas with enhanced network.

e)   **Networks:** This is a system of interconnected computers for sharing information and resources (Olusanya and Oloyede) this may involve two or more computers in a single office or several computers in different units across an organization or across the country. The networks include the local area network (LAN) and wide area network (WAN). With computer network, libraries can access and share information in different locations and download for users needs.

f)   **Expert System:** Vast amounts of information may be gathered, synthesized and manipulated before decisions are made or conclusion arrived at the some of the complex area of human knowledge. According to Burton (1992) expert systems encapsulate the knowledge and experience of the human expert and make them available to a wider audience. Within information work, expert systems have been applied in the area

of cataloguing, classification and information retrieval (MCDonald and Wickert, 1991).

Services Rendered in the Library

The various service provided in the libraries are complemented by facilities available, some of which are technology driven. In a modern library, technology application in the provision and performance of library services provided by libraries to patrons. The utilization of emerging technologies in recent times in libraries worldwide has proved, beyond reasonable doubt, that a library, whatever its services, can perform better when facilities are adequately provided to enhance access to the content of the library.

However, the services rendered in a library differ from are library to another, depending on the clientele, the parent body and type of library. Idowu (2011) enumerates the following library services according to their international standard:

- Reference services
- Document delivery service
- Borrowing, renewing and reserving
- Computerized interactive search
- Technical services
- IT services
- E-library services
- Serials services
- Exhibition and displays
- User education
- Selective dissemination of information (SDI)
- Current awareness (CA)
- Referral service
- Reprogprahic Service
- Counseling service
- Webliographic service

The Role of Librarians in Delivering Effective Services

Based on clarity in making choices and in concentrating on the main priorities and confidence in talking about teaching and learning issues, the librarian is required to manouvre the library into a strategic position within the school system.

Four strategies:
1. Positioning
2. Proactivity

3. Persistence
4. Patience

Positioning: Ensuring library is represented the main curriculum planning committees – seizing opportunities to get involved in college initiatives and into other areas of curriculum management team.

Proactivity: Is likely to be college specific, since each college has its own concerns and priorities. A strategic proactivity involves taking overall responsibility for the college internet and educational IT programmes and making this work. So that the college is now a show – case for this type of work.

Persistence: Pursue issue – proposals monitored, reminders sent – willing to be a member of several committees. Library development is seldom a smooth and painless process – staff cut, finding problems imposed changes on librarians' roles etc.

Patience: Being ready to wait for the opportunity to become proactive without creating undue resistance by trying to bounce people into change. Librarians are "true believers" but not necessarily make the best advocates, hence the need for patience or cunning!!

The Role of ICT in Effective Library Services

Neankwo (2006), opines that ICTs application to library works and services could be seen as the best way that could be used to assist researchers to adequately solve their literature need for effective research activities. This, according to the writer, is because the application of ICT to library operations greatly helps in the provision of efficient reference and information services, the utilization of network operations such as cataloguing, authority control, inter library loans and co-operation and in the participation of international bibliographic project. Also Dike (2000) claimed that instant access to information from a multiplicity of source is one of the major roles of ICT application to library services. Not only can it help in locating the materials where the required information can be found easily but ICT helps in sorting out what information is relevant from a mass of irrelevant information.

The use of ICT has impacted on library services according to Igbeka (2008), Adebisi (2009) and Uwaifo (2010) in the following ways:

1. Online Public Access Catalogue (OPAC): It is the computer form of library catalogue to access materials in the library.

2. No Physical Boundary: The user of a digital library need not go to the library physically once it is connected to the internet.

3. Storage Capacity: Digital libraries have the potential to store much more information, since it requires very little space to contain it.

4.   Indexing and Abstracting Services: With the aid of ICT, database of print and audio-visual materials can be created and indexed. Also, ICT has made it possible for information seekers to conveniently access a wide range of library produced abstracts (indicative or informative).

5.   Preservation and Conservation: An exact copy of the original can be made any number of times without any degradation in quality.

6.   Inter-Library Loan: Needed materials from other libraries can be received within the shortest time through the email, courier services.

7.   Access to Electronic Resources: Electronic resources are internet based resources such as electronic journals, reference sources, books etc.

8.   Document Delivery Service: Document can be sent to needed users through e-mail, fax, etc.

9.   Library Retrieval Systems: This involves using Compact Disc Read Only Memory (CDROM) technological mechanism of acquisition of specialized CD-ROM databases in various courses such as sciences, law, technology, agriculture, social sciences, medicine, humanities etc. the prominent ones are MEDLINE in medicine, AGRICOLA and AGRINDEX in agriculture, LEXIS and NEXIS in law, INIS and AGRIS in pure sciences and Public Affairs in social sciences. They are available commercially.

Online Public Access Catalogue (OPAC) is a great relief to users of the library catalogue in the sense that, different users can search for the same information at the same time using different terminals which is impossible through the traditional card catalogue. Also, users can search the online library catalogue through ISSN, ISBN, and combination of title and author etc. Overdue notices are generated and sent to users through their e-mails. Users can reservation and overdue notices in the OPAC system. In the area of reference services, chat technologies, Ask a Librarian, Electronic-mail, fax, telephone, Compact Disc-Read Only Memory (CD-ROM) are used to answer users queries by the Reference Librarian in the technological age (Segun, 2003). Students and researchers can search, read through a single CD-ROM the 30 volume Encyclopaedia Bridtannica/Americana in the library and printout needed pages. Adequate security of those materials must be taken care of by the porters and other library staff.

It may also be noted that current and relevant information are accessed and downloaded by users through the internet. Some higher institutions libraries in Nigeria are connected to the internet and subscribe to online journals where various databases are searched and used by students and staff in various disciplines. It is a plus to those libraries fin the area of providing current and relevant information to their users.

Barriers to ICT Integration in Library Services

• Poor infrastructural Facilities: The problem of poor infrastructural facilities especially erratic power supply have been the major cause of set back in the integration of ICT in library services. Government should therefore provide enabling environment that would allow donor agencies to provide investors particularly those in information sector to take full advantage of recent advances in information technology to bring our libraries up-to-date. In this regards, efforts should be made to make the Nigerian technology limited and power Holding services more efficient that what is currently obtained.

• Low Level of ICT Compliance: Many users and members of the library community require knowledge of ICT. To meet this challenge, libraries and librarians can help make ICT knowledge available by creating electronic learning centre within the libraries. Such creation will go a long way to satisfy knowledge thirsty citizenry whose only handicap is lack of opportunity.

• E-Library: The library can lose its relevance in ever-changing world of information technology, if nothing concrete is done. E-library could be used to deliver library services and make library facilities available to the reading public in a modern and cost effective way. By so doing, the relevance of the library could be further sustained.

• Cost: Despite the fact that ICT is applicable to library service, high cost of ICT equipment could not make it to be widely utilized by most libraries. Adidoye, Aderele and Adelokun (2010) stress that most library users and librarians could not afford the cost of common personal computer.

• Poor Maintenance of ICT Equipment: Most libraries lack conducive environments for keeping and effective functioning of ICT equipment. Besides, most of the ICT equipment are poorly managed by most libraries. In addition, the cost of maintaining ICT equipment are very high.

• Frequent Change in Technology which Might Lead to Total Overhauling of the Existing System: frequent changes in software upgrading leads to total overhauling of the existing system as we have in some academic libraries in Nigeria.

• Lack of Sufficient Monetary Allocation/Poor Funding: most libraries do not allocate sufficient money to the building of ICT infrastructure.

• Lack of ICT Policies: There is a lack of systematic ICT policy in most libraries in developing countries which impedes the deployment of ICTs.

• Inadequate Technical/Skilled Manpower: There are deaths of technical manpower in the area of ICT in Nigeria. Faulty equipment is abandoned in some libraries because there is no knowledgeable staff to

repair them.

• Inability of the Government to Monitor Effectively the Policy on Information Technology: various polices on ICTs in Nigeria like NUNET, school-net etc are not properly monitored. Also, there is lack of systematic ICT policy in most libraries in developing countries which Nigeria is part of them.

Conclusion

Library services have gone beyond walks of the library. The collaborative digital reference service (CDRS) currently launched by the library of congress and its partner libraries provide just such an opportunity to connect users with accurate, timely and credible information anytime anywhere (Ozioko, 2005). The world is experiencing information explosion and the library being the centre for information provision need to be equipped to face the challenges of information explosion. The only device apart from the human ability to keep track of this information in our present day libraries is integrating ICT in library services.

Recommendations

• Libraries, in their zeal to provide qualitative services, should open an electronic library where users and library community who do not have the knowledge of the use of ICT can be trained so as to develop the skill on how to exploit the information available for them in the ICT media.

• Adequate funds should be provided by the government and all stakeholders in education sector. This is necessary to enable libraries acquire and procure all ICT equipment that can improve the quality of their services.

• Librarians should equally partake in ICT utilization in the educational enterprise as a developer and not an operative. This he could do by seeking appropriate training, consulting teachers and always considering curricula related educational needs and involvement. However, it is important that in the enthusiastic embracing of the introduction and application of ICT in the library, librarians should not neglect basic tasks like shelf tidying, stock editing and overdue recall.

• There is need for complementary efforts by different stakeholders (librarians, governments etc) to support effective ICT revolution in Nigeria. Appropriate training should be given to librarians in order to improve the qualities of their services.

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The image of teachers through the eyes of authors of pedagogical books from the age of dualism

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Abstract:

We can state that 19th century educational books draft a lot of similar expectations towards the ideal teacher. Most of the analysed educational handbooks and textbooks distinguish the human beings from the other creations. The idea of human perfection characteristic to the Humanism is recalled in these books, where the authors consider the human beings as the highest level creatures which are different from any other creature of the world, both physically and mentally. It is visible from the above mentioned that the efficiency of education is based on the educator's suitability for the teacher's profession. The pedagogical handbooks and textbooks provide a separate chapter to the required qualities of teachers. The teachers' required qualities are listed from the physical qualities, behaviour, and sense of vocation to the life style. The authors believe that successful teaching can be achieved by pedagogical competence and they prefer knowledge and skill to emotional features. They think it is necessary to love the profession, to be educated and methodologically trained as the main features of the ideal teacher but moral features, knowledge of children and love of children are important parts of a teacher's profession. Analysing the educational textbooks we can see that the picture of teacher emerging from the works consists of the whole range of expectations.

Keywords: teacher, vocation, pedagogy, methodological training, educational textbooks

The 19th century was an era rich in pedagogical efforts, but in Hungary the issue of education and pedagogy became more important only in the age of dualism. This fact is proved by the dispositions and laws given, as well as by the richness of pedagogical literature and the development of teacher training. This era is marks the development of pedagogy into a system and the definition of educational concepts.

The textbooks are reliable sources for the society of the given era

(its spirituality, ideology, level of development, economical conditions, methods and techniques etc.) and they bear witness for the ideology, the educational policy and of style of the given age (János Karlovitz, 2001). This makes it possible to study the social expectations towards the teacher's profession based on the main aspects of the research, i.e. the teacher's personality and tasks, as well as the teachers' relationships to the smaller social groups.

According to my supposition, expectations regarding teachers are linked to the 19th century. To verify my supposition, I have chosen the method of studying the sources and I have selected for the analysis four popular educational books published during the age of Dualism. Because of the genre of pedagogical books, they devote a separate chapter to describing the expectations regarding teachers, and the picture of the ideal teacher typical for the era can be reconstructed on the basis of contemporary ideas formulated theoretically. These books were reference educational books written for teachers and teacher training institutions to foster education and teaching.

The research wants to demonstrate the idealized image of folk school teachers based on the analyses of original sources. Chosen from the repertoire of educational books I have searched for answers to the following questions in the analysed books:

1. What level of pedagogical standard was thought to be satisfactory for the efficient educator or teacher's activity, according to the authors of the mentioned handbooks?

2. Is it possible to reconstruct an ideal image of the teacher based on the analyses?

3. Is there any change in the analysed time period in the studied educational handbooks?

The method of source analysis was applied for the research of educational history and the analysis of several handbooks. Most of the educational handbooks devote a separate chapter to the expected characteristics of teachers "on abstract theoretical plane", and image that can be used as a basis for the conclusions regarding the teacher's image in a given period of time.

Characteristics of the educator's process of "professionalization"
The appearance of professionalisation is one of the basic characteristics of the 19th century development, as a result of which the highly educated, influential intellectual groups have developed. The efforts for training primary school teachers emerged in Germany and slightly later in Hungary,

and parallel to it the professional groups of primary teachers were formed besides the teachers of higher educational institutions. The demand towards the practical knowledge emerged. This knowledge was the basis for the practical knowledge of primary school teachers of folk schools in the second half of the 19th century.

One of the basic characteristics of the 19th century development is the occurrence of professionalism, as a result of which groups of highly educated and influential professional experts came into being. The notion of professionalism was introduced by the English technical literature, and it serves for the description of profession of different intellectual expert groups and for the description of how a range of activity becomes a profession (Németh, 2005: 161). The professionalism has two interdependent, but different meanings as the feature of the modernization processes. In general it means the technicalness, and serves for the denotation of more efficient and more precisely elaborated activities and social processes. In a qualified sense the professionalism means the specialization and the development of specialized intellectual professions, which are accompanied with a special type of knowledge, formal training conditions offering this knowledge, as well as the determination of enrolment criteria (Parsons, 1968).

By the appearance of folk schools the demand in well-educated teachers became stronger and stronger as they contributed to the improvement of level of education and training of the folk schools.

In Hungary József Eötvös regarded the improvement of teacher training a key-question to the development of education. His teacher training school was a three-year-long independent professional training course. Although the Prussian teacher training seminars could be started at 14-year-age after finishing the folk school, in Hungary the candidates had to have the knowledge of the secondary grammar school or the four-year-long training of the 'Bürgerschule'. If the candidate did not have the certificate of his/her qualification, he/she had to pass an entrance examination. The lowest age of admission was 15 years (Németh, 1990).

The teachers often acted as social and ethical exemplars in the circle of villagers as they carried out a many-sided activity within and out of school. They took part in the life of the community and often contributed to the cultural life of the settlement definitely. The teachers mostly became honourable members of the community, and were accepted as educational and training experts. The continuously increasing competence of teachers has also supported their social status. They were expected to be the intellectual leaders of the settlements, who had responsibilities for the families of the school community as well.

Design of pedagogical books in the 19th century

In Hungary till the 19th century there were very few handbooks dealing with education. The19th century is a rich era in pedagogical efforts, it can be seen in the profusion and number of pedagogical books and on the other hand the variegation of pedagogical periodicals. In the 19th century in Hungary pedagogical books were published in great numbers because of the accelerating development of public education and one characteristic of these books that authors took foreign books as basis since in the fields of Hungarian pedagogy there were not elaborated pedagogical concepts.

The characteristic of development of Hungarian pedagogical books in the reform era was that authors used foreign resources. The formation of more pedagogical books had been influenced by August Hermann Niemeyer: "Grundsätze der Erziehung und des Unterrichts für Eltern, Hauslehrer und Schulmänner" that was published first in 1796. A. H. Niemeyer (1754–1828) wrote his two-volume pedagogical general work as the theology professor of the University of Halle, which was ranked as the most popular reference book at the turn of the 18th and 19th century. The book published several times was completed with a third volume by the author. In 1812 József Ürményi the chairman of the University of Pest suggested Niemeyer's work as an educational textbook for the students of the teacher training institution organised besides the university in his presentation to the palatine. The book revised for Hungarian relation was published in Pest (1822) translated by János Árgyán entitled "The study of education and teaching for parents, private tutors and teachers".

Niemeyer and his students' influence can be seen in several contemporary Hungarian pedagogical works e.g. in one of the important pedagogical reference books of Hungarian reform pedagogy of which author was András Lesnyánszky the priest teacher of Nagyvárad. His works entitled "Didactics and methodology or the general study of teaching and the study of teaching method" was published in Nagyvárad in 1836.

Niemeyer's influence perceivable in an other important book of Hungarian reform pedagogy. János Szilasy's two-volume work The Art of Pedagogy published in 1827 in Pest was kept as the first résumé of the Hungarian pedagogy and the notion of the public education of the reform era can be traced in it. Szilasy was the first to outline the class system of education and its inner structure. The notable book is formulated in clear and precise Hungarian language of the reform era. Due to this book modern pedagogical writings became popular and available extensively (Pukánszky, 1997). His book was used as a reference book in teacher

training, in universities, priest training seminars and teacher training institutions, too.

The first publishing companies were established in the second half of the 19th century, which tried to disseminate a great number of textbooks on everywhere in the country. It facilitated the purchase of the needed books for all the schools in the necessary quantity and on reasonable prices.

The most famous pedagogical theoretical work of this time was András Fáy's book titled "The simplest naturalistic, empirical and practical educational system", in which advice was given for the pre-school education. The three volume work of József Mennyei titled "Pedagogy and didactics" published in 1866 was based on the works of the German author, Karl Ohler. The "Teachers' Book" of Ignác Bárány published in 1866 was used for a long time. Its sources among others were István Majer's work titled "Book of Public Education", August Hermann Niemeyer's works from the turn of the century and the works of other Hungarian and German authors. Another significant work in educational theory is Ágost Lubrich's four volume monograph on educational theory (1868), which was the first outstanding scientific theoretical work following Szilasy's pedagogical works (Fehér, 2000).

Expectations regarding teachers in the mirror of the educational books

Ignác Bárány: *Teachers' book* (1866)

Ignác Bárány's work, that he wrote for teachers, besides the questions of education and teaching deals with the questions of methodology and school organising, furthermore he deals with teachers and expectations towards people studying to be teachers. The textbook forms the academic basis of teaching activity. The structure and the content of the book is subordinated to the practical aims of teacher training.

Searching for the characteristics expected form the ideal teacher it can be experienced that the author deals with the characteristics of teaching activity and the features of teachers in the introductory part. The author sets out from anthropological thought that every human has dual designation, partly common or human, partly distinct or civil. According to the author human designation expects human being to strive for being similar to God in this worldly life and to unite with him the most tightly in future life. On the other hand civil designation expects to fulfil our place in society conscientiously and completely. In accordance with this he summarises educational tasks and virtues expected from teachers. To achieve the final aim of education namely to educate good citizen and religious person, the

teacher's obligation is to educate the child with educational methods to achieve the dual aim of education: educate and teach children left with him to become honest and intelligent people, virtuous and devout Christian, working and obedient citizens who are able to be satisfied with their fate (Bárány, 1866).

Hereafter the author deals with the features needed to fulfil a teacher's job in two groups. First he mentions those virtues he needs to fulfil his job "accordingly" so "he has a bent for teaching", "he has the features needed for teaching" and "he trained himself to be a teacher perfectly".

To fulfil the teacher's place, he has to possess four additional features: physical, social, mental and moral features.

Healthy build, healthy chest, good organs of speech and healthy and gentle sense take an important role among physical features. At the same time the author refers to the undesirable features, too that hinder teaching activity. A sickly person cannot meet his obligations in spite of his best efforts, just like a physically injured person is not able to have great influence on children. Teachers with a bad pronunciation are not understood by the children or they do not like listening to them, weak or wrong senses can also hinder the efficiency of teaching activity since it demands clear sight and good sense of hearing.

The author considers cleanness, tidiness and simplicity important among social features. He stresses the importance of calmness and dignity in behaviour, grace and figure in motion, straightness and seriousness in walking and naturalness and politeness in treatment of others.

For successful teaching it is essential to possess mental abilities: healthy intelligence, receptive and faithful memory, skill in thinking and expressing thoughts, fast and high imagination and the deep knowledge of the subjects he teaches, knowledge of human designation, a child's nature and development, principles of teaching and education and the teacher's skill.

Besides knowledge moral features are essential conditions of education among which religiousness without hypocrisy, conscientiousness in doing his duty, thirst for knowledge and diligence and "love combined with fatherly severity and seriousness towards the children" can be found.

We can state that Bárány mentions such features expected form ideal teachers started from the dual aims of educating human and citizen that are essential components of successful education.

Ágost Lubrich: *Pedagogy* (1878)

Lubrich's Pedagogy is the first national pedagogical system and it gives the modern version of Catholic pedagogy represented by Milde and Szilasy

(Pukánszky; Németh, 1997). It can be considered the first monumental pedagogical synthesis of which influence can be traced in few elements of Ernő Fináncy and Ödön Weszely's conception. It is typical of the author's work that he fought against Herbartian pedagogical conception.

He analyses the features expected from a teacher starting from education in his four-volume standard work. He deals with opinions about means and methods of education in details. He divides the means of education into two groups: the first one consists of the means connected with students, the second one with teachers. In the latter we can get the picture of features expected from teachers, about the personality of the teacher, his character, his educating, ordering, prohibitive and warning words, and about his acts that mean example for students.

The author starts form anthropological questions of education in his thoughts about education because according to his opinion these standpoints are essential for determining means and aims of education. Examining the human he starts from the question: What is human's designation? Human's worldly task is to strive for achieving divine laws that can be realised through triple aim keeping basic values of these in view:

1.   the aim of thinking system is the truth
2.   of sense system is beauty
3.   of desire system is obedience (Pukánszky, 1997)

Lubrich in his systematic work starting from educational aims drafts features expected from teacher among which the love of children, suitability, prestige and education have part.

The main virtue of teachers – according to the author - is devoted love of children that is essential part of successful education. The author prefers love of children to education explaining that somebody can possess knowledge of education in vain if he does not make approaches to children with love. One condition of successful education is winning children's confidence that demands loving attitude. Otherwise the relation between the students and the teacher will be characterised by fear instead of confidence. These thoughts refer to his ideas in contrast with Herbart's educational thoughts. In Herbart's view the relation between student and teacher is characterised by distance keeping, authority and subordination.

The teacher's personality is the most important influence of teaching activity, "nothing can educate better than a presence of a straight man". Among requirements from an influential person setting an exemplary behaviour appears in stressed position that is necessary for obtaining children's confidence.

By suitability we usually mean innate mental ability in connection with

one or more area of human activity. Suitability belongs to moral practical talent and it makes possible that the teacher can influence his students and can get to know their view, inclination, interest. This is one condition of successful education.

Besides suitability, knowledge is an essential expectation towards ideal teachers. The author refers to the fact that for successful education and teaching it is essential to broaden the teacher's horizon, to come to conclusions that help him to urge his students on according to their individual characteristics. The author refers to the consideration of individual characteristics more times. All these indicate that the author distances himself from Herbart's picture of a child that is in connection with the expectations towards a teacher. The German educator usually does not suppose any germs, seeds in the students' spirit (Pukánszky; Németh, 1997). Herbart's ideal teacher's activity is similar to a sculptor's. As he expresses it in his book analysing the basic faults of Herbart's philosophy book: Herbart… sculptor to whom the quality of the material shaping the sculpture cannot be indifferent; but his concept does not depend on the material; he can make different shapes from the same material and the same shape from different material. In other words he attributes omnipotent power to the art of teaching (Pukánszky; Németh, 1997). In Lubrich's notion individualism, individual talent had already appeared in contrast with Herbart's pedagogy.

The author also mentions the bad features of a teacher among which ignorance and arrogance appear. These are typical of those teachers who do not train themselves, do their work in a thoughtless, unprepared and unconscientious way. Their activity is not inspired by sense of vocation but some interests (convenience, job, salary, title or in certain circumstances they like good provision, serving and gentlemanly comfort). They try to replace their deficiency with flattery or self-abasement. It may be concluded that those teachers who do not possess essential knowledge can secure themselves with some compliments, flattering behaviour, artful tricks. Knowledge is an essential basis of a teacher's profession which is in close connection with the demand of self education. In these ideas we can trace Szilasy's influence that those students whose talent is buried because of the teachers' negligence and awkwardness are pitiful.

Géza Emericzy: *Public school education* (1882)

The author of the book written for teachers and teacher training institutions devotes a separate chapter to the depiction of expectations towards the teacher in which he states those virtues that are essential conditions of achieving educational aims.

In the first heading he mentions general education that every teacher has to possess. The teacher should stand on that stage of academic and artistic education which is the syllabus of public schools' first four classes and of teacher training institutions; this latter indicates it in parts referring to general education (Emerczy, 1882).

The author emphasises education in expectations towards ideal teachers which is necessary but not sufficient condition of successful education. Besides teacher's education it is expected to know the methods of teaching well because academic knowledge is useless if teaching is not expedient it goes to the expense of children.

In the 19th century in the period of establishment of modern teachers' society, educational reforms expected more and more from teacher in Hungary. Among these expectations Emereczy mentions self-education in connection with both general academic knowledge and professional studies. Among the main aids of further education the educational periodicals, teachers' conferences, watching of outstanding colleagues and the importance of professional journeys appear.

Besides general features teachers are especially expected to know the national educational laws, system of rules, ministerial steps, the circumstances of their schools, to prepare syllabi, lesson plans, to be exact in conducting lessons, to prepare tehmselves for lessons and to be a keen teacher, to be inspired with love and patience, strong moral character.

Áron Kiss and Áron: *Education and Teaching* (1887)

The authors answer to the question, what must be the education like if the teacher wants to do his job successfully, with two words: he must be suitable for his job and like it. They start the expectations towards the teacher – in an objective way – with the demand on giving example. That person who wants to raise a human being to the level of national education has to at least come close to this level if not reach it (Kiss; Öreg, 1887).

To possess an exemplary behaviour teachers are expected to be suitable in his job, educated, to know the nation and the human, to be familiar with the study of life, spirit and morals, and to be familiar with education and teaching.

Furthermore it is necessary to have clear and perfect pronunciation because students can learn the faulty expressions. In thoughts about physical strength they mention those bodily faults that are not acceptable in a teacher's profession. Bodily faults can easily become laughing-stock and the lack of health entails melancholy and some repulsive features and hinders the profession (Kiss; Öreg, 1887). Teachers must be healthy because without these features it is impossible to fulfil the ramifying work

and efforts linked to education. Besides it is important to possess natural good intellectual faculty and educated mind. The authors emphasise teachers' exemplary behaviour and refer to the fact that a teacher's words and behaviour make him magnetic.

The authors deal with the questions of suitability and authority together. According to their opinion a teacher's authority can be promoted if he is suitable for his profession. Suitability means that he does his job easily and he finds and uses the best tools that are expected by the circumstances. They consider these features divine gifts that are conditions of successful work.

Conclusions

We can state that 19th century educational books put forth a lot of similar expectations regarding the ideal teacher. Most of the analysed educational handbooks and textbooks distinguish the human being from other creations. The idea of human perfection characteristic to Humanism is recalled in these books when the authors consider human beings as the highest level among creatures, are different from any other creature of the world, both physically and mentally. It is results that the efficiency of education is based on the educator's suitability for the teaching profession. The pedagogical handbooks and textbooks provide a separate chapter to the required qualities of teachers. A teacher's required qualities are listed, starting from physical qualities, through behaviour, to sense of vocation and life style. The authors believe that successful teaching can be achieved by pedagogical competence and they prefer knowledge and skills to emotional features. They think that the main features of the ideal teacher is his love of the profession, his education and methodological training, but moral features, knowledge and love of the children are also important components of a teacher's profession.

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REVIEW ARTICLES

(Re)legarea în Logos: dicţionar bilingv de termeni religioşi ortodocşi de Felicia Dumas

Victor Untilă

Termenul „religie" etimologic înseamnă: 1) a *lega, a reconecta, a reface legătura între Dumnezeu şi oameni* [lat: re-**li**gio]. Logosul revelat, incarnat (Sfintele Scripturi) în limbile umane (naturale) reprezintă atestarea acestei alianţe transcendentale; 2) *recitire, relectură* [lat:re-**le**gio] a Scripturilor şi, vom completa noi, transferul traductologic al fenomenului religios în diverse limbi.

Dicţionarul bilingv de termeni religioşi ortodocşi român-francez şi francez-român, apărut la editura Doxologia în 2010 la Iaşi, produsul final de excepţie al unei cercetări de lungă durată, întreprinse sub egida doctorului conferenţiar universitar Felicia Dumas constituie, în opinia noastră, o reprezentare pragmatică *par excellence* a sensului orizontal, de *re-legio,* recitire, relectură şi transpunere intertextuală/interlinguală, interconfesională/intercomunitară a fenomenului religios creştin, fiind o noutate lexicografică, menită să ateste o realitate lexico – confesională relativ nouă pentru spaţiul francez – ortodoxia.

Sfidarea civilizaţională. În contextul proceselor de mondializare, de integrare, a unităţii în diversitate (*unitas multiplex,* E. Morin), culturile continuă să se identifice la nivelul structurilor culturale specifice profilând o viziune intrinsecă asupra lumii. Cultura fiecărui popor constituie un fel de expesie a „sentimentului vital" (H. Wölfflin), a libertăţii şi „autoafecţiunii de viaţă" (M. Henry) şi profilează modele *perceptive, cognitive şi afective* proprii. Rolul traducerii şi al transferului cultural devine esenţial în atare condiţii. În acest context lucrarea se înscrie organic în perspectiva (geo)politică şi interculturală a proceselor de mondializare şi integrare europeană, are misiunea asumată de a răspunde provocărilor şi mizelor timpurilor noastre bicisnice, tocmai pentru a evita „*conflictul civilizaţiilor*", cel intercultural şi interconfesional.

Argument epistemologic. Caracterul sacru şi divin al Logosului marilor

religii revelate şi vocaţia lor universală se contrapune implacabil peste expresia acestora în diverse idiomuri profane. Extinderea şi intensificarea relaţiilor interculturale de două milenii încoace a legiferat principiul *echivalenţei fără identitate* care se manifestă plenar în traducerile reiterate şi concurenţiale ale textelor/terminologiei religioase sau/şi interconfesionale. Din punct de vedere lingvistic şi traductologic autoarea şi-a asumat o diligenţă pe cât de nobilă, pe atât şi de complicată. Parafrazându-l pe celebrul teoretician francez în traductologie Antoine Berman (1942–1991) doamna profesor Felicia Dumas a trebuit să înfrunte o sfidare traductologică capitală: „cel ce traduce religiosul este un eretic, iar cel care refuză să o facă este un blasfemiator". Asumându-şi „*responsabilitatea traducătorului*" (W. Benjamin) şi ca mediator intercultural dicţionarul doamnei Felicia Dumas apare astfel ca o tentativă temerară, implicit profesionistă de a tranşa principala problemă traductologică a religiosului – a *corespondenţelor lexicale optime* (totale, permanente, parţiale, dinamice, funcţionale etc.) care nu pot fi şi identitare. Astfel, lucrarea apare nu doar ca o cale gnoseologică de acces spre o nouă cunoaştere, ci şi ca un actant socio-cultural cu emergenţe modelatoare asupra culturilor, societăţilor şi indivizilor. Demersul epistemologic urmat de Felicia Dumas este deschiderea spre „alter", negocierea diferenţelor, fecunditatea colaterală. Soluţia sfidarii majore a transferului traductologic religios devine în lucrare a gândi religiosul în termeni de raport mutual între culturi. Autoarea reuşeşte să urmeze principiile şi regulile de aur ale transferului cultural/ religios, promovate de unii traducători (Domenico Pezzini): literalitatea maximă (raportată la lexic/termeni), economia maximă (faţă de structura frazei/contextualizarea/situarea discursivă) şi respect pios pentru ierarhia sintactică. Exigenţa fundamentală faţă de astfel de lucrări, dealtfel şi strădania autoarei – inteligibilitatea, străbate prin tot corpusul de termeni şi articole, iar echivalenţele exacte – obsesia terminologică a lucrării, urmează normele lexicale prescrise de marii lingvişti (A. Martinet) pentru a deveni realitate concretă.

Structura dicţionarului. Logica structurării dicţionarului este bine fundamentată, motivată, cu inflecţiuni novatoare. Organizată bilingv, ineditul lucrării se manifestă peremptoriu în dorinţa de a prezenta nu numai echivalenţe din domeniul teologic, dar şi termeni care vizează ansamblul de câmpuri referenţiale şi semantice ale vieţii religioase ortodoxe curente: de la practica liturgică până la specificul de credinţă. Câmpurile semantice lexicalizate sunt prezentate sub formă de axe noţionale care caracterizează o varietate de categorii de termeni: teologici, liturgici, practică religioasă curentă etc. Categoriile de termeni cuprind, la rândul

lor, subcategorii, de exemplu la nivelul termenilor liturgici putem distinge noţiuni ce desemnează cărţi, obiecte, vestimentaţie, rugăciuni ortodoxe etc. Dimensiunea intrărilor lexicografice este una largă cu diverse specificări lingvistice şi socio-culturale: parţi de vorbire, particularităţi morfologice, definire enciclopedică, prezenţa sinonimelor, contextualizare din surse ortodoxe redactate de personalităţi de mare autoritate teologică etc. Abrevierile şi siglele completează adecvat organizarea logică a textului, iar anexele – sfinţi din calendarul ortodox, fragmente liturgice şi de rugăciuni ortodoxe circumscriu benefic realităţile ortodoxe transpuse în franceză. Toate aceste atuuri indubitabile ale tratamentului lexicografic denotă pregnant o cunoaştere comprehensibilă şi catalizatoare de către autoare a actualităţii religioase în ortodoxie.

Baza bibliografică constituie peste 40 de surse ortodoxe: pasaje liturgice, lucrări de cateheză şi spiritualitate, de teologie propriu zisă, mici glosare, reviste etc., precum şi înregistrări audio. Reverenţele aduse de autoare unor importante feţe bisericeşti atât din România, cât şi din Franţa reiterează contacte multiple şi consultări strânse, care au contribuit în mod cert la seriozitatea şi pertinenţa lucrării în discuţie.

Filosofia traductologică a dicţionarului. Chiar dacă „traducerea este (şi) o virtute patriotică" (Humboldt) pentru Felicia Dumas, filosofia şi metodologia traductologică implică *sine-qua-non* şi o cale judicioasă, bazată mai degrabă pe o logică conjunctivă decât pe cea disjunctivă, care permite o manipulare cooperativă a strategiilor de traducere – a celei *esenţialiste* (reconstruirea identităţii culturale originale) cu cea *constructivistă* (armonizarea dintre culturi diverse), urmând sfatul lui Montaigne – „*me donner à autrui sans m'ôter à moi*". Folosind strategia esenţialistă, autoarea o face cu intenţia de „*uz strategic pozitivist*" (G. Spivak) – un interes scrupulos şi vizibil – defibrarea echivalenţelor exacte, lucru absolut indispensabil pentru un domeniu terminologic specializat. Aceeaşi strategie conjunctivă a „posibilităţii duble" (Schleirmacher) se observă şi atunci când autoarea „apropie fidel cititorul de original" şi „(con)duce textul/termenul original spre cititor/limba „ţintă", pentru a-l face tot atât de comprehensibil precum în limba sursă. Uneori strategia traductologică urmează calea „transculturală" (J.Butler) pentru a evita consecinţele de excluziune/incluziune, reintegrarea/întoarcerea elementelor/termenilor excluşi, efectuînd o transcendere a limitelor sociale şi culturale existente prin intermediul de negocieri *translatio* care se înscriu în „condiţia postmodernă" a „cotiturii culturale" (ex: Trisaghion↔Sanctus↔Hymne trois fois sainte, p. 300).

Utilitatea dicţionarului. Fiind primul instrument lexicografic bilingv

consacrat termenilor religioşi ortodocşi, dicţionarul este depozitarul unei valori şi utilităţi inestimabile din punct de vedere filologic, lingvistic, sau antropologic, de spiritualitate şi de terminologie ortodoxă în limba franceză, care din momentul apariţiei a devenit o sursă bibliografică căutată cu febrilitate, consultată frecvent, inclusiv în R. Moldova.

Conformându-se constrângerilor civilizaţionale, lingvistice, epistemologice şi metodologice autoarea reuşeşte prin toată lucrarea sa profilarea unui demers şi a unei proiecţii traductologice personalizate, demonstrând cu *brio* că religiosul nu este numai *reconstructiv* în timpul transferului traductologic, dar şi *productiv* din punct de vedere conotativ şi referenţial, circumscriind cadrul socio-cultural al posterităţii, fapt care nu poate împiedica şi pretenţia ultimă, implicită a lucrării: de *re-ligio* – refacerea legăturii salvatoare dintre Dumnezeu şi oameni.

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