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TRAINING, LANGUAGE AND CULTURE

*'The limits of my language means the limits of
my world'*

– Ludwig Wittgenstein

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Introduction to Issue 1(3)

by Barry Tomalin

Co-Editor TLC

Welcome to Issue 1(3) of Training Language and Culture.

Silence is an important part of communication and how to use it as part of metacommunication is the subject covered by Hayet Bahri and Rob Williams in their paper. It is an important and very relevant overview of and contribution to the applied linguistic and cultural understanding of communication.

Making language learning applicable to real life while you are in the process of learning in the classroom is a challenge for teachers. Alexandra Radyuk and Valentina Pankova make a strong case for teaching business language using the case study method, cases that both challenge and extend the students' language skills by finding ways to resolve real problems through case studies. They discuss both the principle and practice of CSM (case study method) and show how it works, assessing the results of a group of students taking part in a pilot project in their paper on developing Business English skills using case studies in multilevel education.

Continuing on the business front, Otilia Hutiu goes

beyond the traditional step-by-step structure of teaching negotiation and the language associated with it to explore how to develop and express personal skills in the foreign language using a 'genre approach' based on the work of Van Eemeren and Grootendorst at the University of Amsterdam.

An interesting and valuable discussion on differences between English and Chinese (Mandarin) is the basis of Aryuna Ivanova's paper on typological differences in morphemic-syllabic word structure in English and Chinese.

Educational institutions are important in successful language learning and in a globalising economy proficiency in languages is going to be ever more important. That is why in the next few issues we hope to publish papers on educational institutions and why they are successful in developing language learners and users. To start with, Engelbert Thaler analyses the success of the German *Gymnasium* (grammar school) in developing good language learners and users.

Finally, in language and culture learning and training, we address the importance of literature. Using the theories of semantic framing, value orientation and qualia, Brian Bebbington examines cultural and linguistic interpretations of one of the most famous and notorious classical Greek poetesses, Sappho, and applies literary criticism techniques which will be of value to anyone teaching language and culture as part of literary study.

The issue also features reviews of Michael Carrier's *Digital Language Learning and Teaching*, Mark Thompson's *Enough Said: What's Gone Wrong with the Language of Politics?*, and Patricia Friedrich's *English for Diplomatic Purposes*.

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Interconnectivity and metacommunication

by Hayet Bahri and Robert Williams

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The study of interpersonal communication touches on a range of different disciplines, each with its own focus. This has given rise to an apparent fragmentation in the literature which is manifested in the categorisation of the various components of a communicative act, and even the subdivision of the categories established. This can be seen in the study of metacommunication, which although considered an essential component of human interaction has been subdivided into a myriad of constituent parts. Whilst the separation of various components permits detailed focus on different facets of interpersonal interaction, there is a risk that the complementarity of the various facets may be underestimated or even lost. To autonomise each aspect of a communicative act may not be conducive to a comprehensive understanding of what happens in an interaction since all elements, verbal, non-verbal and contextual, to name but a few, need to be considered and interpreted simultaneously. Approaches to the study of metacommunication, whilst being multidimensional, appear to have led to fragmentation. It is our contention that understanding what constitutes a complete communicative interaction involves the consideration of these various aspects at the same time. Starting from the position that no category exists in a vacuum and is part and parcel of a whole communicative act, this study considers a more holistic approach to communication as an adjunct to the current tendency for separation. To illustrate this method, the article identifies various aspects and categories within the area of metacommunication and examines the convergence and potential divergence within them. Through the case study of silence as a communicative act that appears to bridge various subdivisions, this paper argues for an umbrella conceptualisation that unifies rather than compartmentalises the various aspects of metacommunication.

KEYWORDS: *metacommunication, connectivity, interpersonal communication, verbal communication, non-verbal communication, silence in communication*



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1. INTRODUCTION

In the study of interpersonal communication, the literature tends towards a fragmented treatment of the communicative act taking each element as a standalone phenomenon. There have been discussions of how these perspectives may

dialogue with each other (Craig, 1999) and accounts of how the influence of different fields have contributed to the development of studies in interpersonal communication (Hargie, 2011; Berger, 2014). However, the prevalence for categorisation into separate areas seems to have

‘Perhaps it is precisely the looseness of definition that has helped the pursuance of differing areas of investigation’

remained. The conceptual evolution of the term ‘metacommunication’ appears to have privileged certain focuses over others, but also engendered a consideration of it in a non-holistic manner. This trajectory started with Bateson (1972) talking about codification and relationship. Yet it would appear that even he was not so wedded to the notion of a dichotomy, rather that of a continuum. This is echoed in Wilmot (1980), stating metacommunication is an intriguing concept that should be explored in all its manifestations, and McClish (1990) who defines communication as ‘a vague, fragmented and loosely defined subject that intersects all the behavioural, social and cultural sciences. There are no rigorous definitions that limit the scope of the field, no texts that comprehensively state its foundations, and little agreement among its practitioners about which frameworks or methods offer most promise for unifying the field’ (McClish, 1990, p. 106). Perhaps it is precisely the looseness of definition that has helped the pursuance of differing areas of investigation. This article seeks to challenge what it perceives as arbitrary and perhaps not always useful fragmentation. Whilst the insights gained by such an approach have been beneficial in

improving our understanding of the various components of any single communicative act, it is our belief that unless these components are considered as interdependent and interconnected, and that they cannot exist as separate units, then the advantages for our understanding can only be limited.

For example, the division into textual and non-textual elements may preclude insights from one perspective informing the other. It may be that there is a tacit acceptance that all components are interdependent, but there appears to be a lack of explicit acknowledgement of this in current debates. Even where the interface between different aspects of communication is discussed, this tends to take the form of a dialogue or juxtaposition of two elements and a resulting dialectic (Craig, 1999) rather than a fusion of what is now an increasingly large number of constituent parts. To echo Jensen (1973), further research is needed into the study of metacommunication as it is traditionally understood.

The paper will focus on the face-to-face interaction between two participants and, having reviewed the evolution of various different paradigms, it will analyse the use of silence as an illustration of why it is important to adopt a holistic approach and the possible implications this may have for educators in the field of interpersonal communication.

2. THEORETICAL BACKGROUND

2.1 A plurality of dualities

Much of the literature appears to view metacommunication through the lens of dualities, which can be seen in a variety of paradigms. Wilmot (1980) suggests that providing as wide a range of perspectives as possible is important to gain a better understanding of interaction. *'By broadening our perspectives, we can begin to characterise the crucial importance that all types of framing serve for helping people understand their relationships with others. Whether implicitly or explicitly stated, the relationships between people reside at the core of the interpersonal communication process'* (Wilmot, 1980, p. 65).

Below is an overview of some of the concepts that have informed the continuing discussions.

2.2 Message vs metamessage

Perhaps one of the starting points for division is the initial separation into message, i.e. the parts of a communicative act that carry content, and metamessage, i.e. the parts that indicate to the recipient how to interpret the message (Bateson et al., 1963; Bateson, 1972; Wilmot, 1980; Newman, 1981; Tannen, 1985; De Vito, 2000). Since Bateson (1972), this division has framed much discussion in the literature. Subsequent subcategorisations and analyses are seen through a prism of opposition and this often remains the case regardless of the disciplinary lens through which communication is viewed.

'Much of the literature appears to view metacommunication through the lens of dualities, which can be seen in a variety of paradigms'

Metacommunication itself has been divided into subcategories, sometimes linked to the purpose of the communication, sometimes linked to the means of delivery employed – hence the division into textual meaning (written discourse) and non-textual meaning (considering the grammar and syntax of spoken discourse). Much of the debate in recent literature seems to focus on the textual aspects of interaction management, yet there has been a growing focus on the non-textual element as being the main carrier of metamessages in face to face interaction. This can be seen in the increase of publications on body language, for instance.

However, such divisions can be seen as restrictive since they can imply a separation that does not take place in interaction and suggests a possible hierarchy that is unhelpful when considering the communicative act. As Wilmot (1980) puts it, *'Both verbal and nonverbal channels serve metacommunication and to limit metacommunication to the nonverbal band is both too restrictive and conceptually misleading'* (Wilmot, 1980, p. 62).

For example, prefacing a comment with *'Don't take this the wrong way, but...'* is a metamessage telling the interlocutor how the speaker wants the interlocutor to process the forthcoming message. The same information could be given within the intonation pattern of *'I've got something to tell you'* and be clearly understood by the interactant. This will be discussed in greater detail below.

2.3 Information vs context

Having established the distinction between message and metamessage, Bateson furthers this division by identifying two levels of meaning within the metamessage: markers that indicate how the message is to be interpreted and markers which refer to the relationship between the interlocutors and/or the context where the interaction is taking place. *'We shall describe as metacommunication all exchanged cues and proposition about a) codification and b) relationship about the communicators'* (Reusch & Bateson, 1951, p. 209). One could argue the validity of his point, if one considers the example of an orientation session at the beginning of a university year, where the lecturer could introduce himself as John Smith, possibly give his job title, and state what classes he will be teaching, thus giving his name and function and context. If he then goes on to say *'Just call me John'*, he is establishing a certain kind of relationship with the students. Another example would be when a Head of Department fixes a meeting with a junior staff

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member saying *'Come and see me tomorrow at 3.00 in my office'*. Here there are two levels. At the level of content the information is that there will be a meeting between the two. At the level of context / relationship this is a potentially serious event, the specification of the venue and the precise time denote the hierarchy between the two interlocutors, which may be accentuated by the tone with which the statement is expressed.

This distinction can be seen in a variety of fields. Within psychology, the notion of therapist metacommunication and its impact on client collaboration (Li et al., 2016) indicates a level of understanding by the client that is perhaps governed by the context in which the interaction takes place. In education, work on classroom talk among young learners notes the importance of

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metacommunication as part of pedagogical strategies to enhance oral competence and possibly subject matter knowledge (Van der Veen et al., 2017). It is interesting to note that many articles seem to choose hierarchical relationships as their focus of study.

2.4 Episodic vs relationship

Bateson (1972) was not unique in separating various components of the communicative act. Understanding has progressed from the simple perspective of encoding/decoding, and communication is no longer seen as a linear event, but more as a fluid, cyclical process involving constant reappraisal and adjustment.

Communication is at times viewed from the perspective of focus: is the focus more on the event/content or on the relationship that is being established between the interactors?

Metacommunicative cues can therefore be categorised into those that concern the episode and those that concern the relationship (Wilmot,

1980). Examples of episodic expressions might be expressions such as *‘What I mean by this is ...’* or *‘Can you give me more information about...?’* or *‘I’m here to book a holiday.’* and could be further divided into expressions of clarification (both offering and requesting), purpose, and summarising, among others. Relationship expressions might include phrases of approval (*‘That’s a good idea’*), positive or negative evaluation (*‘You’re great at this’*) or relationship affirmation (*‘Speaking to you as a friend...’*). An example where the two support each other could be found in the statement *‘I’m confiding in you because I trust you’*. Here the fact that a confidential exchange is going to take place prefaces the nature of the content, which in turn is supported by the declaration of trust and the explicit mention of the nature of the relationship between the two interlocutors. However, the two categories can overlap and the division may not always be clear-cut. An expression such as *‘This is going really well’* could refer to both the event (a discussion about the progress of a meeting or negotiation) and the relationship (*‘I am enjoying the interaction’*).

2.5 Digital vs analogue

A new terminology to reflect this separation was coined by Watzlawick et al. (1967) who, as part of their five axioms of communication, divided it into digital and analogue – digital being synonymous with content and analogue being that which

‘Metacommunicative cues can therefore be categorised into those that concern the episode and those that concern the relationship’

created the emotional bond. This emphasises the duality of a message with two complementary modes. The categorisation has remained (possibly because of the analogy with technical and computing terminology) and appears in discussions of how nowadays messages are understandable to an international audience due in part to the universality of analogue signs (Codoban, 2013). Digital is equated to text and analogue to non-verbal communication and, as we shall see below, primacy is given to the analogue, non-verbal elements, since these are what are connected with emotional and emotive content and these are what remain in the mind after an interaction has been completed. Egolf and Chester’s (2013) assertion that analogue communication is where message and meaning merge, may also support the belief that it is the non-verbal that makes a message memorable.

2.6 Verbal and non-verbal – separate or complementary?

The ongoing debate on the complementarity or otherwise of verbal and non-verbal communication does not seem to have lost its

intensity, nor does the literature appear to have come to a consensus as to how to define this division. De Vito (2000) states, ‘*You communicate non-verbally when you gesture, smile, or frown, widen your eyes, move your chair closer to someone, wear jewellery, touch someone, raise your vocal volume, or even when you say nothing*’ (De Vito, 2000, p. 130).

This seems to echo the notion of an analogue mode that includes gestures and postures that some have found perhaps more universal than others, based on the assumption that the body cannot lie, although these are open to more subjective interpretations. Just as there may be overlaps in the episodic and relationship categories within text, so the division between what is verbal and what is non-verbal metacommunication is also not clearly defined. Hargie (2011) offers a useful summary of the distinctions that can be drawn, one of the main features being that verbal communication involves discrete packaging of sense into words which are often explicit and carry predominantly content messages.

Non-verbal communication is, by contrast, implicit and has a main focus on the emotional/relational aspect of communication (Hargie, 2011). Mandal (2014) identifies categories of verbal vocal (e.g. the intonation pattern used to express mood, opinion or intent), verbal non-vocal

(e.g. sounds used to indicate reaction, hesitation, etc.), and non-verbal non-vocal (facial expressions, gesture, etc.). Hargie (2011) offers a more complex range of separate areas that make up non-verbal communication:

- haptics (using physical touch);
- kinesics (movement, gestures, posture, facial expressions);
- proxemics (body distance);
- vocalics.

To these is also added information put across through physical characteristics and through the social surroundings in which the interaction takes place. Contextual metacommunicative cues and interpretations that may arise from them are evident in Harrison (1974) who identifies performance codes based on bodily action, artificial codes (use of clothing, etc.), mediational codes (that take place when different media are used to enact the exchange) and contextual codes.

The notion of contextual codes can be found in Egolf and Chester (2013) who discuss the different behaviours and rituals that may occur in different professional settings, such as politics, the law and health care as well as building on the modalities in Hargie (2011) and offering a brief overview of both approaches (linguistic, psychological, ethnological, functional, etc.) and functions (memory, situation definition, identification, relationship, emotion, power, territoriality).

‘Non-verbal communication is, by contrast, implicit and has a main focus on the emotional/relational aspect of communication’

These different categorisations focus on the channels of transmitting messages. If we are to identify points of synergy with text-based models, we need to address the functional dimension of non-verbal metacommunication, since text-based paradigms seem to concern themselves largely with the point of the utterance, since in face-to-face interaction there is only one means – the voice.

Building on Knapp et al. (2013) and Burgoon et al. (1996), the following roles of non-verbal communication can be identified: (a) to act as a substitute for verbal communication; (b) to act as an accompaniment; (c) to act as a modifier; (d) to indicate contradiction; (e) to manage speech and interaction; (f) to express emotions; (g) to manage or negotiate relationships; (h) to declare identity (both personal and social) and (i) to contextualise the interaction by creating a social environment for the interaction.

Taking these purposes and comparing them to Wilmot’s (1980) episode/relationship model, one can see that the use of gestures to manage turn

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taking can be seen as episodic, as could the conscious use of a range of cues (intonation, facial expression, gesture or a combination of these) to indicate irony or contradiction. Gestures used to accompany content such as enumeration of examples or beating for emphasis, can similarly be considered as episodic.

Other elements are more obviously relationship focused, though, as with all attempts to arrive at clear-cut categorisations, some seem to fit into both camps. The choice of dress could both make statements about identity and status as well as indicating a compliance with the conventions of the episode. The creation of a context may have the effect of providing an environment in which to maintain the relationship as well as the background for a successful completion of the episode itself.

Perhaps the focus on non-verbal communication and the interest in body language per se is one of the contributors to the division between verbal and non-verbal metacommunication in the literature. Possibly this division is further cemented in the mind by assertions that in face to face interaction the majority of the message is carried by intonation, facial expression and body language (Watzlawick et al., 1967; Mehrabian, 1972; Guerrero & Floyd, 2006).

While the exact proportions and percentages differed, there was a consensus that non-verbal communication, particularly visual, carried the bulk of the message within monolingual settings.

Just as the interest in non-verbal communication may have contributed to a separation within the literature, so perhaps the influence of ICT system design (Yetim, 2005) may have contributed to the focus on text. The apparent absence of the need to address face-to-face communication of necessity results in a consideration of principles from the point of view of text alone and thus takes the debate away from the notion of complementarity.

2.7 Congruency vs incongruency

The above-mentioned division into verbal and non-verbal takes on an extra dimension when the notion of congruency is at play. Congruency is defined as when verbal and non-verbal elements

'While at a textual level it is possible to clarify, to seek clarification, and consequently renegotiate understanding, this tends to be more complicated with non-verbal communication'

operate in harmony. According to Rasheed et al., *'Congruent messages are ones in which the verbal and non-verbal components relay the same message'* (Rasheed et al., 2011, p. 44).

Consequently, and perhaps not surprisingly, confusion arises when the non-verbal message or cue is inconsistent with the verbal one.

'Incongruence is a type of communication in which (overt) verbal and (covert) non-verbal messages do not match' (Rasheed et al., 2011, p. 143). Although this statement shows a division of input sources by identifying conflicting information, it also challenges the established dichotomy of the verbal, non-verbal divide, since the credibility of a communicative act depends on the interpretation of both elements *at the same time*.

This binary approach is used by Rasheed et al. (2011) to give credence to what is perceived as more credible when what is said and how it is said appear to diverge. *'In circumstances of incongruence, non-verbal expression assumes prominence and generally is perceived as more*

trustworthy than the verbal content' (Rasheed et al., 2011, p. 43).

For example, when in response to a statement, an interlocutor replies *'How interesting'* using an intonation pattern that does not necessarily indicate interest, this may generate uncertainty. Is the speaker being ironic and will that be understood even when both interactants share the same discourse conventions? Is the speaker simply being polite or do they need time to reflect on the proposition? Is the speaker not given to explicit displays of emotion?

Such a need for simultaneous processing of a range of elements is perhaps paradoxically seen in Wilmot (1980). Although he coined the dichotomy of episodic versus relationship, as mentioned above, he equally asserts that these divisions do not represent the complexity of the communicative act and emphasises the mutual existence of all elements. *'Humans send messages and metamesages that provide a congruent package for interpretation. The message content is framed and interpreted by the metacommunication, the relationship dimension'* (Wilmot, 1980, p. 62).

This view is echoed by Brooks and Heath (1993, p. 7): *'The process by which information, meanings and feelings are shared by persons through the exchange of verbal and non-verbal*

messages'. And more recently by Stewart (2011), stating how interpersonal communication involves both verbal and non-verbal processing which together create meaning.

Divergence can take various forms. As well as having been seen as the incongruity or noise between verbal and non-verbal cues it is also manifested in the way that interactants identify and repair misunderstandings. While at a textual level it is possible to clarify, to seek clarification, and consequently renegotiate understanding, this tends to be more complicated with non-verbal communication. For example, if one interlocutor expresses themselves passionately and emotionally on an issue close to their heart and their counterpart remains silent and is seemingly emotionless, is this because they are not interested? Could it be that they feel uncomfortable and don't know how to react or that they are simply processing the enormity of what they have just heard? If the first speaker feels that their counterpart is disinterested, how might this mismatch between verbal and non-verbal cues impact on the relationship and what they might go on to say? Such a situation would be challenging to repair, since to ask directly '*Do you care?*' or '*Are you at all interested?*' or to declare '*You don't seem interested*' could expose vulnerabilities and result in a breakdown in, rather than a maintenance of, the relationship.

2.8 Alternatives to dual paradigms

Some scholars have gone beyond these binary paradigms to suggest different ways of approaching metacommunication.

From a descriptive perspective, Shevchenko (2015) posits four categories of a metadiscursive group within communication: discourse processing, strategies and tactics; genre and stylistic features; phatic metacommunication; turn-taking. In doing so, she emphasises the complementarity of message and metamessage.

Considering the impact of metacommunication on interaction, Hoppenbrouwers and Weigand (2000) view metacommunication from the perspective of breakdown and a three-layer model: *success*, where everything is going well, *discussion*, where communication requires immediate repair, and *discourse*, where the parameters of the communication itself need to be established. This is connected to an ante (pre-empting potential misunderstanding) and post (effecting repair after breakdown) where the discourse level is likely to occur before an interaction – such as setting the conventions of a meeting or a class whereas discussion and success levels would typically occur during the course of any event.

Hoppenbrouwers and Weigand (2000) make the assertion that the very existence of a toolkit implies the realisation that breakdown will inevitably occur, a sentiment echoed by Scollon and Scollon (2001) and found in Winogard and

Flores (1986) who point out that the differences in discourse conventions between interactors to a large extent contribute to misunderstandings. They note, *'Conditions of satisfaction are not objective realities, free interpretations of speaker and hearer. They exist in listening, and there is always the potential for a difference among the parties. This can lead to breakdown [...] and to a subsequent conversation about the understandings of the condition'* (Winogard & Flores, 1986, p. 66).

3. STUDY AND RESULTS

3.1 Silence

The juxtapositions and their overlaps described above can also be found in a consideration of silence as a metacommunicative tool. One way of looking at silence would be to define it in juxtaposition to sound. *'Speech and silence are complementary forms of communication; each acquires significance from the other'* (Jain & Matukumalli, 2013, p. 248). In this perspective silence can only exist within a context of other acoustic information and its presence as a punctuating device when taken in conjunction with the context in which this occurs is what leads to the creation of meaning. It is this meaning that is often so varied.

We often hear comments about people who don't talk much as being uncommunicative, and numerous scholars point to a difference between a western generally negative view of silence and a

positive interpretation in Asian communities (Jain & Matukumalli, 2013; Bailey, 2000) and Finland (Carbaugh, 2005; Petkova, 2015). Yet the very fact that in English some people qualify the nature of a silence (unanimous silence, pregnant silence, companionable silence, diplomatic silence, giving someone the silent treatment etc.) indicates that silence has both positive and negative connotations, is open to a plurality of definitions and is understood in a variety of ways.

There appears to be no consensus on a definition of silence. Is it the absence of sound? Is it the absence of any communicative cue? Is it as Jaworski (1997) claims that a pause, an unanswered question, ignoring a greeting, avoiding a topic of conversation or irrelevant chatter, or a frozen gesture of an actor are all different instances of silence?

Can it be defined by length? Does a very brief, momentary pause in a conversation have the same meaning as a lengthier one? Is there any different significance when we ask for a one minute or two-minute silence? What are we communicating when we maintain silence? The discussion of the nature of meaning of silence reflects to some extent Bateson's division of message and metamessage. In certain specific contexts silence has a precise meaning. Saville-Troike's (1985) example of silence indicating acceptance or rejection of a marriage proposal in Japanese or

‘Metacommunication is often open to interpretation and dependent on context and this is also the case with silence’

Igbo respectively would indicate a propositional message as would the frequently documented use of silence to indicate disagreement but to avoid uttering words of disagreement (Nakane, 2012; Matsumoto & Hwang, 2012). Yet a silence can also be metacommunicative, indicating, for example the nature of the relationship between speakers, as the examples of types of silence given above indicate. Metacommunication is often open to interpretation and dependent on context and this is also the case with silence. We can see this in expressions such as *‘Her silence spoke volumes’*, showing a common understanding of a meaning clearly being conveyed, yet the absolute precision of this meaning not being described.

As with metacommunication and non-verbal communication, attempts at describing silence in communication have opted for a variety of different perspectives that appear to be largely concerned with what it is or what it does. When considering how silence is used, one criterion is the size of the space left without sound between interlocutors. Nakane (2007) offers a summary of 7 stages from micro units to macro units: (1) Intra-turn, (2) Inter-turn, (3) Turn constituting with

illocutionary force, (4) temporary silence of individuals who do not hold the floor in interaction, (5) an individual’s total withdrawal of speech in a speech event, (6) silence of a group of participants as a constituent of social/ religious events, (7) discourse suppressed by a dominant force at various levels of social organisation (Nakane, 2007, p. 7).

However, a simple identification of length does not address the nature of silences in the discourse. Nakane (2007) himself appears to correlate length of pause with function, but, as Tannen (1985) states, the perception of the silence will vary from individual to individual and from group to group. How long, for example, does a silence need to be for it to be interpreted as a discontinuation of talk rather than a ‘pause’ or a ‘lull’? Then there is the question of what the pause or lull is for. Is it to reflect before answering an awkward question? Is it a period of contemplation before choosing the right term in a lecture? Is it for humorous effect? Or to indicate disagreement, hostility or discomfort? The precise understanding of this will inevitably depend on other metacommunicative cues and the context and relationship within which they occur. Silence, then, is a purposeful part of a discourse chain as much as intonation, body language, syntax and context. Indeed, as Nakane (2012) states, silence appears to have almost as many functions as speech and that the multifaceted and ambiguous nature of silence is

what leads to the variety of understandings and misunderstandings.

According to Jaworski and Galasiński (2000), silence is an important communication tool. It allows the interlocutor to arrive at certain perceptions about, in Wilmot's (1980) terms, both the episode taking place and the relationship. Accordingly, it can be described as '*an absence of something that we expect to hear on a given occasion when we assume it is there but remains unsaid*' (Jaworski & Galasiński, 2000, p. 189). It is the expectation of a certain utterance that reflects Wilmot's (1980) analysis. The occasion can be seen as the episode, but for us to have an expectation there needs to be an understanding of the context, the role of the speaker and the relationship between them. For example, in an exchange between a couple during an argument:

A: *Well, are you going to do this, or aren't you?*

B:

The silence could be taken as meaning 'no' since it would be expected that neither side would back down at that particular point.

Jaworski and Galasiński (2000) go on to describe silence in broader terms, with perhaps broader categories than Nakane's (2007) and suggest it is a metaphor for communication as a whole, bringing together in one concept diverse linguistics, social,

cultural, spiritual and metacommunicative phenomena.

Nakane (2007) also considers silence from a purely functional perspective and offers a summary of it as a whole communicative act that reflects Jaworski and Galasiński's (2000) work as well as parts of the models of Knapp and Hall (2013): (a) cognitive, including pauses, hesitations for cognitive language processing; (b) discursive, including marking boundaries of discourse; (c) social, for example negotiating and maintaining social distance, maintaining power through avoiding certain content of verbal expressions and use of politeness strategies (negative, positive, off-record); (d) affective for example as a means of emotion management (Nakane, 2007, p. 11-12).

Further to this, Watts (1997) focuses on conversational analysis and looks at how interactional silences are part and parcel, rather than separate elements, of a metacommunicative act and are used by participants to manipulate their own and others' conversational status within a group, the decision to say or not to say something, when to speak and when to refrain from speaking can have an enervating or denigrating effect on the speaker and the listeners with respect to their respective positions of power, domination and control. Gilmore's (1985) study of pupils' behaviour in the classroom is an indication of how silence can be used as a way of regaining a

form of power. The use of silence as a form of defiance can be memorable and reflect Codoban's (2013) view of digital metacommunication as being the parts that stay in the mind.

For Braithwaite (1990) '*Silence can be seen as one among a range of strategies or options that can itself constitute, or be part of, 'a way of speaking'*' (Braithwaite, 1990, p. 321).

One of these strategies is its use in face threatening or face saving behaviour. This will depend on the nature of the relation between the interactants at the moment of the communicative act. In the state of clear, unambiguous relations, silence can be seen as a mark of the stability of the relationship. For example, in a situation between good friends who sit overlooking a view without the need to talk, this would be an example of what the English language describes as 'companionable silence'. However, when the interpersonal bond is weakened – for example after an argument or where there is uncertainty about the roles each person is expected to adopt – silence can be used as a manipulative resource or a serious face threat (Sifianou, 1997). A struggle for domination in face-to-face interaction can involve the use of silent pauses (Watts *ibid.*) silencing alternative voices and points.

The use of silence as a bargaining tool is well documented (Nakane, 2007) and often in the context of business communication (Meyer, 2014;

Lewis, 2006) but such examples seem to indicate that a specific interpretation is possible – in the case of bargaining, silence creates embarrassment and provokes a better offer from the opposite number. Such scenarios, whilst possible, do not reflect the ambiguity that silence can have.

The following exchange comes from the author's personal experience of a bus journey where to request the bus to stop, a passenger has pressed a button. The conversation takes place between the male bus driver and a young, female passenger who has moved to the front of the bus near the door.

Driver: *Do you want to get off the bus here?*

Passenger:

Driver: *Hello. Do you want to get off here?*

Passenger:

Driver: *Oh well then...*

(Drives past the stop and on towards the next one.)

Passenger: *Why didn't you stop?*

Driver: *I asked you if you wanted to get off.*

Passenger:

Driver: *It's a request stop, you have to press the button.*

Passenger: *I did press the button.*

Driver: *No you didn't.*

Passenger: *Why are you getting so angry?*

Driver: *I'm not. You have to press the button if you*

want me to stop. You didn't and I asked you if you wanted to get off. I asked you twice and you didn't answer me.

Passenger:

(Someone else presses the bell for the next stop.)

Driver: You see, you have to press the bell.

Passenger:

(The bus reaches the next stop and the passenger gets off.)

In this exchange, the passenger's silence can be interpreted in a variety of ways. Initially, she may not have heard the driver. She could have been thinking of something else and simply not heard. She could also not respond as she felt it was obvious that she wanted to get off at the next stop by virtue of the fact that she had made her way to the front of the bus.

The later silences appear more calculated and as such to have a predetermined communicative function. They could be designed to show dissatisfaction or upset that she has to go further to the next stop. They could also be seen as a way of maintaining status. Also, by not entering into an argument, the situation is diffused. A third interpretation might be that the passenger wants to maintain her position that she did press the button, but that she knows it won't change anything, or a

'As well as being a tool of power, silence can also create involvement between communicators and, far from being a source of disquiet, it can be a means to cement a relationship'

fourth might be that she knows she was wrong and says nothing as a strategy for saving face. One can only make sense of the silence if all the other elements are jointly taken into consideration.

As well as being a tool of power, silence can also create involvement between communicators and, far from being a source of disquiet, it can be a means to cement a relationship. The image of an elderly couple sitting side by side in peaceful silence would be an example of this. In a different environment, Jaworski (2003) cites the musician and performance artist Laurie Anderson's use of silence as a musical tool and for dramatic effect (for example, indicating turn taking in a conversation to illustrate closeness or alienation) as well as a means of building a bond between the performer and the audience in that it creates extra levels of understanding and can take on a range of metaphorical meanings in performance.

So, silence can frequently speak volumes as long as it is deciphered simultaneously in conjunction with the various other constituent parts of the

complete interaction. As with other elements of the metacommunicative canon, the messages silence can communicate, such as the mood of the interlocutors, or the functions that it can perform are universal. However, the precise understanding will be determined by the relative conventions within a particular language community or social group. Silence is, then both universal and culturally, pragmatically, semantically and ritualistically relative.

3.2 Potential benefits of communicative literacy

Taken from the micro back to the macro, if silence can perform so many functions, the list of possible uses of metacommunication in general (verbal and non-verbal) appears almost endless. Likewise, the fields in which it can be applied can only be limited by the number of different interactions that can take place in face to face communication of any form, personal or professional: therapy, intercultural dialogue, mediation, conflict resolution, business negotiation, etc.

We have seen that functions include establishing, building and maintaining relationships. For example, in an initial business meeting, the chair's opening line may be *'Hi guys, we are here today to pick each other's brains about...'*. This immediately establishes an egalitarian, inclusive relationship that will contain sharing and mutual respect for each other's views. This could be supported by non-verbal cues such as a soft-

spoken tone, eye contact with everyone, relaxed body language and smiles, a circular seating arrangement of chairs at the same level equally spaced, the provision of water and soft drinks, notepads and pens or pencils for everyone, informal dress code etc. All these cues and messages help create the desired atmosphere of breaking the ice, and indicate the nature of the management style as well as establishing the relationship between management and workforce, the focus being on the complementarity of various elements of communication and how they all correlate.

If communication, as has been suggested, is conceived as comprising message and metamessage, then verbal cues such as prefacing a joke by *'Don't take this seriously'* for example, can prevent offence or misinterpretation. Cues can be used for clarification, damage limitation and repair. For example, *'Just to let you know that I didn't like the tone of what you said yesterday. Did you really mean that?'* This can be an overture that as well as revisiting a previous conversation allows for repair to take place. However, any of these cues, by themselves is not enough to achieve the desired outcome. What is needed is understanding of how the cue correlates with context, relationship between speakers and other various aspects of a communicative act already discussed.

At a non-verbal level, if a lecturer sees students

yawning and says *'It seems that you aren't that interested in this so let's move on to something else'* it could be simply that students are tired from working or that the room is hot and stuffy. It could also be a reaction to the class taking place early in the morning or late in the day. Once more, the entire meaning can only fully be ascertained when connected with other sources of information.

At the relational level, metamesages can be a tool for reinforcing good practice and encouraging others to refrain from bad practice. For example, punctuating conversation with expressions such as *'I really like it when...'* or *'I hate it when...'* or *'You are so good at...'*. Such expressions would indicate the nature of the relationship as being sufficiently open to allow such comments to be made without causing offence. This could be reinforced by body language such as frowning or smiling, by the proximity of the speakers, by the volume of voice, the intonation and possibly touch. These cues will indicate the intensity and degree of gravity of the situation, which in turn could be supplemented by the location. A different understanding would arise if this took place in a quiet corner of a café, in someone's living room or across a classroom. As we can see understanding involves the simultaneous processing of information from a whole range of sources and perspectives.

If, as Bateson (1972) suggests, a metamesage is anything that offers a context that would help

'At the relational level, metamesages can be a tool for reinforcing good practice and encouraging others to refrain from bad practice'

interlocutors make sense of a communication event, then using expressions to mitigate bad news and cushion the blow such as *'What I'm going to say is going to come as a shock to you'* or *'What I'm going to say will have a huge impact on your future'* frames the message that is being conveyed. Again, this can be supported by a severe tone of voice, eye contact or lack of it, a possible pause before imparting the content. The nature of the content could be underpinned by the distance between the interlocutors as well as the location. However, the effectiveness or otherwise of such prefacing will only be realised when considering the interaction a more macro level in conjunction with the news that follows, how it is expressed, the past relationship between the speakers, the location and time of the conversation, etc.

When applied to professional environments, the gains from a holistic approach to communication are possibly more tangible.

In the field of conflict management, cues can be seen from the outset. The choice of venue (neutral or otherwise), and the choice of participants

(number and status of delegates for each side, third parties, interpreters, observers, etc.) send an array of messages. Framing the meeting as not about apportioning blame but finding common ground before seeking solutions and as such placing the emphasis on relation building as well as the content, combines the two elements of the content/ relationship paradigm. Equally the choice to take a distance from the content and to focus on relationships, for example by having a welcome dinner or a museum visit, denotes a purposeful communicative decision. Similarly, the agenda, whether or not turn taking protocols are established and how long each intervention by whom should take as well as agreeing on content (what should and shouldn't be discussed) form part of the communicative context. A holistic approach to this suggests an endeavor to avoid any potential pitfalls and enhance mutual trust and understanding. Here we see Hoppenbrouwer and Wiegand's (2000) discourse level applied beyond discourse.

In the field of child therapy an analogue approach may often lend itself to this particular context, where the focus tends to be as much on body language, silence, pauses, eye contact, demeanour, tone and pace of delivery as it is on the digital content. There is a large body of literature in this field that focuses on the relational aspect of the client relationship in terms of building trust etc. so bringing together the relation

'As a tool of negotiation, an awareness of the impact of metacommunication on the interaction is likely to be more conducive to achieving the purpose of the meeting'

and content divide into one communicative act. Metacommunication cues can also feature in the use of objects, pictures, games, location and colours of the space (what constitutes a child-friendly environment). The presence or otherwise of a third adult may have a communicative effect on the interaction in making the child comfortable and so more forthcoming. The use of these tools indicates the value of a conscious multi-faceted approach to communication.

As a tool of negotiation, an awareness of the impact of metacommunication on the interaction is likely to be more conducive to achieving the purpose of the meeting. The use of inclusive registers such as '*compromise*', '*together*', '*joint*', '*mutual*', '*we*', '*us*', '*open to suggestion*', establishes a positive relationship and suggests flexibility and the prospect of reaching a mutually satisfactory conclusion. This can be reinforced by non-verbal cues ranging from venue to body language, agenda, number and nature of participants etc. An awareness of cultural differences, adapting to and accommodating them

‘Although meta-communication is recognised as an integral part of human interaction its myriad influences have led to a fragmentation of the discipline as a standalone phenomenon’

implicitly (such as catering for all dietary needs) sends the right messages about meeting the interlocutor half way and starts a relationship on the right note and has the potential to further cement it. Each of the paradigms discussed above partly promotes better understanding of a communicative act. However, as Wilmot himself suggests, it is by embracing all of them at the same time that we can begin to arrive at a holistic and comprehensive appreciation of the complexities of any interpersonal communication. This can be extended to include intercultural dimensions as set out by Garcia-Jimenez (2014) in her creation of a Pragmatic Metamodel of Communication, bringing together culture, dialectal tensions and metacommunication. Indeed, this awareness may have potential benefits in both enhancing understanding and in ensuring that the intended message is the received message and that the desired outcome of any interaction is achieved.

4. CONCLUSION

The study examined the role of meta-communication in discourse from a variety of

perspectives and heard from a range of expert commentators. Although meta-communication is recognised as an integral part of human interaction its myriad influences have led to a fragmentation of the discipline as a standalone phenomenon. Examining the influence of just three aspects of communication, verbal, non-verbal and contextual, we established that a range of communication devices combine to make up what we understand as meta-communication. In particular, message and metamessage, episodic and relationship communication, digital and analogue, congruency and incongruency as well as verbal and non-verbal communication are all dualities which play a part in communication affect the way a message is delivered and received. Above all, we addressed the role of silence as a vital meta-communicative tool which can contain overtones of character, culture and context. As Nakane (2007) writes silence can be considered a metaphor for communication as a whole, bringing together, linguistic, social, cultural and spiritual elements. From this brief discussion, we can note that to confine communication to the dual paradigm of message and metamessage is possibly in itself limiting.

Similarly, it seems that the focus on duality occurs at the expense of the question of functionality of communication. The range of purposes and sources of both the creation and interpretation of messages rather comply with Levinson and

Holler's (2014) concept of communication as a multimodal phenomenon.

Added to this is the notion that communication is no longer seen as a linear event, but more as a fluid, cyclical process involving constant reappraisal and adjustment. As such, it follows that if we are to be effective decoders we need to pay continuous attention to all sources of input at the moment of interaction. Although there may be variations in emphasis between textual, non-verbal and contextual elements (noting that contextual can be viewed as an actual physical location, past

exposure to similar situations, the current past and future relationship between the interlocutors and any agenda that either party may have) to omit any one element could well compromise full understanding. This in turn raises the question of how to train such competences since it is the application of these features that carries with it the potential to improve communication globally. The training of communication could benefit from a less apparently à la carte approach where different phenomena are considered in isolation and where there is an apparent lack of appreciation of the constant interrelation of all elements.

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Developing Business English skills using case studies in the framework of multilevel education

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Modern language teaching practices combine traditional teacher- and student-oriented paradigms. Since language is perceived as a tool that helps achieve practical goals, especially in the realm of professional language studies, a need arises to teach it as an application-oriented instrument. The paper considers the methods of communicative and task-based language training with a particular focus on case studies. While the commonly accepted view holds that case studies are applied at advanced levels only, the study argues that they are applicable at various levels. This argument is justified through a practical experiment involving two student groups taking English for Specific Purposes within Advanced and Pre-Intermediate courses. The article describes the challenges and differences in students' performance and the way their work was assessed. The research states that case studies should be adapted to the level of students' language proficiency to help them naturally take on professional roles and use the language spontaneously. At the same time, attention should be paid to the adequacy of business vocabulary and the dynamism of the training process, in which case appropriate teacher intervention may be necessary. The study concludes that the method can be beneficial in terms of students' future professional activities.

KEYWORDS: English for Specific Purposes, teaching methods, multilevel education, case study, communicative method, task-based language training, assessment



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1. INTRODUCTION

The communicative method, globally applied in the process of foreign language teaching, is implemented in the framework of multilevel education corresponding to a set of specific principles of training organisation. Foreign language courses need to be in sync with the students' specialisations to develop the communicative and professional competencies of

future specialists. In the context of the new educational standard of the Russian Federation, multilevel education is becoming especially important. It is widely used in world practice and is currently gaining ground in the Russian community of foreign language teachers. Multilevel education refers to the organisation of the learning process, in which each student has the opportunity to master the learning process at

different levels, but not below the basic level, depending on his or her abilities and individual characteristics. At the same time, the assessment criteria used to evaluate students' activity are the efforts they make to master this material and to use it in a creative way (Bray & Thomas, 1995).

Another widespread method is based on specific task setting. Task-based Language Teaching (TBLT) puts the value and the communicative function of the language at the forefront (Ahmadian, 2016; Bygate, 2016; East, 2016; Ponomarenko, 2016). The method proceeds from the fact that language represents more than just a system of rules and should be viewed as a 'dynamic resource for creating meaning' (Nunan, 1989, p. 12). In contrast to the traditional Present-Practice-Produce format, the modern communicative method of foreign language teaching aims not only at having the students master the explicit rules of grammar, but at helping them develop a comprehensive ability to use the language (Boersma & Van Leussen, 2017; Radyuk et al., 2016).

Thus, from the TBLT perspective language can be described as a means of communication, allowing students to perform various functions while focusing on meaning (content), rather than form (structure).

The Case Study Method (hereinafter – CSM), embodying the principles of TBLT, is one of the

most effective ways to conduct, organise and manage Business English teaching. Researchers are unanimous in their opinion that case studies are a valuable pedagogic resource that should be used to the fullest, as they make Business English and Business Language studies more efficient and student-centred (Breslin & Buchanan, 2008; Hyett et al., 2014; Ryerson, 2017).

This research looks into how CSM works in the framework of multilevel education. Due to the complexity of CSM and a rather extensive volume of tasks incorporated in this method, CSM is commonly used with advanced students. This paper sets out to establish if the skills improved were similar among the students of two academic groups exhibiting different levels of English proficiency. The hypothesis is that CSM can also be applied to train students with lower levels of language proficiency.

2. MATERIALS AND METHODS

The procedure involved analysing the performance of two groups studying ESP at the Faculty of Economics (RUDN University) in 2016-2017.

Group 1 comprised three CEFR A2-B1 level students and five B2-C1 level students who took up the course at the Upper-Intermediate level. Group 2 was represented by six A2-B1 level students and three B2 students taking the course at the Pre-Intermediate level.

Table 1

Participants in the experiment

	GROUP 1	GROUP 2
Year of study	2	3
Number of students	8	9
Course book	Business Upper Intermediate	Business Benchmark Pre-Intermediate

Table 2

Initial level of language proficiency

	GROUP 1	GROUP 2
C1	1	–
B2	4	3
B1	2	4
A2	1	2

The case study for Group 1 included an introductory discussion, two reading tasks, two listening tasks and final discussion – holding a meeting and reaching a decision concerning a disciplinary issue. The assessment table below summarises the skills to be trained (Table 3).

For Group 2, the case study included role cards for students to use in small groups. A lower level of language proficiency supposes less introductory data and shorter tasks. Nevertheless, the

communicative goal was similar to that in Group 1 – to solve a conflict and achieve agreement on timely delivery. Unlike Group 1 students, Group 2 participants made a prepared speech as part of their case study. Here, listening skills and spontaneous speech skills were excluded from the assessment.

Case study efficiency was assessed for the entire group and individually based on each student's input.

Table 3

Skills assessed in Group 1

TASK	SKILL
Discussion	Students are able to participate in discussions on professional topics, express their opinions in spontaneous monologues /conversations and defend their arguments.
Listening	Students are able to understand oral speech generally and in detail and formulate their own statements based on information retrieved using professional vocabulary.
Meeting	Students are able to simulate a meeting on a professional topic using active speech patterns in compliance with structural and logical principles of speech organisation, express proposals and agreement (disagreement), compromise and reach a mutually acceptable solution.

3. STUDY AND RESULTS

Foreign language teaching methodology is commonly divided into teacher- and student-oriented approaches. The teacher-oriented approach implies that the teacher is the dominant figure in the classroom, while students are viewed as 'empty vessels', whose main role is to passively absorb the suggested information to be further subjected to testing and evaluation. The main duty of the teacher in this lesson model is to transfer knowledge and information to students. Training and assessment are understood as two separate, independent activities. Students' success is measured by objective test scores.

The student-oriented method suggests that teachers and students play an equally active role in the learning process (Aliusta & Özer, 2017; Harju & Åkerblom, 2017). The teacher's role in this case study involves coaching, mentoring and inspiring students to master the material. Students' progress is assessed on the basis of both formal and informal criteria, including group projects, student portfolios and participation in the lesson. Teaching and evaluation are interrelated. Students' progress is continuously assessed by the teacher.

Foreign language teachers always look for the most efficient ways to structure, plan and conduct

classes (Scott, 2007; Stewart, 2012). Interestingly, the traditional Present-Practice-Produce format may not be very useful in terms of boosting students' motivation (due to the dominant role of the teacher in the lesson). Although students cope with grammatical exercises, they cannot successfully use English in real situations so even with several years of study, they lack sufficient linguistic competence.

Business English teachers tend to believe in developing the students' ability to communicate in a foreign language, and not just compose grammatically correct statements (Ponomarenko & Malyuga, 2012; Susam-Sarajeva, 2009). The focus has now shifted to training communication skills

through roleplays, projects, simulations, and case studies. Fulfilling communicative tasks implies active student participation, which makes the classes more motivating and effective.

The tasks students perform in the classroom are relevant to their future professional communication, which enhances their motivation (Jones & Russell, 2008; Malyuga, 2016).

In the experiment, both groups were motivated and showed interest in the positive outcome of communication. Group 1 performance was generally assessed as very good, while Group 2 performance was assessed as good (see Tables 4-5).

Table 4

Performance of Group 1 students in the case study

PROFICIENCY LEVEL & STUDENT	COMMENTS	MARK
C1 Dmitry	Good level of business vocabulary, usage of active speech patterns.	B
B2 Lyubov	Well-grounded arguments, ability to polemicise.	B
B2 Valentina	Adequate spontaneous speech, insufficient usage of advanced business vocabulary.	C
B2 Maria	Good active listening skills, usage of cooperative strategies.	B
B2 Valeria	Good facilitator, ability to stimulate initiative in colleagues.	B
B1 Maxim	Participation not active enough.	C
B1 Marina	Good comprehension skills, ability to paraphrase.	B
A2 Paulina	Lack of business vocabulary, lack of initiative.	D

Table 5

Performance of Group 2 students in the study

PROFICIENCY LEVEL & STUDENT	COMMENTS	MARK
B2 Victoria	Able to accept criticism. Not so active, but performed her role.	C
B2 Nikita	Good usage of active speech patterns, communicative goal achieved.	B
B2 Valentin	Active participation, involvement of other students.	B
B1 Victoria	Able to work out common decisions, but missed some honorific forms.	C
B1 Christina	Chose appropriate style and degree of formality.	C
B1 Maria	Managed to adapt to the requirements of the customer, showed flexibility.	C
B1 Nikolay	Suggested a range of original ideas.	C
A2 Mahomed	Needed to prepare his speech, good level of business vocabulary.	C
A2 Egor	Needed to prepare his speech.	D

In the case study, most of the students used English spontaneously and naturally. This method treats language as a tool for solving business problems, as a means of communication in a typical business situation. Notably, in the case study, high-level linguistic requirements are imposed on the language itself. The case study assumes that students have a high enough level of language proficiency to reflect on the situation under study, otherwise the case study loses its significance. For Group 1 (advanced level) students, this remains true. The case study developed for Group 2 (pre-intermediate level) students was designed to correspond to their linguistic ability. Table 5 shows that students used enough business vocabulary

and active speech patterns to reach fulfil their communicative goals and work as a team. This is why, in the Business English teachers' community, the view is spreading that, at least for business, if less so for language learning, a simpler version of English, the so-called 'Globish' (Nerriere & Hon, 2009), may be preferable.

4. DISCUSSION

The experiment shows that the case study format plays a leading role in the development of both linguistic and extralinguistic competences among students, namely, communication skills that are actualised in the business context (meetings, presentations and negotiations). In both groups,

case studies allowed students to develop social management skills, teamwork, decision-making, critical thinking, problem solving and organisational skills. For Business English learners, case studies are a valuable opportunity to use their knowledge in solving business problems (real or constructed). Most of the participants played the role of managers and were able to present and substantiate their point of view, offer problem-solving solutions, compete with each other, and demonstrate their analytical and managerial skills.

While some might argue that the genre of 'simulation' or 'case study' is 'wrong' teaching, the data supporting the advantages of CSM are more than persuasive (Daly, 2002). Practice shows that CSM helps inspire students towards independent and critical thinking. Students take on managerial positions, develop and sharpen communication skills in business situations, learn how to hold meetings, take part in negotiations and make presentations. Furthermore, being put in a real (or close to real) business situation, students practise English naturally.

The study showed that preparing and participating in case studies students expand and deepen their knowledge of the complexities and subtleties of intercultural communication, approaching the status of a citizen of the world. Since case studies are often very informative, students have to quickly analyse the source material, find logically

completed ideas, and team up to find a solution to the problem. Students improve their writing and communication skills; working in close interaction with the rest of the group, they also understand the importance of non-verbal communication.

By the end of the term, the two groups had developed the skills of collaborative learning and cooperation, as well as teamworking skills. They learned to feel and follow the team spirit, which requires personal qualities such as the ability to establish contacts, demonstrate friendliness and flexibility, socialise, compromise, cooperate, adapt to the changing conditions, and accept criticism.

5. CONCLUSION

Practising CSM in Business English classes raises a number of challenges. Often teachers deal with situations where students do not have adequate business vocabulary. The teacher's task is then to motivate students to expand their vocabulary. In addition, within the framework of TBLT, the lexical dimension of the language is gaining increasing recognition. Mastering business vocabulary is a matter of primary importance for Business English and Business Language students.

In the context of multilevel education, the experiment demonstrated the need to ensure that all students are involved in the learning process. There is every reason to encourage students to develop an active, interested attitude, as well as

the ability to listen to and respect each other's opinions. The teacher should rely on the knowledge of students in the field of business and carefully prepare for the presentation of the case study. It is not enough just to briefly describe the conditions of the business situation and, working online (which is very valuable), simply give a link to an Internet source.

The teacher should make sure that all students understand the conditions of the case study and have an adequate vocabulary relevant to the subject matter. Students should be given enough time to solve the basic tasks of the case study. Practising CSM, one should focus on the students' business communication skills and fluency. Possible problems with language competence should be considered at the end of the lesson, reviewing the most important language errors.

With lower levels of language proficiency, the

lesson may lose its dynamism. If some of the students find the assignment is too complicated, the teacher may intervene in the course of the lesson to ask questions or offer relevant suggestions.

Students should be allowed to arrive at their own conclusions. Often learners believe that there is just one correct answer; the teacher can express his or her opinion and stress the importance of seeking a range of answers and possible outcomes. The teacher should support and highlight the most creative decisions, thus praising students' ability to think independently and outside of the box.

To conclude, the study showed that CSM is highly valuable at various levels of linguistic competence and case studies can be adapted to the level of students' language proficiency to develop communicative skills essential to their future personal and professional success.

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Teaching negotiation in a globalised world: Benefits of a genre approach

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The paper presents a genre-based approach to the study of negotiation within EAP classes and reports on results obtained using a negotiation model meant to increase students' awareness of the generic features of this communicative activity. The model is based on the Pragma-dialectical theory of argumentation offering a double perspective on argumentation discourse, namely a descriptive and normative perspective. The paper, based on desk and field research, aims to help business language students improve their argumentation and negotiation skills by developing discourse skills beyond a simple stage by stage negotiation strategy. To do so it examines the advantages and disadvantages of traditional teaching of negotiation skills and introduces the Pragma-dialectical theory of negotiation developed by van Eemeren and Grootendorst at the University of Amsterdam. The author demonstrates how the practical application of this approach has improved the performance of MA students in Romania.

KEYWORDS: negotiation, English for Academic Purposes, pragma-dialectical theory, discourse analysis, argumentation, intercultural communication



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1. INTRODUCTION

The study argues in favour of a genre-based approach to teaching foreign languages at the academic level illustrated by a type of communicative activity which is highly important for the training of those studying for a degree in Economics, i.e. discourse of negotiation. The study overviews research on negotiation to establish the type and characteristic features of the analysed discourse, followed by some remarks on the benefits of the genre approach to foreign language teaching. The main part of the paper describes the way of teaching negotiation in English to students enrolled in MA programme on Business

Administration based on a generic model inspired by the Pragma-Dialectical Theory of Argumentation. The study draws conclusions on the benefits of the genre approach and offers some remarks on further research directions.

2. THEORETICAL BACKGROUND

2.1 Studies on negotiation

Negotiation is referred to in this study as part of institutional discourse used to resolve conflicts and reach a settlement or compromise, and not in the sense of a discursive strategy in which meaning is negotiated by participants in the communicative event (Martin & Rose, 2007).

The discourse-based approach draws on concepts from socio-linguistics and is descriptive in nature, focusing on the discursive process itself through which communication and interaction unfold, without evaluating the process as good or bad. The major points analysed are: (a) context (the situation in which the negotiation takes place), (b) participant roles, (c) communicative rules and rituals appropriate for a certain communicative situation (the stages of the negotiation, the way in which the negotiation proceeds), (d) forms of discourse (genres), types of language used, and (e) rhetorical strategies that define identities and relationships (including degrees of formality, showing respect for seniority, etc.).

In their analyses, researchers adopting a discourse approach focus mainly on aspects like lexical choice, turn taking design, sequence organisation, overall structural organisation, social epistemology and social relations, as well as the ways in which power and ideology surface in the discourse. Inevitably, in international negotiations issues of cultural differences are also reflected in the language used and behaviour adopted, for example in the use of direct and indirect speech to convey agreement and disagreement.

The genre approach narrows down the analysis to forms of discourse (genres) that are specific for various communicative situations. This may refer to presenting and questioning a position, making

proposals, expressing compromise, bargaining and agreement.

The bulk of research on negotiation has emerged from economics, game and bargaining theory, political science, anthropology and social psychology, contributing to the establishment of a theory of negotiation on the basis of linguistics which studies negotiation as a discourse phenomenon or a genre.

The rapid development of the discourse of negotiation is closely related to the spread of globalisation in almost every field of human activity which brings together people from various cultural backgrounds pursuing the same or similar goals. The term 'negotiation' appears in numerous studies on discourse analysis, pragmatics and sociolinguistics, but its meaning has been used mainly metaphorically or incidentally. In its broadest sense, negotiation can be viewed as a subset of institutional discourse which has as its key features: conflict, cooperation and talk.

2.2 Institutionalised discourse

This study concerns negotiation as a genre encountered in institutional discourse. In defining this term, the study draws on the work of Drew and Heritage (1992), Boden and Zimmerman (1991), Firth (1995), Scollon and Scollon (1995) and Fairclough (1989, 1996), whereby

institutionalised conversation contains discourses (both spoken and written) characterised by a task-related dimension and by the fact that one or all of the participants in the interaction represent a formal organisation, such as a trade union, management, a medical profession, social welfare, a court room, a school or a university.

Institutional interaction may often involve special and particular constraints on the contributions of participants. Depending on the institutional contexts, these constraints may be stronger or weaker. Strong constraints govern verbal interactions in the courtroom, in the classroom or in a medical examination. Business meetings are less constrained whereas casual conversation may be described as having a certain 'looseness' (Goffman, 1974).

Negotiation has been studied as a formal event, with well-established temporal and spatial constraints linked with institutions such as unions, management, trade, and diplomacy. It has seldom been studied as an activity pervading a multitude of social contexts and interpersonal encounters. Seen as an activity, negotiation has been analysed as a communicative attempt to settle potential or real differences in interests among participants in order to achieve mutually acceptable results.

Negotiation can encompass numerous settings but what distinguishes negotiation from other activity

'In its broadest sense negotiation can be viewed as a subset of institutional discourse which has as its key features: conflict, cooperation and talk'

types is that it 'presupposes a particular type of communication that involves an element of 'bargaining', an interaction between two or more social units attempting to define and redefine the terms of their relationship. It deliberately uses communication to change outcomes' (Bell, 1995, p. 72).

Negotiation implies common though mostly conflicting interests, pursuing certain goals and achieving agreement or compromise. Negotiation is therefore structured through social and linguistic interaction in social settings, having the communication process as one of its crucial features.

Current interest in the study of professional communication genres has its origin in the study of genres in literature and various branches of linguistics.

Negotiation was initially the process of haggling in the barter or sale of various goods in the marketplace. The restricted term – *bargaining* – is the one that best defines this early stage of

‘Negotiation was initially the process of haggling in the barter or sale of various goods in the marketplace’

concept. In the early modern period (late 16th century), negotiation broadened its meaning to encompass the sphere of politics, referring to the interchange between rulers and princes.

Beginning with modernism and post-modernism, when traditional values and ways of life were questioned and discredited, the concept of negotiation acquired a significance never encountered before. The frequency of negotiation in modern societies can be explained by the fact that today negotiation is seen as the main response to the crisis in the traditional ways of making social adjustments, the most efficient means of solving conflicts. Thus, modern society considers negotiation as a way of life, a *modus operandi* for the ever-growing number of conflicts in social life.

‘Ours is an age of negotiation. The fixed positions and solid values of the past seem to be giving way, and new rules, roles and relations have to be worked out. The easy cognitive recognition systems of the Cold War have first multiplied and then melted, revealing the necessity of talking things over and out. Negotiation becomes a way of life’ (Putnam & Roloff, 1992, p. 1).

Globalisation, understood as the spread of manufacturing, distribution, financial and capital movements enhanced by ICT (information communication technologies), has brought different styles of negotiation together as never before. The globalisation trend has brought together opposing tendencies. Due to the tensions brought about by two opposite tendencies in modern societies, the tendency towards individualism and the tendency towards collectivism, manifest in all fields of social life, heighten the need for dialogue to accommodate sometimes highly divergent points of view. The intricate connections of social life generate relationships of dependency between individuals and social institutions, relations that are no longer imposed but are freely consented to. Sociologists today see negotiation as one of the most efficient procedures of decision-making.

Due to this new and enriched meaning of negotiation, it has become a defining feature of democratic societies, where individual needs and rights are correlated in a non-conflictual way with larger collective interests.

The evolution of negotiation has influenced also the place where it originally appeared, the market. This is witnessed even in the sphere of economic relations where bargaining – in its restricted meaning – was predominant, a change towards the more general meaning of the concept, with a stress

‘Considering negotiation as a communicative event, one cannot ignore the national dimension, the fact that each culture has its own particularities that make themselves manifest in the respective event’

on principled, reasonable settlements and outcomes (Fisher et al., 1991).

Considering negotiation as a communicative event, one cannot ignore the national dimension, the fact that each culture has its own particularities that make themselves manifest in the respective event. Cultural differences are important for the evolution of the negotiation process, and this is more obvious today, when globalisation phenomena bring together people with different cultural backgrounds. It is, however, difficult to establish whether the differences encountered in negotiation are due to differences in culture, the character of negotiators, or even the differences in the political systems.

Research work in cross-cultural negotiations has been conducted mainly in the field of sociology or discourse analysis and has stemmed from the growing interrelationships among nations due to the phenomenon of globalisation. People from different countries have different opinions about

what is correct or normal behaviour. Sociologists and anthropologists such as Hall (1966), Hofstede (1994), Trompenaars and Hampden-Turner (1993) and others have tried to explain these differences in cultural and behavioural patterns through some aspects of key cultural patterns such as power distance, masculine vs feminine behaviour, individualism vs collectivism, avoidance of uncertainty, etc. (Hofstede, 1994).

In analysing intercultural discourse, the researcher must try to give a balanced cultural description, taking into account the full complexity of cultural topics. The tendency to single out one topic or to give a negative or positive value to it may bring about what is called ‘ideological statement’ or ‘stereotyping’. As Scollon and Scollon (1995) define it, *‘Ideological statement or stereotyping often arises when someone comes to believe that any two cultures or social groups, or, as we prefer to call them, two discourse systems, can be treated as if they were polar opposites’* (Scollon & Scollon, 1995, p. 155).

These general cultural ideological statements may bring about oversimplified descriptions of cultural groups by focusing on individual members of cultural groups whose characteristics are then attributed to the whole group.

Cross-cultural communication is a wide domain which interests different categories of researchers

ranging from anthropologists and sociolinguists to speech communication analysts and teachers of foreign languages. While their theoretical interests are often quite different, Scollon and Scollon (1995) argue that they have to share at least a basic set of assumptions in order to avoid stereotyping or overgeneralisation, including the following: (1) humans are not all the same; (2) at least some of the differences among them show culturally or socially predictable patterns, (3) at least some of those patterns are reflected in patterns of discourse, (4) some of those differences in discourse patterns lead directly to unwanted social problems such as intergroup hostility, stereotyping, preferential treatment and discrimination (Scollon & Scollon, 1995, p. 156).

2.3 Teaching negotiation – a genre approach

Genres are different ways of using language to achieve socially and culturally established aims. Therefore, one of their most important characteristic features that has to be taught is that they are communicative activities with a well-defined purpose. They are targeted as well as produced by a particular community. The study of genres is indebted to literary criticism, sociolinguistics, discourse analysis, cultural anthropology and rhetorical studies (Swales, 1990). An important concept is the idea that the process of institutionalisation renders genres as expressions of the epoch's dominant ideology (Duff, 2000).

'The tendency to single out one topic or to give a negative or positive value to it may bring about what is called cultural ideology or stereotyping'

'Each epoch has its own system of genres, which stands in some relation to the dominant ideology, and so on. Like any other institution, genres bring to light the constitutive features of the society to which they belong ... a society chooses and codifies the acts that correspond most closely to its ideology; that is why the existence of certain genres in one society, their absence in another, are revelatory of the ideology, and allow us to establish it more or less confidently' (Duff, 2000, p. 200).

The various ways in which the concept of genre has been studied in literature and linguistics reinforces Swales's (1990) claim that genre analysis cannot be equated with text analysis. If literary studies are concerned mainly with issues pertaining to the formal and content levels, the linguistic approaches are focused also on the communicative functions of the genre, on its social implications (settings, participants) and on the cognitive models underlying them.

All these aspects are highlighted by the definition of the genre as a non-literary text type.

‘Studies on genre teaching indicate that genres differ widely depending on the academic disciplines’

Teaching various genres within the framework of Language for Academic Purposes has been one of the author’s constant preoccupations as a language teacher for quite a long time. The genre-based approach implies teaching and analysing texts from three perspectives: understanding, decoding and, finally, production. One of the most important achievements of teaching genres would be to foster genre awareness among students.

Studies on genre teaching indicate that genres differ widely depending on the academic disciplines (Hyland, 2006). Thus, genres belonging to the field of humanities, such as essays, letters, and dissertations, have a looser structure, contain more stance items (hedges, explicit markers of evaluation and attitude) than those in the field of science and engineering.

As far as Romania is concerned, before 1989 the use of negotiation as a means of conflict settlement was rare, mainly because in totalitarian societies the idea of individuals or groups with conflicting interests is not accepted and the social dialogue is non-existent. However, the restricted term *bargaining*, was in use and courses on

international bargaining were part of the curricula in the Economics faculties. These courses drew on American references such as, William Scott’s *The Skills of Negotiating* (1981) which was translated into Romanian. There were also diplomatic negotiations conducted before 1989, but due to the lack of information in this field, one cannot arrive at consistent, well-documented conclusions regarding negotiation in that period. Since 1989, however, negotiations have seen a rapid development in Romania together with the introduction of democratic institutions.

As far as training in negotiation is concerned, once again the main source is American books on negotiation, which have been translated into Romanian and are widely used in academic training. The need to teach genres which are part of students’ professional background has become a priority. In LAP (Language for Academic Purposes) classes, the author has tried not only to introduce the genres that helped students improve their knowledge, (in this case, of English) but also to enable students to understand, analyse and produce professional genres in the target language. The reason for this is twofold: firstly, to enable Romanian graduates to obtain jobs in the international market where knowledge of English is a necessity, and secondly, to contribute to the general effort of internationalisation that Romanian universities are making internally at present. More BA and MA programmes in Economics,

‘The way the generic activity of negotiation is perceived is governed by historical and social factors and these may differ from one culture or one country to another’

Management, Science and Engineering are being offered in English not only for Romanian, but also international students.

A genre-based approach to teaching language or in providing courses in English has become part of this trend in Romanian universities. Most of the students enrolled in this course have a good command of English (CEFR – Council of Europe Framework of Reference – level B2 or C1). Therefore, the focus is less on vocabulary and other linguistic aspects and more on the generic and argumentative aspect of negotiation as a communicative activity.

Despite the variability of negotiation events, a genre-based study of negotiations has its benefits. Firstly, it allows insights into the overall rhetorical structure, distinguishing general and special features. As a result, the participants develop a control of the metalanguage and a critical awareness of their own negotiation skills and abilities. Secondly, the organising principles of negotiations are better understood and more effectively used. Last but not least, from a

pedagogic point of view, genre analysis is valuable if it succeeds in ‘sensitising students to the rhetorical effects and to the rhetorical structures that tend to recur in genre-specific texts’ (Swales, 1990, p. 213).

The study of genres seems a beneficial undertaking because this way some difficulties arising during intercultural negotiations can be overcome. The way the generic activity of negotiation is perceived is governed by historical and social factors and these may differ from one culture or one country to another. Negotiation itself may be perceived differently and have positive or negative connotations. Cultural and generic awareness can be developed in foreign language classes and it can result in the students noticing aspects that are usually taken for granted and go unnoticed otherwise.

‘There is the way the culture institutionalises the pattern of discursive behaviours for negotiators and shares a sense of whether these can be flexibly worked out on each occasion, or must follow an unvarying formula ... There is the way a culture develops a sense of the appropriate styles for speech acts, for example, how to do the acts of ‘consulting’ and of ‘arranging’ and ‘deciding’ and of talking to one’s team or to the members of the other, and so on’ (Mulholland, 1995, p. 81).

The aspects mentioned by Mulholland (1995)

above are usually left out of those courses, very popular in Romania and probably elsewhere, which teach students various skills and, of course, negotiation skills as well. In the language classroom, these skills can be accompanied by generic analysis and linguistic analysis which highlight precisely those aspects that are left out of 'how-to' courses.

3. MATERIALS AND METHODS

Some authors such as Scott (1981) and Fisher et al. (1991) adopt a prescriptive approach and present negotiation as an activity consisting of several well-established patterns of individual behaviour that makes each participant's actions predictable to the other, to a certain extent. Leaders in this field are often lawyers and other practitioners who are very sceptical about the possibilities of learning much from the analysis of the details of the actual talk of negotiation. Some have produced extremely influential reports on general strategies of negotiation such as focusing on interests rather than on positions (Fisher et al., 1991) or on 'how to deal with X'. These courses focus on aspects such as politeness (face saving, face-threatening strategies), negotiating styles (collaborative or competitive), cross-cultural differences, and customs and traditions.

A major drawback of such books is that they ignore linguistic aspects and discourse analysis of the few examples given. They limit themselves to

stating the rules that have to be followed. No simulations or case studies of actual negotiations are available to illustrate the theoretical framework. The cases narrated are, however, useful as a starting point for role-playing and simulations in the classroom.

4 STUDY AND RESULTS

4.1 The pragma-dialectal theory of argumentation

The methodology used in order to postulate a generic structure for negotiations is based on the Pragma-dialectical theory of argumentation that aims at analysing precisely argumentative texts that are dialogic in nature.

In the last 20 years, a group of speech communication scholars of the University of Amsterdam (Van Eemeren & Grootendorst, 2016; Van Eemeren & Houtlosser, 2015; Feteris, 2009) together with colleagues from the University of Arizona (Van Eemeren et al., 2015) have been developing a new method for the analysis of argumentative discourse called *Pragma-dialectics*.

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

This new approach to argumentation uses a dialectical and a normative pragmatic perspective in constructing its critical discussion model. Pragma-dialecticians consider that in every form of communication and interaction, and in argumentation in particular, there is a certain normativity involved.

A major concept that influenced the pragma-dialectical approach is the concept of 'ideal speech situation' postulated by Jürgen Habermas. According to Habermas (1983), human social existence is based on asymmetrical relations of power, constraint and dependence. On the basis of a rational consensus regarding what constitutes ideal forms of human communication, the philosophical concept of ideal speech situation can be used to evaluate the actual systems of beliefs and the modes of communication to help people become emancipated from their oppression and to diminish the repressive character of social interaction as much as possible. For Habermas (1983), it is extremely important that speech should minimise the differences in power between speakers and that ideologies be critiqued.

Besides the ideal speech situation with its validity conditions, Pragma-dialectics has also been influenced by Speech Acts Theory (Austin, 1962; Searle, 1979) and Grice's (1981) concept of co-operative conversational situation. Arguments are

'Pragma-dialecticians consider that in every form of communication and interaction, and in argumentation in particular, there is a certain normativity involved'

made via speech acts and have the properties of speech acts. According to the Pragma-dialectical theory, an argument is conceived of as a complex speech act made up of some simpler speech acts and structured at a global level by a set of felicity conditions. A central concept of this theory is that of the *critical discussion*, which is considered an ideal model for disagreement resolution that allows the analyst to examine real life disputation practices critically. What distinguishes critical discussion from other disputes is the fact that the aim of critical discussion is to resolve a conflict. The resolution of a conflict presupposes that both parties in the conflict are convinced that this is the only correct and justified solution. The fact that the only acceptable ending for this discussion is resolution allows for an unlimited number of opportunities to further the discussion. Another 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

‘The fact that the only acceptable ending for this discussion is the resolution allows for an unlimited number of opportunities to further the discussion’

phases of a critical discussion (Van Eemeren & Grootendorst, 2016): (a) the confrontation stage; (b) the opening stage; (c) the argumentative stage; and (d) the concluding stage.

The confrontation stage is the one in which one participant in the critical discussion advances a point of view, which then is questioned by the other side.

In the opening stage, the protagonist is prepared to defend his or her standpoint, while the antagonist is prepared to criticise it.

In the argumentative stage, the protagonist presents arguments meant to support his or her standpoint, whereas the antagonist elicits further arguments if he or she is still in doubt. The argumentative stage is the one in which the complex argumentation patterns are displayed.

The concluding stage is shaped by one of the following two possibilities: the antagonist accepts the argumentation as a resolution to the dispute, or

the protagonist withdraws if the argumentation has not been accepted as a suitable resolution.

The concluding stage establishes the outcome of the discussion in the form of a resolution or of a decision that no resolution could be reached.

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

In negotiation, for instance, a reasonable solution is to reach a settlement through compromise rather than to reach a decision through forcing the issue at stake. The process of bargaining assumes a strategic position on the part of the discussants because they calculate where their best interests lie under conditions of mutual interdependence. The end point of successful bargaining is a commitment to carry out a joint plan of action based on the belief that this is the best both parties can get.

A central problem in the analysis is that the reconstruction known by the name of *analytical overview* should be relevant to the normative analysis undertaken by the scholar and to the intentions and understandings of the ordinary

participants in the piece of discourse under analysis.

The principal use of the ideal model of the critical discussion 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, 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 argumentative point of view, such as repair, repetition, back-channeling, etc.

The analytical reconstruction of everyday argumentative conversation uses the following operations in order to select the relevant material: *deletion*, *addition*, *permutation* and *substitution*.

Deletion removes all the material that is considered irrelevant for the argumentative character: repetitions, repairs, false starts, jokes, etc.

Through *addition*, the analyst makes explicit all the unexpressed steps of the argumentation, rendering the material maximally argumentative.

Permutation refers to the fact that the material can be rearranged if necessary so as to clarify as much as possible the dialectical process which has led to a certain resolution. This operation is especially useful in everyday conversation, where the speech is loosely structured and informal. In the more institutionalised types of discourse where formality and planning are more obvious, the analyst won't have to resort to permutations too often.

Substitution attempts to recover the basic underlying speech acts for each step in the argumentation, to eliminate any indirectness and thus to obtain a clear presentation of those elements that fulfil a dialectical function in the discourse.

The aim of such a dialectical reconstruction is to bring the discourse in a form as close as possible to the standard normative model of the critical discussion.

The discussion stages are not explicitly announced or completely externalised. In real life situations implicitness and indirectness are very frequent and can make it difficult for the analyst to recognise the various stages.

4.2 The experiment

During the negotiation courses run with the students enrolled in the Business Administration MA programme, the author uses the concept of

‘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 argumentative point of view, such as repair, repetition, back-channeling, etc.’

critical discussion and analytical overview in order to analyse simulated negotiations.

For instance, after a general presentation of the Pragma-dialectical theory, she presents students with an instance of simulated management-union negotiation concerning the topic of a rise in salary. The students are asked to take notes identifying the stages, the proposals and standpoints and arguments.

In this case, the negotiating parties established the agenda and the topic in the opening stage. In the confrontation stage, the union representatives presented the management with a proposal for a rise in salary while the latter not only turned down the amount, but also responded with its own proposal. Thus, this initial exchange of proposals established the disagreement zone, which was the starting point for the bargaining stage proper, in

which both parties presented the arguments aimed at reinforcing their initial proposals. The Union representatives used arguments from authority (for example, there are legal acts that stipulate that salaries should increase in line with the increase in the rate of inflation), statistics (for example, comparing wages in Romania with similar occupations abroad) causal arguments (for example, underpaid workers generating low quality products). The management came up with counterarguments and finally, with a proposal to raise the wages gradually over a given period of time.

This new perspective opened another line of negotiation concerning the timing of the rises, which finally brought the negotiations to an end.

The concluding stage summed up the discussion, established an initial rise in wages and agreed a schedule for the next round of negotiations.

One aspect observed by the students was the fact that arguments were not always relevant and that, sometimes proposals were rejected without any argumentative support.

Based upon the structure of the critical discussion postulated within the framework of the Pragma-dialectical theory a general format for negotiations can be suggested, as shown in the table below (Table 1).

Table 1

Pragma-dialectical format of negotiation

STAGES	MOVES
Opening stage	<ul style="list-style-type: none"> - establishing the issue - establishing procedure - introducing discussants
Confrontation stage	<ul style="list-style-type: none"> - expressing opposite/different standpoints - establishing positions
Bargaining stage	<ul style="list-style-type: none"> - advancing argumentation - requesting further argumentation - advancing proposal - accepting/rejecting proposal - advancing counterproposal
Concluding stage	<ul style="list-style-type: none"> - summing up - establishing further steps - settlement/resort to a third party (mediation)/deadlock

Students attending the course are first offered a general presentation of negotiations from a discursive and generic point of view and are then given a brief course in argumentation (definition of arguments, argument structures, topics, fallacious arguments). This general model is applied to samples of negotiations (mostly simulated due to the difficulty of obtaining real life negotiation transcripts) during the course and the students are requested to perform an analysis and single out the various stages, moves and linguistic strategies used

in order to reach a settlement. The arguments used in the negotiation samples are also evaluated. The analysis performed is both descriptive and normative, as it evaluates samples of negotiations against a normative theoretical model of argumentation. The generic superstructure for the negotiation proposed outlines the phases, sections and moves based on the argumentation tasks and sub-tasks of this communicative event.

Having analysed several negotiation samples,

students then participate in simulated negotiations which are then evaluated by their colleagues. The discussions following these simulations help participants to improve their negotiation and argumentation skills.

In the questionnaires completed at the end of the course 70% of the students acknowledged an improvement in their ability to negotiate or to conduct argumentative disputes. They also noted that the simulated negotiations should be videoed and more time should be allotted to teaching argumentation.

5. CONCLUSION

The concepts of the Pragma-dialectical theory supplemented with a generic perspective can provide a suitable methodology for the study and teaching of negotiation as it offers both a critical, evaluative approach and a descriptive one. It can be included in LAP (Language for Academic Purposes) courses helping students not only to master a genre relevant for their degree (management, economics, business administration, etc.) but also to improve their linguistic abilities. Among the practical consequences of genre studies, an important place is held by the influence of the findings on the process of teaching the respective genres.

The teaching of negotiation as a distinctive communicative activity aimed at reaching

consensus has a wide range of applications in domains such as economics, management, sociology and politics, as well as in any other field in which communicative skills are required. The Pragma-dialectical theory offers by means of its empirical and practical components a methodology for the enhancement of what Van Eemeren and Grootendorst (2016) term as *argumentative competence*. The main points that have to be stressed with respect to this concept of argumentative competence is the fact that it is relative, it can be acquired gradually and it comprises various kinds of different competencies.

Therefore, the aim of a teaching programme should focus on a certain type of competence, within the general argumentative competence, for instance, a negotiating competence that can be better defined and understood in the framework of a generic approach. This approach encompasses information concerning the discursive tasks and sub-tasks, the macro and microstructures, as well as a multi-level analysis of interactional moves, argument types and schemes and specific linguistic clues. The teaching of negotiating competence should therefore expand beyond the task of the prescriptive literature (which focuses on strategies and tactics meant to bring about successful results) to an understanding of the argumentation process proper as well as second-order conditions that need to be mastered in order to be considered an effective negotiator. Thus,

training should refer to the identification and evaluation of argumentation schemes, types of arguments and their relevance for negotiation, and also face-to-face politeness strategies that are intended to preserve a collaborative attitude during the negotiation process.

The teaching of negotiating competence within a programme of second language acquisition will have to lay more emphasis on the linguistic aspects through which the generic structure becomes manifest and on the cultural similarities and differences that are mainly noticeable as differences in negotiation styles.

In particular, as far as international negotiation is concerned, it will have to take into account the different cultural communication styles adopted by negotiators, such as the use of high or low context communication, direct or indirect ways of making points. The use of formality to show respect or create distance, the use of emotion and, as

previously mentioned, the conventions regarding turn taking (interrupting or waiting).

The drawing up of textbooks and other teaching materials using the generic perspective will have to generate not only skills but a certain *discussion-minded attitude* in individuals that will improve not only students' ability to use the rules of reasonable argumentation but also the second-order rules, rules that refer to more general organisation principles and values governing democratic institutions.

Developing generic competences such as argumentation competence or negotiation competence, even if somewhat marginal to the tasks of a foreign language teacher, are important as they can make their small but significant contribution to the change in institutional practices leading to greater democracy in international business negotiation and decision-making.

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Typological differences in morphemic-syllabic word structure in English and Chinese

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The article considers typological features of morphemic-syllabic word structure in the analytical English and isolating Chinese languages. Due to the linear nature of the signifying language signs, differences in the form of denotative language units primarily concern their length, i.e. their syllabic spread. The author makes a strong case for the study of morphemic-syllabic word organisation in differentiating semiological word classes of words and individual parts of speech, and identifies the most common models of morphemic-syllabic structure as applied to 'words in general', as well as to semiological classes of words and individual parts of speech in the languages studied. Depending on the semiological function they perform, and subject to the degree of their lexicality and grammaticality, denominating words (notional words proper) are more complex and longer than their non-denominating counterparts – deictic/ pronominal (pronouns) and linking (form) words. The paper traces the number one principle of language signs, the linear nature of the signifying component, acting as a restrainer of the second major principle – the arbitrariness of the language sign – in differentiating various verbal signs: longer polysyllabic models are assigned to denominating signs, while shorter models are associated with pronominal and linking signs. The author also considers the relevancy of the functional-stylistic factor. In general, the findings presented in the paper may prove beneficial in establishing the patterns of regular dependence of the units of morphological and phonetic segmentation, as well as in developing systemic typological classification of languages.

KEYWORDS: semiological word classes, notional words, pronominal words, form words, morphemic-syllabic structure



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1. INTRODUCTION

As is well known, the essence of language lies in its articulateness (Humboldt, 1985). Primary language segmentation involves making a distinction between its two facets – the sound and the meaning – which interconnectedness sets in motion the very process of segmentation in both areas. Double hierarchical segmentation revealed by Baudouin de Courtenay (1972) implies two

types of segmentation – 'morphological' (or semasiologically morphological) whereby denotative units are identified within the content plane, and 'phonetic' whereby pronounced units are affiliated with the acoustic dimension of language functioning. The correlation of lexical and grammatical phenomena is a typical feature of any language: it presents its typological determinant, defines its grammatical trends, and

affects the nature and degree of differentiation of the various word classes within this language (Römer, 2009). The mechanisms underlying the interaction of units belonging to different levels (in particular, the phonological and morphological ones) are currently the focus of particularly intense scrutiny in the realm of language studies.

Yet, since the categorical nature of this interaction appears to lack targeted examination, its typological specifics have not yet been the subject of intensive study (Bybee, 2003).

Modern typological research is based not only on the categorisation of concepts, but also largely relies on the method of grammatical sentence construction and explanation of syntactic relations (Matthews & Matthews, 2007), as well as on statistical methods establishing mainly the frequency of various (mostly phonetic) elements, which are interpreted as typological characteristics of languages (Fenk et al., 2006).

Researchers also consider morphological features that are taken as a basis for establishing a coherent typology of languages (Bane, 2008; Anderson, 2015).

Since the word is distinguished by the unity of outer and inner form, this obviously implies contingency of its syllabic and morphemic structures. Due to the denotative nature of morphemes, the unity of syllabic and morphemic

word organisation is primarily determined by the morphemic structure. Although syllabic word structure does acquire a somewhat autonomous status with the development of grammatical forms, it will always be defined by the morphemic structure.

The correlation of the word's morphemic structure and its syllabic organisation is essential to language as a coherent system characterised by double hierarchical segmentation. Identifying the peculiarities of this correlation in languages of different types will unravel the interaction of phonetic and content planes, because each language produces specific models of systematised morphemic-syllabic structure.

In addition, semiological classes of words and parts of speech exploit their own sets of morphemic-syllabic models, which define the relevance of their typological examination against the backdrop of two languages belonging to different types – in this case, analytical English and isolating Chinese.

This aspect also acquires importance whenever it comes to the native English or Chinese speakers studying English or Chinese as foreign languages. Besides, this linguistic phenomenon is of considerable significance for students for whom both of these languages are foreign languages (i.e. in cases when the students already speak English

and begin to study Chinese as their primary foreign language). In this regard, successful analysis of the models of morphemic-syllabic word organisation will imply teaching students to identify word boundaries, establish the word's part-of-speech affiliation, and define the main morphemic and syllabic models.

With the students of non-linguistic universities, such practice can be useful in mastering linguistic competence and encouraging the students to further formalise straightforward utterances in a foreign language.

2. MATERIAL AND METHODS

Study materials include excerpts from research articles and fairy tales of similar volume (561-568 words per excerpt): in English – *Homonyms and English Form-Class Analysis* by Levin (1960), *The Green Lady Wonder Tales* by Briggs and Tongue (1965); in Chinese – 生死恋 (*The Everlasting Love*) by Hua (1998).

The choice of these languages proceeds from their typological similarity associated with the agglutinate technique of morpheme composition and their more or less pronounced degree of analyticity.

Research material comprised a research article (in English) and fairy tales (in English and Chinese), which is mainly due to their vivid stylistic

'Successful analysis of the models of morphemic-syllabic word organisation will imply teaching students to identify word boundaries, establish the word's part-of-speech affiliation, and define the main morphemic and syllabic models'

dissimilarity: the scientific style uses standard codified vocabulary, while the style of fairy tales is largely associated with colloquial language. Accordingly, by comparing the data retrieved from the texts of different genres, one can conduct a more in-depth typological analysis of languages and trace internal linguistic patterns revealing 'simultaneous application of two or three morphological principles' (Baudouin de Courtenay, 1972, p. 114-115).

The analysed texts were reduced to words (word forms), and morphemes (morphs) to be further subjected to quantitative-typological and statistical analysis.

Morphemic segmentation was carried out in a strictly synchronous alignment. English words were segmented following Greenberg's (1960) quadrate method, including the cases of a severely limited number of appropriate word forms, as was the case of English pronouns:

‘With the students of non-linguistic universities, such practice can be useful in mastering linguistic competence and encouraging the students to further formalise straightforward utterances in a foreign language’

who (nominative case) – *whom* (objective case)

they (nominative case) – *them* (objective case)

he (nominative case) – *him* (objective case)

whereby the suffix of the objective case *-m* is allocated.

As pertains inflectional affixes of the English language which had survived the decline of inflectional morphology, cumulative affixes (multivalent, combining more than one grammatical meaning) are only marked by three indicators, which are 3rd person, singular, and the present tense of the *-s* indicative. ‘Inflection’ in the English language refers to accident and inflectional affixes. The term ‘inflection’ has been retained, because along with the standard means used to express grammatical meanings, there are also non-standard tools, which is basically common to inflectional languages. For example, in the inflectional category of number, singular is

also expressed through the *-um*, *-us*, *-on* flections, and instead of resorting to standard *-s/-z/-iz*, plural forms employ *-a*, *-e*, *-en*, as well as internal alternations, apophonies (Bauer et al., 2013; Strauss, 1980). In addition to external objectively expressed morphemes and zero inflectional affixes, the present study also considers internal flections, or ‘apophonies’.

Morphemic segmentation of Chinese words relied on Greenberg’s (1960) quadrate method, the method of residual separability, and research findings introduced by Solntsev (1995), and Yi’s (1990) Chinese-Russian Dictionary.

Syllabic segmentation of English texts was carried out in accordance with the following dictionaries and research works: *Oxford Advanced Learner’s Dictionary of Current English with Chinese Translation* (Cowie & Hornbty, 1993); *Consonant Cluster, Consonant Sequence and the Syllable* (Pulgram, 1965); *The Phonology of English* (Hammond, 1999); *Syllable Structure and the Distribution of Phonemes in English Syllables* (Kressler & Treiman, 1997).

Since syllabic and morphemic boundaries often tend to coincide, syllabic segmentation in Chinese is commonly a rather straightforward process. In this study, syllable analysis relied on the following research works: *Syllable Structure in the National Chinese Language* (Dragunov & Dragunova, 1995), *System of Chinese Syllables* (Moskalev, 1964), *On*

‘Since syllabic and morphemic boundaries often tend to coincide, syllabic segmentation in Chinese is commonly a rather straightforward process’

the Issue of Syllable and Phoneme (Rumyantsev, 2007) and *Introduction to the Theory of Isolating Languages* (Solntsev, 1995).

Following Rumyantsev (2007), segmental organisation of morphemes and words is analysed in view of the acoustic-phonemic structure of the Chinese language.

The quantitative-typological analysis was conducted based on the method of quantitative morphological indices proposed by Greenberg (1960) in furtherance of Sapir’s (1985) typological method. The paper also considers the alternated approach to the definition of a word and the additional index of lexical/grammatical intensity introduced in *Quantitative typology of languages of Asia and Africa* (Kasevich & Yakhontov, 1982).

Along with the morphemic (morph) organisation, the formula of morphemic-syllabic word structure (word form) comprises the length of each morpheme (morph) within syllables due to the linear nature of the signifying language signs and the morpheme’s (morph’s) role in differentiating

various types of word signs. In this formula, morpheme (morph) length is indicated by the corresponding subscript digit 0, 1, 2, 3, 4 placed to the right of the letter symbol designating the morpheme (morph).

The number of these models, their structure and frequency of use vary not only from language to language, but also from one part of speech to another, thus acquiring typological significance. This significance is all the more considerable, seeing that morphemic-syllabic structure of a word somewhat accumulates the patterns characterising this word not only in terms of its expression, but also in terms of its content, which is due to the nature of both the words, and the morphemes exposing them.

3. STUDY AND RESULTS

3.1 The English language

3.1.1 Word proper

English article registered 54 morphemic-syllabic (morph-syllabic) word models as opposed to 16 models registered in the fairy tale. This means that on average one model incorporates 10 and 35 words in the article and in the fairy tale, respectively.

The most common models found in the article and amounting to 73,0% of all the morphemic-syllabic word models found in the English article are listed in Table 1 below.

Table 1

The most frequent morphemic-syllabic word models (the English article)

MORPHEMIC-SYLLABIC WORD	RELATIVE FREQUENCY	EXAMPLE
R ₁	47.0%	(long [lɒŋ])
R ₁ I(∅)	8.1%	(type [taɪp])
R ₁ S	7.9%	(was [wɒz])
R ₁ I ₀	6,2%	(forms [fɔ:m/z])
R ₁ D ₁	2.3%	(wealthy [wel-θ/ɪ])
R ₂	2.1%	(other [ʌ-ðə])
R ₂ I(∅)	2.1%	(differ [dɪ-fə])
P ₁ R ₁ D ₁ I ₁	2.1%	(recurrences [rɪ+k ʌ-r/ən-s/ɪz])
R ₁ D ₁ I(∅)	1.6%	(meaning [mɪ: -n/ɪŋ])
P ₁ R ₁ I(∅)	1.6%	(regard [re+gard])
P ₂ R ₁ I ₀	1.2%	(homophones [hɒ-mə +fəʊn/z])
R ₁ D ₁ D ₁	1.1%	(structural [strʌk-tʃ/ə-r/əl])
P ₁ R ₁ I ₁	1.1%	(discloses [dɪs+kloʊ-z/ɪz])
P ₁ R ₁	1.1%	(alone [ə +loun])

Hereinafter the following designations apply: R – root morpheme, I – inflection, li – inner inflection, S – suppletive form, D – derivational suffix, S – inflectional suffix, P – prefix, (∅) – zero inflection, ‘-’ denotes morphic juncture, ‘/’ denotes syllable boundary, ‘+’ denotes inflection of morphic juncture with syllable boundary

Other models occur with a frequency of less than 1%. In this study, *homo-* is qualified as a prefix following *The Oxford Advanced Learner’s Dictionary of Current English* (Cowie & Hornby, 1993).

Fairy tale analysis allowed to distinguish 9 models (with a frequency of more than 1%) covering 95.5% of all the morphemic-syllabic word models found in the English fairy folktale and including (see Table 2):

Table 2

The most frequent morphemic-syllabic word models (the English fairy tale)

MORPHEMIC-SYLLABIC WORD	RELATIVE FREQUENCY	EXAMPLE
R ₁	52.9%	(now [nau])
R ₁ l(∅)	18.9%	(girl [gɜ:l])
R ₁ l ₀	6.5%	(tells [tel/s])
R ₂	6.0%	(steady [ste-d/I])
R ₁ li	5.8%	(took [tu:k])
R ₁ D ₁	3.4%	(service [sɜ:-v/Is])
R ₁ D ₁	1.2%	(keyhole [kI+houl])
R ₁ R ₂	1.1%	(Green Lady [gri:n/leI-dI])

In both texts root models, i.e. models including only root morpheme, head the list with the frequency of at least 5%, and with the exception of R₂ in the fairy tale, these are monosyllabic models. In the article, morphemic-syllabic models contain up to four morphemes (morphs) and up to four syllables, while the models found in the fairy tale comprise up to two morphemes and no more than three syllables. These models include: root models R₁, R₂, root model with the explicitly expressed non-syllabic flexion R₁l₀, root model formed through stem composition P₁R₁, suffixal models R₁D₁, R₁S*₁, R₁D₁D₁, prefix model P₁R₁, prefix-suffixal model P₁R₁D₁I₁. Notably, the last two models were only found in the article.

3.1.2 Notional and form words

Notional and form words differ drastically, particularly in terms of the number of models of morphemic-syllabic organisation. Notional words incorporated all of the models found in both types of text. Form words incorporated 4 and 7 models in the article and fairy tale, respectively (these were also registered among notional words). The bulk of form words is covered by the basic model R₁ (81.8% in the article and 89.7% in the fairy tale). While the R₁ model appears more frequently used in both form and notional words (24.2% and 33.7%, respectively), it is less frequently encountered in notional words than in form words (3.4 times in the article and 2.7 times in the fairy tale). Similarly, to the *word proper*, the next most

frequently encountered notional words model in both texts is $R_1I(\emptyset)$, and the difference in frequency is due to the variety of models in the article and their selectivity in the fairy tale, which is why the $R_1I(\emptyset)$ model is 2.2 times less frequently used in articles as compared to fairy tales (13.4% and 28.8%, respectively). The model R_1I_0 ranks third in the list of models covering notional words in both texts, and the frequency of use registered here is pretty much the same (10.2% and 9.4%). With form words, the second most frequently used model is R_1S , which is mostly presented in form verbs (15.1% in the article and 5.2% in the fairy tale). The distribution of the R_1 model in both word categories reflect the typical word structure and the most typical syllable structure of the root morpheme and gives credence to the analytical nature of the English language, because in this model, the syllable boundaries and morpheme boundaries coincide. The analytical nature of the English language is also highlighted by the models $R_1I(\emptyset)$ and R_1Ii . Although the R_1I_0 model with the explicitly expressed flexion does rank among frequently registered models, its frequency of use is not so great.

3.1.3 Notional words proper and pronominal words

Notional words proper and pronominal words also differ in the number of morphemic-syllabic models. Notional words proper in the article are

represented by 51 models, in the fairy tale – by 15 models; pronouns are represented by 7 and 6 models in the article and the fairy tale, respectively. The models R_2 (9,2%), R_1R_2 (2,6%), R_1R_1 (1.3%) found in the article, as well as models R_1R_0 (3.2%) found in the fairy tale, were only encountered in pronouns. The rest of the models are used in notional words proper in both types of text.

The $R_1I(\emptyset)$ model revealed the greatest frequency of use in both types of text registered in notional words proper (17.2% in the article vs 38.5% in the fairy tale). Pronouns most frequently resorted to the basic R_1 root model with an approximately the same frequency of use in both types of text (71.1% in the article vs 81.7% in the fairy tale). With notional words proper, the second place is taken up by the R_1 and R_1I_0 models in the article (10.9% each), and the R_1 model in the fairy tale (17.6%). With pronouns, the second place is taken up by the R_2 model in the article (9.2%), and the R_1Ii model in the fairy tale (11.8%).

With notional words proper, the third place is taken up by the R_1D_1 model in the article (4.9%), and the R_1I_0 model in the fairy tale (12.2%). With pronouns, the third place is taken up by the R_1I_0 model in the article (7.9%), and the R_1R_0 model in the fairy tale (3.2%).

3.1.4 Individual notional parts of speech

Individual notional parts of speech differ in both the total number of morphemic-syllabic models, and the number of models encountered only in this part of speech, i.e. typical of this part of speech. The most indicative examples in this respect are nouns, verbs, and adjectives.

Nouns were marked with 31 morphemic-syllabic models in the article, while as little as 9 models were found in fairy tales. 22 of the registered models are not encountered in other parts of speech. Such models found specifically in nouns include both multi-morphemic words, where each morpheme is represented by a single syllable ($P_1R_1D_1I_1$ as in *utterances* [$\Lambda+t\theta-r/\theta n-s/tz$]), and words of simple morphemic structure containing a significant number of syllables ($R_3I(\emptyset)$ as in *animal* [$\ae-n\tau-m\theta l$]). Nouns found in both texts were frequently deploying the $R_1I(\emptyset)$ model: 23.1% in the article (e.g., *man* [$m\ae n$]) and 56.1% in the fairy tale (e.g., *girl* [$g\text{ɜ:l}$]). The next most frequent model encountered in the article (9.9%) is $P_1R_1D_1I_1$ (e.g., *recurrences* [$r\tau+k\Lambda-r/\theta n-s/tz$]), while the same position in the fairy tale (13.4%) is taken up by the R_1 model (e.g., *harm* [$ha:m$]). The next three models found in the article – $R_2I(\emptyset)$, R_1I_0 , $R_1D_1I(\emptyset)$ – reveal the same frequency of use of 7.4% (e.g., *basis* [$be\tau-s\tau z$], *forms* [$fo:m/z$], *morpheme* [$mo:-f/i:m$]); in the fairy tale, these are the R_2 (9.2%) and R_1D_1 (7,1%) models (e.g.,

fortune [$fo:-t\text{f}\theta n$], *service* [$s\text{ɜ:}-v\text{ts}$]). One of the rather popular models (5.8%) registered in the article is the $P_2R_1I_0$ model (e.g., *homonyms* [$h\theta m\theta+n\tau m/z$]); in the fairy tale – models R_1R_2 (5,1%) and $R_2I(\emptyset)$ (5.1%) (e.g., *Green Lady* [$gri:n/le\tau-d\tau$], *father* [$fa:-\delta\theta$]).

According to the study, verbs generally deploy fewer models with 13 models registered in the article and only 6 models registered in the fairy tale. Seven on the models found in the article are only encountered in verbs: $R_1S^*_1$ (2.8%, e.g., *saying* [$sei-j/i\eta$] Participle I of the verb *to say*), $R_2D_1I_0$ (1,4%, e.g., *evidenced* [$e-v\tau-d/ens/t$] Participle II of the verb *to evidence*), $P_1R_2I(\emptyset)$ (6.9%, e.g., *indicate* [$\tau n+d\tau-ke\tau t$]), $P_1R_1I_0$ (5,6%, e.g. *assigned* [$\theta+sa\tau n/d$] Participle II of the verb *to assign*), $P_1R_1S^*_1$ (5.6% , e.g. *depending* [$d\tau+pen-d/\eta$] Participle I of the verb *to depend*), $P_1R_2I_1$ (1,4%, e.g., *constituted* [$k\theta n+st\tau-tju-t/\tau d$] Participle II of the verb *to constitute*), $P_1R_2S^*_1$ (1,4%, e.g., *constituting* [$k\theta n+st\tau-tju-t/\eta$] Participle I of the verb *to constitute*).

The most frequent model found in the article is the R_1I_i model (26.3%, e.g., *tells* [tel/z]), in the fairy tale – the $R_1I(\emptyset)$ model (50.0%, e.g., *do* [du]). The next most frequent model in the article is $R_1I(\emptyset)$ (25.0%, e.g., *have* [$h\ae v$]), in the fairy tale – R_1I_0 (29.8%, e.g., *liked* [$la\tau k/t$]). The third place is taken

up by the $P_1R_1I(\emptyset)$ model in the article (9.7%, e.g., *approach* [ə+prouʃ]), and the R_1Ii in the fairy tale (12.5%, e.g., *came* [keɪm]). In addition, more or less frequently used models encountered in the article include: $P_1R_1I(\emptyset)$ (6.9%, e.g., *consider* [kən+sɪ-də]), R_1I_0 , $P_1R_1I_1$, $P_1R_1S^*_1$ (5.6% each, e.g., *tells* [tel/z], *described* [dɪs+kraɪb/d], *discloses* [dɪs+kloʊ-z/ɪz], *occurring* [ə+kɜ:-r/ɪŋ]).

Adjectives have 13 models of morphemic-syllabic organisation in the article and 6 models in the fairy tale. 6 of the models found in the article and 3 of the models found in the fairy tale are only registered in adjectives. The adjective is the only part of speech in the article with the most frequent model classified as a suffixal model, rather than a root model – R_1D_1 (22.0%, e.g., *wealthy* [wel-θ/ɪ]). The most frequent model encountered in the fairy tale is the R_2 model (38.6%, e.g., *little* [lɪ-tl]). The R_1 model ranks second in both types of text (19.5%, e.g., *own* [oun]; 36.4%, e.g., *good* [gud]). Some specific models were also found in the article, among which are the $R_1D_1D_1$ model (14.6%, e.g., *phonemic* [fə-n/ɪ-m/ɪk]), the $R_2D_1D_0$ model (9.8%, e.g., *identical* [aɪ-den-t/ɪk/l]), the $P_1R_1D_1$ model (9.8%, e.g., *defective* [dɪ+fek-t/ɪv]). The R_1D_1 was registered in the fairy tale (18.2%, e.g., *dirty* [dɜ:-t/ɪ]).

Adverbs have 7 models in the article and 4 models

in the fairy tale, of which only one model found in the article is encountered in adverbs only. This is a multi-syllabic model $R_1D_1D_1D_0D_1$ (4.5%, e.g., *phonemically* [fə-n/ɪ-m/ɪk+l/ɪ]). The most frequent model is the R_1 model: 45.5% in the article (e.g., *now* [nau]) and 67.9% in the fairy tale (e.g., *far* [fa:]). The next popular models are the P_1R_1 model in the article (18.2%, e.g., *perhaps* [pə+hæps]), and the R_2 and R_1D_1 models in the fairy tale (14.3%, e.g., *very* [ve-ry], *softly* [sof-t/ly]).

Numerals is the only part of speech incorporating a single model – R_1 – in both types of text (e.g., *one* [wʌn], *two* [tu:]).

Comparing the models encountered in the article, one can trace the following patterns. Nouns and numerals differ from the rest of the parts of speech in the number of the morphemic-syllabic models, as they incorporate the maximum and the minimum set of models (31 and 1 against 13 in verbs and adjectives, 7 in adverbs). The most frequently used models in all parts of speech (with the exception of adjectives) are root models R_1I , $R_1I(\emptyset)$ and R_1Ii . Adjectives are the only part of speech in the R_1D_1 model, as the most frequently used model. In the fairy tale (just like in the article), all parts of speech are marked by the prevailing K_1 root model in the unchangeable parts of speech, and the prevailing $R_1I(\emptyset)$ model in

the changeable basic parts of speech.

3.1.5 *Functional-stylistic features*

Both types of text reveal similar patterns in the use of the R_1 model. This is the most frequently used model within the main word classes – notional and form words. In both types of text, individual semiological classes are differentiated by the number of morphemic-syllabic models: while the greatest number of models can be found in notional words proper, such models are much less vividly represented in pronouns and form words. Both types of text are similar in that the lists of morphemic-syllabic models found in individual notional parts of speech is headed by the R_1 model. The main differences primarily relate to the number of models. Predictably, articles incorporated more models, and these also turned out to be more varied. Articles comprised 3.4 times more models as compared to the fairy tale (54 vs 16 models). The most basic and popular model (R_1 model) in form words was used with the same frequency in both types of text. In notional words, this frequency is higher than in the fairy tale, which is due to the diffusion of notional words structured on the basis of the most common morphemic organisation pattern in the fairy tale. Some more complex morphemic-syllabic models were encountered in the article, and these are ranked among the frequently used models ($P_1R_1D_1I_1$ and $P_1R_1D_1D_1$).

3.2 The Chinese language

3.2.1 *Word proper*

The Chinese fairy tale incorporated 12 morpho-syllabic word models, with an average of 52 words per one model. The most widely encountered models include the R_1 root model, the R_1R_1 root model formed through stem composition, $R_1R_1S_1$ and R_1S_1 suffixal models (*Hereinafter the following designations apply: R – root morpheme, S – suffix, Af* – semi-affix, as such affix still preserves its lexical meaning, it is not fully grammatical affix*). They cover 93.1% of words. For example, R_1 – 远 *yuan*² ‘far’, R_1R_1 – 高兴 *gao*¹ + *xing*⁴ ‘joyful’, R_1S_1 – 孩子 *hai*¹ + *zi* ‘child’, $R_1R_1S_1$ – 知道了 *hi*¹ + *dao*⁴ + *le* ‘knew’. Obviously, these models contain up to two morphemes (morphs) and are no more than three syllables long.

3.2.2 *Notional and form words*

Notional and form words differ in the number of models of morphemic-syllabic organisation: notional words employ the total of 12 models, while form words are only formed using 3 models. The bulk of form words is covered by the basic R_1 model (84,0%), the R_1R_1 model was registered with 13.7% of words, and only 2.3% of words use the R_1S_1 model. The R_1 model is most widely used in both notional and form words, although notional words are 1.7 times less likely to use it (49.2%). The R_1R_1 model ranks second (29.4%) in

notional words, followed by the R_1S_1 and $R_1R_1S_1$ models (5.8% each).

3.2.3 Notional words proper and pronominal words

Notional words proper and pronominal words also differ in the number of morphemic-syllabic models: notional words proper deploy 12 models, while pronominal words are only formed using 4 models. The R_1 model takes up the leading position in terms of the frequency of use with both notional words proper and pronominal words, the only difference being that notional words proper use this model to form less than half of the words (45.4%), while pronominal words use it to form over two thirds of the words (74.5%), which is a 1.6 times higher rate of usage. The second most frequent model in notional words proper is the R_1R_1 model (32.5%), in pronouns – the R_1 and R_1S_1 models (9.1% each). The third place in notional words proper is taken up by the $R_1R_1S_1$ suffixal model (6.6%), while with pronouns this place is taken up by the R_2 model (7.3%). Thus, among the models shared by pronouns and notional words proper, the basic R_1 model and the suffixal R_1S_1 model prevail in pronouns, and the R_1R_1 model prevails in notional words proper. The $R_1R_1S_1$ model, which is quite frequently encountered in notional words proper, is missing in pronouns. While the basic R_1 model appears

less frequently in notional words proper as compared to other semiological classes, the R_1R_1 model prevails in notional words proper as compared to form words and especially pronouns. The frequency of use of the R_1R_1 model is reduced in the specified sequence from 32.5% down to 13.7% and 9.1%. Obviously, among the suffixal models, the $R_1R_1S_1$ model was only registered with notional words proper, and simpler R_1S_1 turned out more popular with pronouns (9.1%).

3.2.4 Individual notional parts of speech

Individual notional parts of speech differ in the nature and usage of the most commonly encountered morphemic-syllabic models.

Among the 7 models registered in the study and attributed to nouns, the most widely used are the R_1 model (40.2%, e.g., 年 *nian*² ‘year’), the R_1R_1 model (36.9%, 11 e.g., 男人 *nan*²+*ren*² ‘man’), the $R_1R_1R_1$ model (6.7%, 祝英台 *zhu*⁴-*ying*¹-*tai*²) ‘Zhu Ying Tai – a proper name’, and the R_2 model (6.1%, e.g., 东西 *dong*¹-*xi* ‘thing’).

In verbs represented by 9 models, half of the words is covered by the basic R_1 model (51.2%, e.g., 有 *you*¹ ‘to have’), and many words are attributed to the R_1R_1 model (26.4%, e.g., 喜欢 *xi*³+*huan*¹ ‘to like’). Suffixal models R_1S_1 (9.6%,

e.g., 来了 lai^2+le 'has arrived') and $R_1R_1S_1$ (6.4%, e.g., 提出了 ti^2+chu^1+le 'has come up with') also make the list of more or less frequently used models.

According to the study, adverbs are covered by 4 models, two of which appear the most widely used. These models are the R_1 model (49.0%, e.g., 在 zai^4 'again') and the R_1R_1 model (42.9%, e.g., 随便 sui^2+bian^4 'free'). Adjectives represented by 4 models in the text are largely attributed to the following models: $R_1R_1S_1$ (35.7%, e.g., 闻名的 wen^2+ming^2+de 'famous'), R_1 (28.6%, e.g., 1 久 jiu^3 'old') and R_1R_1 (21.4%, 美丽 mei^3+li^4 'beautiful'). Numerals only deploy two models: R_1 (84.6%, e.g., 百 bai^3 'hundred') and R_1R_1 (15.4%, e.g., 十六 shi^2+liu^4 'sixteen').

Thus, the R_1 root model is equally frequently encountered in nouns, verbs and adverbs, but is most widely used in numerals. The R_1R_1 model reveals the highest relative frequency in adverbs followed by nouns, and an almost equal frequency in verbs and adjectives. Suffixal models are most widely encountered in associative parts of speech as compared with nouns, and both suffixal models are more frequently used in adjectives. The R_2 model registered in nouns and adverbs is more typical of nouns. The models with semi-affixes – $R_1Af^*_1$, $R_1R_1Af^*_1$, $R_1S_1Af^*_1$ – were registered only

with verbs, with the exception of the $Af^*_1R_1$ model registered only with nouns.

4. CONCLUSION

Seeing that morphemic word organisation tends to be rather simple, the number of morphemic-syllabic models found in fairy tales in both languages appears approximately the same: 16 models in English vs 12 models in Chinese. English texts of different functional styles tend to deploy varied models of morphemic organisation in the article and, as a consequence, articles commonly incorporate 3.4 times as many models of morphemic-syllabic organisation as compared to fairy tales (54 vs 16 models).

In fairy tales, the number of morphemic-syllabic models is approximately the same in form words and pronouns. The least in number were the morphemic-syllabic models noted in form words and pronouns in the Chinese language – 3 and 4 models, respectively. In English, the number of models increases up to 7 and 6. The quantity of morphemic-syllabic models increases with the augmentation of the notional component: they are represented in greater numbers in notional words proper as compared to pronouns and form words (2-2.5 more in English (15 models), 3 times more in Chinese (12 models)).

The English article revealed an even greater gap in the number of models – 4 models in form words

and 7 models in pronouns vs 51 models in notional words.

Apparently, the universal nature of the connection between the function of the word sign and the diversity of its structure is manifested in the morphemic-syllabic models. Thus, form words and pronouns, presented as a more or less closed list, reveal a far lesser number of morphemic-syllabic models as compared to notional words proper. Notably, in English the quantity of morphemic-syllabic and morphemic models found in form words is approximately the same, while the number of morphemic-syllabic models found in notional words proper by far exceeds the number of morphemic models. This obviously has to do with the degree of lexical/grammatical intensity of word classes, which, in turn, affects the correlation of morphemic and syllabic structures.

Thus, having compared notional words proper (characterising signs), pronominal words (deictic signs) and form words (linking signs), we have established that the greater the word's grammatical intensity, the more likely are its morphs (and pre-eminently roots) to be expressed by a single syllable. This pattern works for both languages. Thus, in English and Chinese, the R_1 model is most widely encountered in pronouns and form words (and not in notional words proper, although it is rather frequently used in Chinese) performing the supportive-demonstrative and linking functions.

Comparing the frequency of use of the basic R_1 model, we note the following: in English – 83.1%/89.7% in form words, 71.1%/81.7% in pronouns, and 10.9%/18.0% in notional words proper; in Chinese – 85.7% in form words, 74.5% in pronouns, and 45.7% in notional words proper. Apparently, in terms of the number of models incorporating syllable-length roots, form words override notional words in both languages, although, obviously, in case of the English language the focus is shifted to the explicit flexional trend implying 'explicit differentiation of subject and dependency', lexical and grammatical phenomena by 'giving each of them their own expression' (Humboldt, 1997, p. 104).

In English, the gap between notional and form words is much more pronounced as compared to the isolating Chinese, where the equivalency of the morpheme and the word appears to be pretty common among notional words proper as well.

Differentiation of basic semiological classes does not only rely on the number of models in different word classes, the frequency of models encountered in all classes, but is also contingent upon the morphemic-syllabic models typical of form words and/ or pronouns and missing in notional words proper. Such models include: in the English article – models R_2 and R_1R_1 registered only with pronouns and form words (total frequency of 13.6%), model R_1R_2 was only

registered with pronouns (2.6%); in the English fairy tale – R_1R_0 with pronouns and form words (total frequency of 4.2%). Chinese form words and pronouns use the same models encountered in notional words proper, the only difference being the frequency. So, a less explicit differentiation of these word classes in the Chinese language can be traced in their morphemic-syllabic organisation.

Therefore, the morphemic-syllabic word structure reveals some peculiar features in both languages, and both the analytical English and the isolating Chinese allow for a more or less discrete differentiation of word classes based on this parameter. Despite the differences in the degree of word class division, both languages basically reveal similar trends. Models with complex morphemic-syllabic organisation are attributed to notional words proper, while models of basic structure are more often found in pronouns and

form words.

The tendency to distinguish between individual notional parts of speech (first of all, nouns and verbs) is pretty much pronounced in both English and Chinese, although it is implemented differently. English nouns are essentially characterised as the most lexically intensive part of speech, which is why their models of morphemic-syllabic organisation are rather varied.

Morphemic-syllabic structure of verbs is less complex in both languages, which is due to the predicative function, which is primarily realised outside word boundaries using form words in both languages.

Thus, this study illustrates that the second principle of the sign – the linear nature of the signifying component – restricts the functioning of the first principle – arbitrariness of the language sign.

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English and foreign language teaching in the German Gymnasium

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The paper offers a survey of the present system of teaching languages, focusing on English language, at German grammar schools (Gymnasien). In doing so, it addresses institutional structures, curriculum, teaching methods, the role of media, standards and assessment results, teacher education, and future perspectives. The aim is to clarify what makes such schools successful in language teaching and, without encouraging imitation, as all education systems are different, identify the key success factors in institutional language learning in the secondary sector.

KEYWORDS: *gymnasium, grammar school, English language, language teaching*



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1. INTRODUCTION

Germany has a worldwide reputation for language proficiency, particularly in English. This is in part due to the quality of language education in its school system, especially *Gymnasien* and grammar schools. To understand how a nation masters foreign languages, one needs to understand how an education system organises itself in order to deliver that quality. This paper offers a survey of the present system of teaching languages, focusing on English language, at German grammar schools (*Gymnasien*). In doing so, it addresses institutional structures, curriculum, teaching methods, the role of media, standards and assessment results, teacher education, and future perspectives. The aim is to clarify what makes such schools successful in language teaching and, without encouraging imitation, as all

education systems are different, identify the key success factors in institutional language learning in the secondary sector.

2. RESEARCH SITUATION

The current state of research into the role of English as a foreign language at German *Gymnasium* is anything but satisfactory. There are hardly any up-to-date, valid, reliable, and representative studies on this topic. A first problem is that contributions concerned with different school types and educational programmes quickly go out of date. Then, as Germany is a federal state, there are 16 different states (*Bundesländer*), which all have their own institutional structures, curricula and guidelines.

Moreover, *Gymnasium* being a typical German

‘In Strassburg in 1538, John Sturm founded a school that became the model of the modern German Gymnasium’

type of school, is not such an attractive area of research for international scholars. Finally, there is a gap between theory and practice, i.e. what official documents state on how English should be taught is not identical with how foreign languages are actually taught and learned in the classrooms.

So, what we have are a few political documents (e.g. KMK provisions), the curricula of the *Länder*, one large-scale empirical study (Schröder et al., 2006), the educational standards discourse (Zydatiße, 2005, 2006; Baldus & Quarz, 2006), historical surveys (Liebau et al., 1997; Meißner, 1997), some teaching manuals (Doff & Klippel, 2007; Thaler, 2012), a limited number of usually short publications on very specific fields of teaching at *Gymnasium* (e.g. Finkbeiner, 1998; Flächen, 1998; Hennig, 1999; House, 2001; Siepmann, 2003), and personal experiences.

3. TERMINOLOGY

The *Gymnasium* is a type of secondary school in Germany providing an in-depth general education aimed at the general higher education entrance qualification (*Allgemeine Hochschulreife*). In almost all federal states, there has been a change

from the nine-year to the eight-year Gymnasium, but this trend seems to be reversed at the moment, e.g. Bavaria will re-introduce the nine-year type in 2018.

The word *γυμνάσιον* (*gymnasion*) was used in Ancient Greece, meaning a place for both the physical and intellectual education of young men. It is derived from *gymnós* meaning ‘naked’ because athletes competed in the nude, a practice meant to encourage aesthetic appreciation of the male body and a tribute to the gods. Here teachers gathered and instructed the young people, and thus the term came to mean an institution of learning.

In English, the meaning of a place for physical education was retained, more familiarly in the shortened form ‘gym’ (*Turnhalle*). The grammar schools in Britain are comparable to the German *Gymnasium*. Today, however, only a few grammar schools have survived because most of them were closed by the Labour Party or transformed into comprehensive schools (*Gesamtschulen*). Some of the more famous grammar schools, such as King Edward’s in Birmingham, did not want to give up the selective principle and became independent private schools.

In the United States, the *Gymnasium* is similar to the college and university preparatory schools, at least as far as curricula are concerned. They are

‘The Gymnasium is a type of secondary school in Germany providing an in-depth general education aimed at the general higher education entrance qualification (Allgemeine Hochschulreife)’

quite expensive, though (\$10,000 to \$50,000 per year), they have a very low student-teacher ratio, and offer numerous sports activities. Their school-leavers (one out of 100 American students) usually move on to the best universities in the US.

4. HISTORY

The German *Gymnasium* has a long tradition (Liebau et al., 1997). Of the double meaning of *Gymnasium* in ancient Greece, the one referring to a locality for intellectual education persisted in German. In Strassburg in 1538, John Sturm founded a school that became the model of the modern German *Gymnasium*. In 1812, a Prussian regulation decreed that all schools having the right to send their students to the university should bear the name of *Gymnasia*. Wilhelm von Humboldt, intending to secure a higher level of learning throughout the country, introduced this rule. In the first half of the 19th century, the traditional Latin school (*Lateinschule*) was gradually replaced by the *Humanistische Gymnasium*, which gave priority to the old languages Greek and Latin.

From the middle of the 19th century the humanistic *Gymnasium* was joined by the *Realgymnasium* (later *Neusprachliches Gymnasium*) focussing on the ‘newer languages’, which were French and English – and even later by the *Oberrealschule*, which emphasised natural science subjects (In the Weimar Republic Richert’s reforms added the *Oberschule*).

In all these types of schools, English and French were taught on the basis of the *grammar-translation method*, which had been employed to teach the classical languages throughout the centuries. It was obsessed with the written language to the exclusion of speech, and concentrated its attention on rote learning of grammatical rules and their application to isolated (and often incredibly silly) sentences.

In 1882, Wilhelm Viëtor’s pamphlet *Der Sprachunterricht muss umkehren!* (*Language teaching must start afresh*) fiercely attacked this method and introduced the *direct method*. At the heart of his Reform Movement’s philosophy was the supremacy of the spoken language. The students should hear the new language first, spoken properly by the teacher in the classroom, before seeing it in its written form. The Reformers primarily aimed their appeal at the teachers in the *Realschule*, who were living in the shadow of ‘big brother’ *Gymnasium* – which, as expected, paid little heed.

‘The important thing to note is that the German Gymnasium stresses the importance of both foreign and classical languages as part of the Abitur exam, which is the ‘passport’ for entry to university’

In the 20th century the audio-lingual method influenced teaching at German *Gymnasium* in the 60s and 70s (for example, leading schools to set up language labs), before the *communicative turn* established Communicative Language Teaching (CLT) as the major paradigm – at least in academic discourse, if not at the actual classroom level. This meant that at the level of teacher education and some teacher practice, interactive and communicative methods were at the forefront of teaching.

5. STRUCTURES

A characteristic feature of education in the Federal Republic of Germany is the so-called differentiated system (*gegliedertes Schulwesen*), which pupils enter after completing the primary school (*Grundschule*) together. Secondary education comprises *Gymnasium*, *Realschule*, *Mittelschule* – or *Gesamtschule* (comparable to British comprehensives or American high schools). *Gymnasium* prepares pupils to enter a university for advanced academic study and consists of the

lower secondary level (grades 5-9/10, *Sekundarstufe I*) and upper secondary level (10/11-12/13, *Sekundarstufe II*).

A further distinction is made between *Unterstufe* (grades 5-7), *Mittelstufe* (8-10) and *Oberstufe* (11-12). Apart from other (compulsory) subjects (German, maths, physics, chemistry, history, geography, etc.), students are required to study at least two foreign languages. The usual combinations are English and French, or English and Latin, although many schools make it possible to combine English with another language, most often Spanish, Ancient Greek, or Russian. The study of the first foreign language starts in the fifth grade, the second language (at G8) follows in grade 6.

According to the subject profiles, there are different branches called *Humanistisches Gymnasium* (humanities, classical languages), *Neusprachliches Gymnasium* (modern languages, students are required to study at least three foreign languages), *Mathematisch-Naturwissenschaftliches Gymnasium* (mathematical-scientific education) plus a few others specialising in economic, social-scientific or musical education.

The order in which the languages are taught varies from state to state, e.g. in Bavaria you can study:

- Latin (from grade 5) – English (from grade 6) – French/Italian/Spanish/Russian (8), or

- English (5) – Latin (6) – French/Italian/ Spanish/Russian (8), or
- Latin/English (5) – English/Latin (6) – Greek (8)

There are also numerous *Gymnasien* which offer three modern foreign languages, e.g. English – French – Italian/ Spanish (or French – English – Italian/ Spanish).

All German states provide the *Abitur* examinations, which complete education after 12 (13) years. These final exams are centrally drafted and controlled in most states and qualify students to attend any university. Foreign languages play an important role, e.g. in Bavaria each *Gymnasium* student has to do an (oral or written) *Abitur* exam in L2 – which is mostly English. The vast majority of *Gymnasien* are public, i.e. state-funded, and do not charge tuition fees. In 2009/10, 2.5 million students attended a German *Gymnasium*, of which there are 3,000 all over Germany. The important thing to note is that the German *Gymnasium* stresses the importance of both foreign and classical languages as part of the *Abitur* exam, which is the ‘passport’ for entry to university.

6. CURRICULUM

A German *Gymnasium* is a selective school meant for the more academically minded students, who are sifted out at the age of 10–12. It provides an intensified general education. Apart from fostering

‘There are also numerous Gymnasien which offer three modern foreign languages, e.g. English – French – Italian/ Spanish (or French – English – Italian/ Spanish)’

subject-related competences, it aims at developing young people who show a high level of abstraction, self-organisation, problem-solving faculty, and heuristic curiosity.

In 2003 and 2004, the Standing Conference of the Ministers of Education and Cultural Affairs (*Kultusministerkonferenz*) adopted *Bildungsstandards* (educational standards) for the *Mittlerer Schulabschluss* (after grade 10) in various subjects, including the first foreign language (English/French). This has caused a change from input to output orientation, i.e. it is not the content of the courses but the learners’ achievements at the end of a period which determines success. The following competences are promoted throughout the eight years at *Gymnasium*, and are described in more detail in the curricula of the various *Länder*.

Communicative skills

- Listening-Viewing comprehension
- Reading comprehension
- Speaking

- Writing
- Mediating

Using linguistic means

- Pronunciation
- Vocabulary
- Grammar
- Spelling

Method competences

- Text literacy
- Media literacy
- Study strategies

In the upper level of *Gymnasium*, students are provided with a rather high-level language training (aimed at Council of Europe Framework of Reference (CEFR) B2 and even C1 levels), more intensive linguistic reflection, Literature with a capital 'L', and diversified intercultural encounters. Here teaching is based on the national educational standards of 2012. The tasks in the exam include a *Textaufgabe* (reading text plus several questions/tasks), covering three requirement areas (comprehension, analysis and evaluation/creation), plus two language practice parts, e.g. mediation, listening comprehension, and speaking. This revision means that now all four (or five) basic skills can be tested in the *Abitur* – whereas in contrast, the long established previous system had tested only half of the basic skills (reading and writing). Moreover, the traditional version (L2-L1

translation) is being replaced by the more flexible form of mediation (transferring, *Sprachmittlung*).

7. METHODS

The curricula prescribed by the various *Länder* include guidelines on the treatment of the topics of instruction, distribution of materials and various didactic approaches. It is difficult, however, to assess how these suggestions are implemented in actual classroom practice. Basically, Communicative Language Teaching (CLT) seems to be the approach generally accepted at German *Gymnasien*.

This was also proven by the DESI study, which brought about the following results for teaching at *Gymnasium*:

- Of all school types, *Gymnasium* places the greatest importance on communication.
- *Gymnasium* scores highest in accuracy.
- English is usually taught by using English, and the use of L1 is lowest at *Gymnasium*.
- Student talking time (STT) is highest at *Gymnasium*.
- There are more and longer teacher-student dialogues.
- The highest quality level is found at *Gymnasium*.

DESI also tried to find out which methods and procedures were used in classrooms. The following statistics was reported for *Gymnasium*:

- Small group work: 61%
- Discussions: 46%
- Independent work: 14%
- Station learning: 9%
- Project work: 7%
- Peer-tutoring: 7%
- Weekly plan: 5%

According to a study investigating teaching methods at 37 schools (Thaler, 2008), teachers at *Gymnasium* (and other school types) overwhelmingly favour *balanced teaching*, i.e. a combination of closed, teacher-fronted instruction and open, student-centred techniques. They regard such a balance as a fine way to minimise the weaknesses of both approaches while maximising their respective strengths, which is why it is being applied widely.

In an endeavour to intensify foreign language education at lower and upper secondary level schools, bilingual programmes have grown increasingly important. The first were introduced at *Gymnasien* in 1969, and today these bilingual sections are run chiefly at this school type (and increasingly at *Realschule*). Bilingual education involves teaching academic content in two languages, in a native and secondary language (English or French), with varying amounts of each language used in accordance with the programme model. These additional opportunities to use the target language have positive effects on

‘According to a study investigating teaching methods at 37 schools, teachers at Gymnasium (and other school types) overwhelmingly favour balanced teaching, i.e. a combination of closed, teacher-fronted instruction and open, student-centred techniques’

the students’ language achievement, in particular their communicative competence. In listening comprehension at the end of grade nine, for example, they are two school years (!) ahead of students following a non-bilingual method.

8. MEDIA

According to a survey (Meißner, 1997), *Gymnasium* teachers make use of the following media and materials (at least a few times per month):

- Coursesbooks and worksheets: 96%
- Non-fictional texts: 70%
- Photos: 68%
- CDs: 66%
- Pictures: 59%
- Mindmaps: 48%
- Notes: 44%
- Novels: 5%
- Dramas: 4%

‘Although there are no reliable empirical studies on the relative distribution of these types, it is generally known that type C is hard to find’

- Nonsense texts: 3%
- Novellas: 3%
- Fables: 2%

It is no surprise that the coursebook turns out to be the most important medium in *Gymnasium* classrooms (Thaler, 2011). As a mediator between official curriculum and individual lessons, the textbook (*Lehrbuch*) and the coursebook (*Lehrwerk*) play a dominant role in the lower level (*Sek I*) of all secondary schools (also see Finkbeiner, 1998, p. 43).

It is true that the criticism of coursebook use has a very long tradition, but teachers also appreciate its numerous benefits: It provides a systematic syllabus, functions as a guideline for the teacher’s and student’s work, offers a lot of enriching components, is compact, looks professional – and saves time. As far as the actual usage of coursebooks is concerned, one usually distinguishes between three types of teachers (eg. Kurtz, 2010, p. 151):

- Type A sticks to the progression of the textbook completely and works through all

the sections.

- Type B basically accepts the textbook, but supplements it with materials copied from other books or produced DIY-wise.
- Type C designs his or her own materials or compiles them from various coursebooks.

Although there are no reliable empirical studies on the relative distribution of these types, it is generally known that type C is hard to find. Even if textbooks should only be *‘proposals for action, not instructions for use’* (Harmer, 2001 p. 8) they guide teaching at *Gymnasium* to a high extent.

The coursebook market at the lower level of *Gymnasium* (Sekundarstufe I) is dominated by the two big publishing companies Cornelsen (Access) and Klett (Green Line) – with Diesterweg taking the third place (Camden Town). In the upper level (*Sek II*) the big three, i.e. Cornelsen (New Context), Klett (Green Line Oberstufe) and Schöningh (Summit), share the market. Regarding the development of coursebooks over the last decades, one can identify the following trends (Thaler, 2011).

Expansion. The number of components has grown enormously, which can be regarded as an increase of choice, but also as material overload (Doff & Klippel, 2007, p. 143).

Differentiation. Not only has the textbook itself

integrated elements of differentiation (modules, obligatory and optional sections, grading of difficulty etc.), but certain extra materials promote self-evaluation (portfolios), cater for slower learners (*Fördermaterial*), take different learner types into consideration (*Freiarbeitsmaterialien*), take account of varying pre-knowledge (students with or without primary school English), or allow for individual class text preparation (*Klassenarbeitstrainer*).

Quality. Many materials can make the English language teacher's work simpler, better and more rewarding, e.g. imaginative teachers' manuals, a teacher's version of the textbook with colour-marked new lexis and structures, or a copyright-free DVD with task-accompanied scenes from feature films.

Innovation. Recent developments like the Common European Framework, national educational standards, output and competence orientation, IT innovations, the constructivism debate, task-based approaches, open and creative techniques, intercultural learning etc. are (partly) reflected in the new coursebooks.

Oligopoly. The coursebook market is dominated by a few big publishing houses.

Mainstream. The coursebook by the various publishers have become more and more similar

over the decades. All of them try to implement a learner-centred communicative approach, which aims at the competences suggested by the KMK and offers several levels of progression, yet still emphasises lexical and structural progression.

Regionalisation. Over the last decade, the federal structure of Germany has led to a regional differentiation of coursebooks.

Multimedia. Today's coursebooks come with film DVDs, practice software, and links to the publisher's website. The tool of the future may be a digital teacher's platform (online or offline) which enables central access to all components of the coursebook (Thaler, 2011). Students as well may profit from their own electronic platform – a lot of German *Gymnasien* are already making use of MOODLE.

The use of new media is growing increasingly important, access to electronic networks is now granted at all schools, and the future will show whether the interactive whiteboard becomes as popular as it is in British schools.

9. EVALUATION

The evaluation of *Gymnasium* students' progress takes place at three levels. At the classroom level, the assessment of a given pupil's performance is based on all the written and oral work he or she has done in connection with the class in question,

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with class tests being spread evenly over the school year. The requirements in this work are gauged to meet the standards laid down in the curricula, and performance is assessed according to a six-mark system (1 = very good ... 6 = very poor).

At the second level, the introduction of national educational standards and the establishment of the Institute for Educational Progress (Institut zur Qualitätsentwicklung im Bildungswesen: IQB), marking the beginning of a paradigm shift towards an output-oriented control of educational assessment, has given rise to various measures for developing the quality of school education. Among others, in order to ensure the comparability of the pupils’ performances, comparative tests take place in the *Länder* at regular intervals. The results of these *Vergleichsarbeiten* have revealed that there are striking differences between different *Länder*,

within one state, between city and countryside, within one city, and even within the same *Gymnasium*.

At the third level, the results of international comparative studies of students’ achievements are considered. If one differentiates PISA results according to school type, the German *Gymnasium* turns out to be the most successful school type in the world (PISA I tested mathematics, reading, and natural sciences, not foreign languages, though).

The DESI study (*Deutsch-Englisch-Schülerleistungen International*), which tested students’ performances in German and English in grade 9, has proven that *Gymnasien* both have the highest quality level and the lowest spectrum, i.e. a vast majority show a high competence level in English. The percentage of students who are beyond level C (with levels ranging from A to D) is ca. 10% (DESI 2006).

10. TEACHER EDUCATION

The education of teachers at *Gymnasium* (and other types of schools) is governed by *Länder* legislation. The relevant statutory provisions include laws and regulations for teacher training, *Studienordnungen* (study regulations) for teacher training courses, *Prüfungsordnungen* (examination regulations) for the *Erste Staatsprüfung* (First State Examination), *Ausbildungsordnungen* (training regulations) for the *Vorbereitungsdienst*

(preparatory service) and examination regulations for the *Zweite Staatsprüfung* (Second State Examination). *Gymnasium* teacher education is divided into two stages. The first period is a course of higher education at university and includes:

- a specialist component (including English didactics) with the study of at least two subjects (English plus French/German/History, etc.); in English, students cover the five areas of language practice, literary studies, linguistics, cultural studies and TEFL (didactics).
- an educational science component with compulsory study of educational theory and psychology plus a choice of additional study areas (the so-called *Bildungswissenschaften*).
- teaching practice, sometimes of several weeks' duration, accompanying courses of study.

The second stage comprises practical pedagogic training in the form of a *Vorbereitungsdienst* (preparatory service), which takes place in teacher training institutes (*Studienseminare*) and training schools. It is intended to provide future teachers with the ability to plan and structure English lessons, deal with complex teaching situations, promote sustainable learning, and manage performance assessment.

The basic entry requirement for teacher education

'The basic entry requirement for teacher education is passing the Abitur examination. Some universities additionally have a placement test, which at some places has a special entry condition, i.e. you can only start your teacher education if you have passed the test or achieved a certain grade made up of the test and the Abitur achievement'

is passing the Abitur examination. Some universities additionally have a placement test, which at some places has a special entry condition, i.e. you can only start your teacher education if you have passed the test or achieved a certain grade made up of the test and the Abitur achievement. After finishing the Second State Examination, you also need a certain grade to qualify to become a state system teacher. This depends on the present demand and supply situation, and varies greatly from year to year.

The present reform of teacher training includes the implementation of a consecutive structure of study courses with Bachelor's and Master's degrees (BA/MA). The *Länder* have also initiated reform measures relating to the increase of professionalism in teaching, which is to be seen in

conjunction with quality development in the school sector. The competences which are aimed at, according to these regulations, are subdivided into four areas: teaching, education, assessment, and innovation.

In spite of all these reform attempts, there are still things left to be desired:

- a stronger focus on TEFL
- a more extensive practical orientation during teacher training
- intensification of the relations between the theoretical and practical stages (phases I and II)
- particular significance of the induction period for newly qualified teachers

11. CONCLUSION

The German *Gymnasium* can look back upon a long tradition and has proved to be a successful school form. The *Bundesdirektorenkonferenz der Gymnasien*, which may not adopt an utterly unbiased stance, even hails it as the most successful German school type, which has been a model for the educational development in lots of other countries. This organisation, which represents more than 2200 *Gymnasien* in Germany, is trying to reform the secondary school sector (Otto, 2011), as the existence of more than 70 different secondary schools makes the system anything but transparent. It is pleading for a second pillar (called *Oberschule*) alongside the

‘Above all, we recognise that as world language No 1, English will continue to play a vital role in future Gymnasien’

Gymnasium, and a two-tier system seems to have broad support in most *Länder*.

With more and more children opting for the *Gymnasium*, this school type, however, will also become more heterogeneous in the future.

In this paper, we have examined the factors that have raised the level of the *Gymnasium* type school to the level of a language learning leader in the secondary sector.

We have assessed the influence of education structure, curriculum, methodology, assessment and teacher education on raising language learning standards and identified the key factors of curriculum, methodology, teacher education and the use of media and Interactive Communications Technologies (ICT) in contributed to its success. The German education system recognises the importance of languages and media literacy as fundamentals of a well-rounded education.

We have also noted that although both classical modern foreign languages are represented in secondary education up to Abitur, English

language teaching remains the first priority. We also recognise that although much has been done, much still remains to be done and we have identified the factors where German language education in the Gymnasium system needs to improve.

Above all, we recognise that as world language

No 1, English will continue to play a vital role in future *Gymnasien*. Yet, present trends such as growing globalisation (EIL – English as an International Language), increasing lingua-franca contacts (question of norm) and multilingualism and pluriculturalism (English as a gateway to languages) will transform the status of English and other languages at German *Gymnasien* as well.

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Sappho's missed communications

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The premise of the study is that poets strive in their communications to convey meanings that are intensely personal to themselves, in language which is communal. The concept of love was chosen as exemplar as this is perhaps the most human of emotions, universal in experience and traditionally supposed therefore to be so in language. The study indicates the discontinuities that exist within cognition of the concept, however, synchronically and diachronically as demonstrated by the poetry of Sappho. Although theoretically a poet's communication is accessible to readers through a shared language, authors' and readers' experiences of that language are embedded in phenomena which, at their most intensely personal level, are mutually irreconcilable.

KEYWORDS: *Sappho, qualia, categorisation, metaphor, value orientations, communications, semantic framing, cognitive linguistics*



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1. INTRODUCTION

Sappho was a Greek poetess who flourished in the 7th Century BC on the island of Lesbos. From that time to the present she has enjoyed an unbroken popularity, as much for her homoerotic lifestyle as for her 'supreme lyric talent' (Hallett, 1999, p. 125) as the first female poetess of Western antiquity. She was called the 'Tenth Muse' by Plato, a reputation that has been upheld by the finding in 2014 of a new poem. The single word 'love', by which the three terms of Ancient Greek are translated into English, is radically incommensurate with them. All three terms nominate concepts that as metaphors, entail source domains which are rooted in socially, culturally, and historically located value orientations and in highly idiosyncratic qualia.

Further distortion is caused by authors' and readers' hypostatizations of reality and by the continuing mediated framing of Sappho's persona. Sappho's communication is therefore eviscerated. Since all concepts are subject to these four conditions, true communication between authors and readers is not possible. The remedy lies in an idealised deep-structure alignment of experiential categories. The premise of the research is that poets strive in their communications to convey meanings that are intensely personal to themselves, in language which is communal. The concept of love was chosen as exemplar as this is perhaps the most human of emotions, universal in experience and traditionally supposed therefore to be so in language. The study indicates the discontinuities that exist within cognition of the

concept, however, synchronically and diachronically as demonstrated by the poetry of Sappho. Although theoretically a poet's communication is accessible to readers through a shared language, authors' and readers' experiences of that language are embedded in phenomena which, at their most intensely personal level, are mutually irreconcilable. Research results suggest further investigation into the cognitive structure of concepts.

2. MATERIAL AND METHODS

The study explores the structure of Sappho's cognitive model of the concept of *love*. As a backdrop, the paper employs the theory developed by Lakoff (1987) and addressing the human cognitive processes of thinking, knowing, understanding, and of generally making sense of personal experience (Lakoff, 1987, 1993, 2016). The theory stands in radical contrast to the traditional assumption that cognition is grounded in a reality that is external to the self, and that therefore the putative reality of an author is recovered whenever a reader engages with a literary text. Instead, the theory shows that the reader's cognition supervenes radically.

3. THEORETICAL BACKGROUND

Lakoff's theory holds that at the centre of human thinking and reasoning is the human propensity for categorisation. This is the tendency to group phenomena together according to certain criteria,

what Kövecses (2006) referred to as '*correlations of particulars*' (p. 368). In the Western intellectual tradition, the practice predates Aristotle. The Pre-socratics of the 6th and 5th centuries BC were concerned to understand the world in terms of various classes of material phenomena known through experience, such as Air, Fire, and Mist, to which were imputed transcendental properties of Order, Hierarchy, Consciousness, Control, etc. (Burnett, 1932). These properties were then reified. Lakoff's (1987) thesis is that the way in which we categorise phenomena is determined by our direct experiences of those phenomena and not by some so-called objective properties which they are supposed to share. By experience is meant perception, motor movement, the '*internal genetically acquired make-up of the human organism*' (Lakoff, 1987, p. 15) and the nature of its interaction in and with all its environments – cultural, personal, economic, historical, religious, etc. Of special significance is human interaction relative to the physical and social environments. Lakoff (1987) holds that most of the words and concepts we use do not designate individuals (such as 'Sappho') or particular things (as in '*all poets are romantics*') but conglomerate segments of experience nominated by linguistic symbols. We then use these constructs, categories, as metaphors to talk about, fantasise about, lie about, wish about, and geneally compose our lives. Lakoff (2016) has shown, for instance, that deliberate categorisation of the American President

as a *Father Figure* directly underlay Trump's success in the 2017 elections.

Lakoff (1987) avers that the American public understands itself metaphorically in terms of the human family: the country has its 'founding fathers', 'homeland security', it proudly sends its children off to war to protect its 'assets' and 'family values'. Even the contradictions within party politics and between political parties, says Lakoff, is explicable in terms of the metaphors '*the nurturant parent family*' and '*the strict father family*'. By these figures of speech, social issues and politics are related to the concrete human political constituencies because human beings are initially governed within families and are thus socialised to understand institutions of government and to function under them.

Strict families operate under the rubric *father knows best*, i.e. that he knows what is right and wrong, and has the authority to ensure by all and any means that his children and spouse obey him without question on pain of punishment. Physical force is supposed to make family members disciplined and the family itself internally strong, and thus prosperous in life. A family member who does not prosper is an indication that he or she is not disciplined, is therefore not a moral being, and thus deserves such poverty. '*This reasoning shows up in conservative politics,*' says Lakoff, '*in which the poor are seen as lazy and undeserving, and the*

rich as deserving their wealth' (Lakoff, 2016).

Responsibility is seen to be personal, not social, so that one's achievements and failures are entirely up to oneself alone. Responsibility concerns only the Self; Others are responsible for themselves.

Linguistically framing Trump as the *Father Figure* – strict and beyond accounting for his behaviour – allows him to be contradictory in speech and action, and thereby to appeal to different, even antagonistic, recipient communities. He is therefore cast in the category of authoritative beings, who can exert a significant and dangerous force on humans. Such a category, traditionally expressed as metaphors of the divine, of forces of nature like Poseidon or Aphrodite, has its basis in human experience. And since such beings are to be propitiated or avoided in order to preserve one's well-being, the category embodies details of appropriate behaviour and correct attitude toward itself. The mental construct has implications which are both social and personal. Such implications are part of the meaning of the words that express the constructs. At a superordinate level of generality, a person's inventory of categories collectively represents that person's worldview and the modes of action appropriate to it.

4. STUDY AND RESULTS

4.1 Framing Sappho

Frame Semantic Theory holds that every word in a given intended meaning evokes a particular frame,

'Lakoff (1987) holds that most of the words and concepts we use conglomerate segments of experience nominated by linguistic symbols. We then use these constructs, categories, as metaphors to talk about, fantasise about, lie about, wish about, and geneally compose our lives'

which constitutes the structure of knowledge necessary for the understanding of that word (Narayanan et al., 2003, p. 779). A *frame* is a detail-rich, social and cultural network which is constructed dynamically throughout a person's life. As such, its contents of categories and sub-constructs overlap, i.e. share various features, continuously and to varying degrees. Things categorised as *Father Figures*, overlap with categories of things that are dependable, trustworthy, and disciplinary. Such categories can

be considered as associated by contiguity in semantic space, based on the principle that experience, for the individual, is unitary relational (e.g. 'father' and 'trustworthiness' are experienced together). Literary, and political, themes constitute cognitive categories of mediated contiguity, set up by their instigators. They function as cognitive domains because they structure experiential data in particular ways (Brinker, 1993, p. 31). Trump is constructed as presidential. Sappho has throughout history been variously constructed in literature as a poet, a singer, a musician, a prostitute, the leader of a women's circle, a priestess of Aphrodite, the principal of a girls' academy, a sexual deviant, an uninhibited female, a figure of myth, and a representative of women's lot, with all of the prejudices, behaviours, and attitudes which such categories provoke in her readers. The fifty most popular portraits of Sappho produced between 1820 and 1920 similarly depict her in an erotic context – in a provocative or seductive pose, or embracing or kissing an *amante* – or as a writer or musician (see Table1).

Table 1

Sappho's themes, 1820-1920

EROTIC	WRITER	MUSICIAN	NEUTRAL	<i>N</i>
48%	6%	8%	30%	<i>N=50</i>
POSE	EMBRACE	KISSING		
62%	23%	15%		<i>N=24</i>

‘By changing overlapping categories, mediated contiguity changes receivers’ cognitions and behaviours’

The overlapping categories include sumptuous bedrooms, secluded arbours, partial unclothing, deep chiaroscuro, and intimate audiences. A large number of pictures show her neutrally, with no overt categorial associations, thereby forcing viewers to supply their own; the sources of them include the list above and personal, private experience.

A similar situation obtains with portraits from antiquity.

The important point is that it is not Sappho who is communicated by such constructs but, especially in the period reviewed, abstract images of prurience and voyeurism mediated by instigators who promote their own agendas in order to misinform, obfuscate, or lie outright.

By changing overlapping categories, mediated contiguity changes receivers’ cognitions and behaviours.

4.2 Value orientations theory

Dangerous things, in the sense that they influence human beings for good or ill, include what the

anthropologists Kluckhohn and Strodtbeck (1961) called *value orientations*. The theory holds that:

- 1) there is a limited number of common human problems for which all peoples, at all times, must find some solution;
- 2) the solutions of all the problems are similarly limited in number and are not random;
- 3) all solutions are present in all societies and all subcultures, at all times, but are differentially preferred;
- 4) awareness of the Self is a universal ground for the development of all orientations.

The problems and their solutions – collectively, *values* – together have direct effects on both the concrete behaviour and the abstract reasoning of the people who hold them.

Like Lakoff’s categories, Kluckhohn and Strodtbeck’s (1961) values have ethical and behavioural implications.

Six general problems have been suggested: the relationships which human beings have with each other, with time, space, and nature (including the supernatural); with the basic human modalities of being, becoming, or doing; and with the nature of Human Nature as illustrated in Table 2.

Table 2

Summary of value orientations

VALUE	ORIENTATION	DESCRIPTION
Relationship with Others: What is the best form of social organisation?	Linearity	Society is hierarchical. Leaders make decisions. The individual must defer to authority.
	Collaterality	Society is egalitarian. An extended group of equals make decisions. Authority is vested in the collective.
	Individualism	Individual members or families make decisions independently of the Others.
Human nature: What are people like, basically?	Evil	The Other is wicked, harmful, dangerous, not to be trusted.
	Neutral	People are neither good nor bad, but some combination of both.
	Good	People are good by nature.
Nature: What is the human being's appropriate relationship to Nature?	Subordinate	Life is controlled by external forces, higher power(s) beyond the influence of humans.
	Harmonious Dominant	People live in balance with the natural world. The human challenge is to control the natural (and the supernatural) world.
Activity: What is the best mode of being-in-the- world?	Being	Motivation is personal: internal and self-sufficient. The valuation by Others is not necessary for self-worth.
	Becoming	Motivation comprises personal growth and self-actualisation. Valuation by others is not required.
	Doing	Motivation is in personal achievement, which determines social worth.
Time: How is time be conceived of?	Past	Society focuses on the time before now and on the honouring, maintenance, and preservation of traditional mores, values, beliefs.
	Present	Society focuses on the present moment, without concern for the future.
	Future	Society focuses on the time to come, goal-setting, and changing ('improving') society.
Space: How is space experienced?	The area around the body into which other people may be allowed to intrude. It is determined by the individual's mood, the degree of closeness between Self and Other, and the nature of the relationship, and by cultural norms. It is experienced on a continuum between Private, an intimate space (0 – 1/2 metre from ego) or personal (1/2 – 1 1/2), and Public, social (1 1/2 – 4) or communal (4+).	

Neither the problems nor the solutions are isolated. They always occur in patterns that are cohesive, which can identify not only societies but also their members. Both Lakoff's categories and Kluckhohn and Strodtbeck's value orientations are analytical constructs. But, *mutatis mutandis* for different members of a society, they allow the systematisation of phenomena observable in human behaviour, and its results. This includes Trump's tweets and Sappho's poetry.

4.3 Sappho's conceptual structures

As all the poets tell us, love is a force that is significant and dangerous. The modern English word *love* loosely translates what the early Greeks carefully distinguished by three terms, *éros*, *philia*, and *agápé*. These are more than mere words. They represent different though related cognitive domains of human experience, which are characterised in specific ways. Their phonological difference is the most obvious pointer to their cognitive and semantic distinctions. The words and the concepts which they designate are categories in just the way outlined above. Importantly: *the structure of these categories differs significantly from that designated by the modern term.*

Equally, Sappho's categorisations differ from those of her predecessors and her contemporaries.

This entails that to an appreciable degree, what Sappho meant by each of the three terms cannot

be accurately rendered, either by comparison with her contemporaries' or predecessors' usage of the terms, or by any simplistic modern translation of them. The degree to which they differ is non-trivial, since that degree exactly reflects the distribution of her attention, over domains of experience, which were salient *to her*. Sappho's categories are unique to herself and must be taken into consideration when trying to understand the meaning of her words.

The Greek terms are similar in that they all denote the experiences and behaviour of one person, the subject, in relation to an object, which in Sappho's case is mainly but not exclusively human. *Philia* is used for people, *agápé* exclusively so; *éros* is mainly an abstract force. By contrast, the single term English collocates with animals and non-animate objects such as things, occurrences, and food: we say, '*I love flamingos/the movies/thunderstorms/dry wine*'.

The Greek terms differ from each other significantly in respect of the concept of *care*, which has to do with being concerned about something or someone. It is used extensively by Sappho's predecessor Homer under many synonyms, and is called *méléma* ('an object of care') by Sappho. It was called *therapeía* by Socrates, for whom it meant the 'good and welfare' of an object. More recently it has been called *heed* by Ryle (1990), where it includes

'The Greek terms are similar in that they all denote the experiences and behaviour of one person, the subject, in relation to an object, which in Sappho's case is mainly but not exclusively human'

'being conscious of,' 'paying attention to' something, and 'maintaining a vivid consciousness of relevant features of a situation and of one's own activity with respect to it' (Ryle, 1990, p. 130).

For Heidegger (1993), *care* was the basis of Being-in-the-world. He distinguishes three kinds: *Sorge*,

the worry or anxiety arising from apprehension about one's own future; *Besorgen*, the concern, worry or being troubled about something; and *Fürsorgen*, the active caring about another person.

Sorge relates to Being itself; *Besorgen* to its activities in the world; and *Fürsorgen* to its being with others.

The concept of *care* is a *basic-level element* of the categories of *éros*, *philia*, and *agápé*. This means that it is a universal phenomenon, existing among all people at all times. As such it provides a method of illustrating, for Sappho, the semantic and cognitive spaces of the three terms, plus a fourth term, *melancholikós*, defined by absence shown in Figure 1 below.

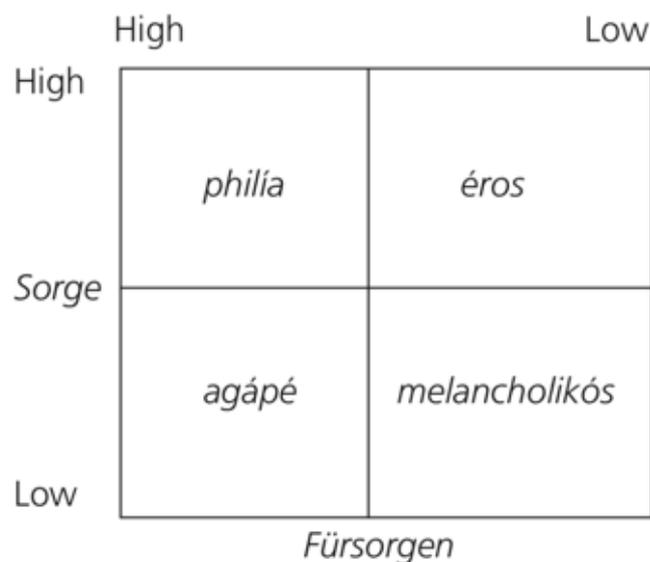


Figure 1. Generic semantic space

A distinction must be drawn between the concept of *care* and the words used to designate it. As a *conceptual category*, it is one of the most fundamental human concepts. Such concepts are what ‘people around the world use in thought spontaneously, automatically, effortlessly, and often’ (Lakoff, 1987, p. 55). Prototypical concepts like this are usually coded directly into the grammar of a language. That is, the concept of care is ‘contained in’ or directly implied by the concepts of *éros*, *philia*, *agápé*, and *melancholikós*. The concept is a central member of the latter four categories. The words for ‘care’, by contrast, are reserved for characterising care which is non-central. For example, when Sappho says ‘I love Cleis’, under normal circumstances she would not need to say ‘I love and I take care of Cleis.’ However, when his servant tells Odysseus that the women of the house do not look after his faithful dog, there is no implication of affection between the women and the dog. Care was therefore a central member of the four categories in both Homer’s time and Sappho’s. As a property of the categories, furthermore, *care is an interactional property, ‘the result of our interactions as part of our physical, and cultural environments, given our bodies and our cognitive apparatus’* (Lakoff, 1987, p. 51). As the definition of *care* suggests, there is an intuitive correlation between the concept and the value orientations of a society and its members. Kluckhohn and Strodtbeck’s (1961) values in effect constitute a network of

(sub)categories which interact with the concept in a relationship that is in part mutually implicative.

Philia is the category or metaphor which Sappho uses most to describe her conception of love. It is therefore her dominant, or *first-order*, value orientation. In general, she follows Homer in the usage of *philia*, but her belief in it as a suitable metaphor is more intense. She is interested in the partners to the relationship having an equal share of pleasure; her poem regarding walking and talking with her *amante* Gongyla shows this, as it suggests her conception of space as private and intimate. People are good, capable of conferring honour on her, and of treating her with gentleness. This is indicated by her claim to a gentle disposition in the address to her brother, by her invocation to the ‘soft Graces and lovely-tressed Muses,’ (Edmonds, 1958, p. 101) and by her sharp sensitivity to personal hurts. Love entails admiration for others, but it also entails an openness to their slings and arrows.

Sappho’s modality of activity is being in the world. Her temporal focus is largely with the present although she does refer with regret to the past. This is a major divergence from Homer, for whom *philia* implies the present and future while the past is an element of *éros*. Sappho’s relationship to Nature and the Other is her most significant difference from the earlier poet. Her relationships are ruled by harmony. Her metaphors are taken

'The concept of space is both private and public, as is suggested by the institution of marriage as simultaneously a ceremony that is communal and an erotic celebration which is intimate'

mainly from the variegation of nature itself, and secondly from the social world. The natural world as a comment on the world of man has a literary history that in Sappho's cultural mindset goes back to the *Iliad* and *Odyssey* of Homer and the *Hymns* of Hesiod in the century before hers.

This historical dimension is the general erotic connection of love and Nature. Sappho was the first poet to connect Nature and love through *philía*, through care about the natural world. *Philía*, for her, represents a fusion of Heidegger's *Besorgen* and *Fürsorgen*. Nature is not simply a background to her main theme, as it was for predecessors and contemporaries, but a rich source of cognitive and experiential metaphors which she appropriated.

Sappho's most interesting usage of the term concerns Helen of Troy. Helen is without doubt one of the most fascinating women in history: the archetypal adulteress who left her child, parents, husband, home and homeland for another man,

thereby precipitating a war that destroyed one of the most illustrious habitations of all the known world. She was the woman upon whose name the playwright Aeschylus made perhaps his most damning word-play: '*Helen, the Hell of ships, the Hell of men, the Hell of cities*'. There is some indication that Helen was motivated in Sappho not by *éros*, the mania of love, but by *philía*, its more complex cousin – which is often translated by the barely adequate word 'friendship'.

Sappho's *éros* is, in general, not as exploitative as it is in Homer but has the innocence of childhood and the sharing that that period implies. Nature is not subjugated but, as with *philía*, is an active partner in a universal life-force. As an energy of its own it has all the positive and negative power of Nature itself. Its strongest natural power is its connection with fire, deriving from the 'desire of the sunlight' (Edmonds, 1958, p. 118). Sappho accuses *éros* of burning her; and it can make her heart '*flame up*'. It is both fire and fever or disease, and as such is related to pain. In an apparent contradiction however, people and place are held in honour. It confers on mortals the mode of both being and activity. Temporal focus is the present. The concept of space is both private and public, as is suggested by the institution of marriage as simultaneously a ceremony that is communal and an erotic celebration which is intimate.

Eros is used most strikingly in her address to her

amante Anactoria, demonstrating that the best thing in the world is one's beloved. Anactoria is fairer, says Sappho, than an army of foot soldiers, a fleet of ships, a field of chariots, and all of the armed forces of the land of Lydia. These are images of concentrated power that call up excitement and aggressiveness on a massive scale, like the films and photographs of Leni Riefenstahl. Such for Sappho was the overwhelming force of a physical attraction. It struck her without warning, like Poseidon's whirlwind rushing down a mountain-side.

The category of love as *agápé* is nominated only in Sappho's poem to her daughter Cleis. The parental affection she displays there parallels that in Homer, where *agápé* is similarly a human and not a divine emotion. Sappho's term has a wider scope however, embracing all Nature, from flowers to her own 'lovely [island of] Lesbos' and to all of Lydia. Sappho's attitude to children generally bears out her conception of *agápé*. Her relationship as mother to her child is not unlike her position vis-à-vis the exclusive coterie of young women which, from antiquity until the present, she is thought to have headed. She scolds and chastises them, quoting to them proverbs and *sententiae* and the rules of etiquette. The Other is not dominated as in Homer, albeit with kindness, but is treated with affectionate condescension. The modality of activity which this implies is being, and its temporal focus is completely in the present. The

conception of space is universalist. Compared to *philia*, in which care is defined as paying attention to the contextualisation of one's actions, Sappho's *agápé* is devoid of self.

The category of *melancholikós* in Sappho's thinking is not simply a negation of the previous categories, but is a complex of its own. In antiquity, it was associated with ill-temper, incontinence, impetuosity, insanity, fits, madness, and blindness. Today it is known as psychological depression. Sappho says the feeling is bestowed by Aphrodite. Its essential psychodynamics include a deep sense of loss of what is loved or valued, and a conflict of mixed feeling of love and hate toward those people or things. The most famous poem in this regard is *Odi et amo* ('I hate you and I love you') by the later Latin poet Catullus (Catullus, 1990, p. 130-131), although Sappho does admit in one fragment to being in 'two minds' (Edmonds, 1958, p. 52). Her longing and yearning occur often, as in such anthology pieces as *The Moon is Down* (Edmonds, 1958, p. 111), with its complaint of insomnia. The loss of friends is also a major theme. All such feelings have for Sappho both a general and a specific focus: generally, they concern the frequent departure of her *amantes* to be married, and more specifically they mourn her separation from two in particular, Anactoria and Gongyla. The categorical relationship of general to specific is metonymic. The category reveals that Sappho's conception of

'Time is conceived of as present hurts which stem from past events and the actions of others'

the Other is one of betrayal – human nature is fickle, as is shown by her brother Charaxtus' behaviour over a prostitute, and the falsity of certain *amantes*. Her friends sometimes contract unstable relationships with women who are no better than provincial ingénues; and whoever one loves most will do most injury. Time is conceived of as present hurts which stem from past events and the actions of others. Her modality of action is being-in-the-world to the extent that her pain and anguish are salient experiences; nor does she withdraw from them. Space is metaphorised as nature, which is the force separating her from her beloved, as the sea separates her from Atthis.

4.4 Qualia and the hypostatisation of reality

The third influence, and the one which arguably has the most profound effect on the Self's category-formation are *qualia*, the accumulated aspects of an experience which are the most deeply subjective and, therefore, unique to the individual. They comprise the Self's perceptual information stored in long-term memory, and although usually included in semantic memory, it is information that *'is not (and in some cases cannot be) encoded in words'* (Colman, 2003, p. 544).

Qualia concern physical sensations such as the smell of fresh bread, the taste of a lemon, the pain of a pinprick, the redness of roses, or the memory of someone's face, which we are aware of instantly and before being conscious of them. They are the attempts to contain the ontology of the world by the phenomenology of language, in an intimate and highly personal way (Dews, 1988, p. 115).

Qualia are part of the source domains of a speaker's and hearer's metaphoric sets. They are irrevocable, indubitable, explicit, immutable, automatic, and invariant in construction, design, and function (see Ramachandran & Hubbard, 2001).

Qualia are quintessentially private and ineffable; language is par excellence public and intersubjective. The epistemological paradox dissolves when the research focus is shifted from philosophy and linguistics to neurobiology, from where, contra-Wittgenstein, people are seen as cognitive beings who possess real information about their inner states but are unable to communicate it to other equally cognitive beings (Loorits, 2014). Sappho herself was aware of the dilemma: *'My words are of air', she wrote – they have no substance, like qualia – 'but they are necessary for well-being' for herself and her audience'* (Edmonds, 1958, p. 112). In another fragment, she says that extracting meaning is like pressing honey: something is left behind.

‘Qualia concern physical sensations such as the smell of fresh bread, the taste of a lemon, the pain of a pinprick, the redness of roses, or the memory of someone’s face, which we are aware of instantly and before being conscious of them’

The effect of qualia on Sappho’s communication is that, in using the relevant words, she and her readers are invoking fundamentally different constructs for encoding and decoding the message. This is because the construction of the ancient metaphors differ in profound and significant ways from those employed in modern languages. Insofar as their mappings from source to target domains are determined by *culture*, all metaphors in modern languages are historically discrete; insofar as they are determined by the *individual’s life experiences* (cf. Lakoff, 1987, p. 281), all mappings are idiosyncratic in the same way (and for the same reason) as are qualia. They are personal constructs.

Mappings that are most intensely personal, such as Sappho’s, may be considered *‘poetic’* (Lakoff, 1993, p. 209). But reductively translating the Greek terms as ‘love’ is more than simple shorthand for an emotion considered to be

universal and timeless. Intellectual reduction is an example of hermeneutic *Verstehen*, the mode of conceptualisation considered necessary to understand contemporary human affairs. A speaker’s *Verstehen* is his or her understanding of everyday social phenomena such as rituals and activities, permissions and prohibitions, rights and obligations, and the individual’s feelings and beliefs which are related thereto. It includes also the positivist faith in the steady progress of mankind. But such understanding is pernicious when applied retrospectively because it is both misleading and an obfuscation, projecting the writers of ancient Greece, for instance, as lacking in expressive precision despite a vocabulary which is at least equally as precise as any modern word-hoard. Sappho’s emotions are therefore seen as primitive in some way: curious but not engaging.

Since metaphorical conceptualisation is not only a way of talking about something but also of thinking and reasoning about it (Lakoff, 1993, p. 233), Sappho’s target domain of love was conceptualised differently than it is at present because it was experienced differently and is in essence therefore different from what we call ‘love’. This is so because we have known for a long time that *‘experience and reality come to the same thing’*: our knowledge of sensible reality is made *‘inside the tissue of experience’* (James, 1912, p. 171). Love as experienced by any person therefore cannot,

'The effect of qualia on Sappho's communication is that, in using the relevant words, she and her readers are invoking fundamentally different constructs for encoding and decoding the message'

except in the grossest of terms, be universal.

Although the emotion itself seems to be so, its particular instances are unique, and thus incommensurable.

The result is a failure of communication between Sappho and her readers. It is manifest as failure in two ways: of Fauconnier's *access principle*, which holds that '*an expression that names or describes an element in one mental space can be used to access [or identify] a counterpart of that element in another mental space*' (Fauconnier, 2006, p. 41); and of the *axiom of punctuation* (Watzlawick et al., 2011), whereby the perceived linguistic structuring of information directly determines the behaviour of communicating participants. Failure of the first type entails a curtailed, incomplete interpretation of Sappho's message, which ensures an inability to sound the depths of her terror when she says, for instance, '*love shattered my heart*' (Edmonds, 1958, p. 54). The second type closes understanding between author and reader exactly as does mis-taking in conversation,

ensuring the entire message is false.

But the reception of Sappho's communication in the beneficent way in which she intended it is rendered impossible not only by the inaccessibility of qualia to direct enquiry. Qualia are underlaid by a more generalised bias, a cognitively motivated distortion of reality that is described by Watzlawick *et al* as the '*very deep-seated propensity to hypostatise reality*' (Watzlawick et al., 2011, p. 259). This is a peculiarly human proneness to appropriate reality as essentially a benevolent friend or a malevolent foe. It is a transfiguring idealisation, the abstracting, internalising, and divinising of an object such that it '*serves a private mythology*' (Bonnesse, 2006, p. 101), akin to those of Poseidon, Aphrodite, and American Presidents. The dimensions of the mythology are one's value orientations. As a dichotomous hypostatisation, it is an ancient and cross-cultural phenomenon, attested to in modern theories of childhood development (Holmes, 2010) and in ancient Chinese theology (Slingerland, 2014).

In the theory of Watzlawick *et al*, hypostatisation is structured as a hierarchy. At the lowest level is the knowledge that something exists; second is the knowledge that what exists has meaning in terms of human well-being. The third level consists of the individual's premises about the relationships between things and their meanings; this is the level at which the individual constructs a unified

view and a set of beliefs and values about 'reality', with concomitant behaviours. At the fourth level the individual is able to question all or parts of this construct. Distortion of the individual structure so instantiated is motivated by what Crawshay-Williams (2011) calls the *comforts of unreason*, the 'natural preference' for unreason to prevail over reason as a self-protective mechanism (Crawshay-Williams, 2011, p. 136). The analyses

of Watzlawick *et al.* (2011) and of Crawshay-Williams (2011) suggest that, as personal constructs, idiosyncratic to the individual, concepts such as *éros*, *philía*, and *agápé*, *melanckolikós* and 'love' are radically unrelated. At the most general level of human verbal communication, therefore, meaning is not a transferable phenomenon because all conceptions of sender and receiver are contaminated by qualia.

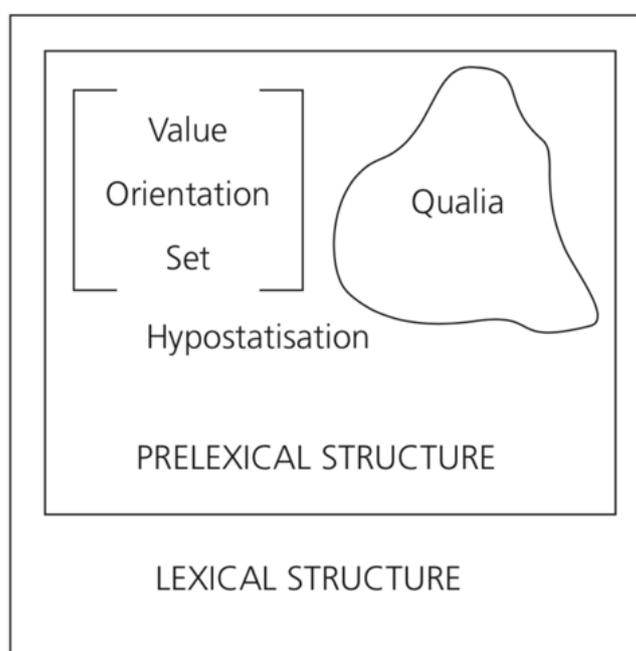


Figure 2. Generic semantic structure

For both sender and receiver of a message, a word comprises lexical and prelexical components.

Prelexical structure comprises the socially and culturally ordered set of value orientations and the contingently ordered qualia cloud. The VO matrix

is indexed by reality hypostatisation. *Lexical structure* comprises the term's surface structure information. Prelexical structure cannot be transmitted during communication.

The total picture appears in Figure 3.

	High		Low	
High	<p style="text-align: center;"><i>philia</i></p> <p><i>Others</i> Equality Admiration Vulnerability</p> <p><i>Modality</i> Being</p> <p><i>Human Nature</i> Good Gentle Honourable</p> <p><i>Nature</i> Harmony Omnipresent Variegated</p>		<p style="text-align: center;"><i>éros</i></p> <p><i>Others</i> Attraction Friendship Mutual pleasure Innocent Child-like</p> <p><i>Modality</i> Being Doing</p> <p><i>Human Nature</i> Honourable Attractive Dangerous</p> <p><i>Nature</i> Partnership Universal power Conflagrational</p>	
Self	<p style="text-align: center;"><i>agápé</i></p> <p><i>Others</i> Selfless</p> <p><i>Modality</i> Being</p> <p><i>Human Nature</i> Affectionate</p> <p><i>Nature</i> Child-like</p>		<p style="text-align: center;"><i>melancholikós</i></p> <p><i>Others</i> Betrayal Yearning Mixed</p> <p><i>Modality</i> Being</p> <p><i>Human Nature</i> Fickle Insincere</p> <p><i>Nature</i> Submission to force</p>	
Low			<i>Other</i>	

Figure 3. Semantic space of love in Sappho

A mapping of Sappho's value orientations into *éros*, *philia*, *agápé*, and *melancholikós*. The vertical axis represents the degree of concern a person may have for the Self (*Sorge*). The horizontal axis represents *Fürsorgen*, caring about the Other. Both scales are continua, of unknown extension,

represented arbitrarily as High and Low.

Eros Other comprises (relatively) high concern with Self and low concern with Other. *Philia* comprises high concern with the Other in relation to one's own selfishness. *Agápé* is concerned with

the Other to the exclusion of the self. The fourth quadrant, low concern with both oneself and other people, corresponds to psychological depression and was known to antiquity as *melancholikós*.

The domains of experience are clearly different, for even today we feel differently about, and behave differently toward, our spouses or significant others, our children, and our friends. But as the Figure shows, the intensely personal nature of all experience causes a failure in domain-mapping that is bridged only superficially, at surface structure level, by recourse to constructing categories and metaphors. That is, by using language tout court. What is needed is the kind of deep-structure alignment of experience that Sappho tried with all her art to invoke.

5. CONCLUSION

Of all the communicants who choose writing as their medium, none are so concerned to transmit their message to the finest degree of understanding as are poets. The objective of this study was to

point up the fracture between poetic intent and an understanding compromised by failing to consider the motivating cognitions of the poet. Poets themselves encourage and demand such an understanding, by the sheer effort of writing poetry. Their cognitions are at least partially recoverable through a multi-disciplined convergence of Lakoff's (1993) theory of metaphor, Kluckhohn and Strodtbeck's (1961) early theories of socially and culturally determined reasoning, and Watzlawick et al.'s (2001) thoughts on experiential conditioning. The results offer to students of literature a methodology for a finer understanding of the processes of why and how and what writers write and readers read. Students of language may be better equipped to decode usage at a level below the conscious, where both meaning and misunderstanding originate. To students of culture is made available a methodology for bridging the relativities of culture and for reconciling the differences they cause. But what is needed first is a detailed knowledge of how we structure our thoughts at their deepest level.

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Digital language learning and teaching: Research, theory and practice (a review)

Original work by Michael Carrier, Ryan Damerow and Kathleen Bailey (Eds.) published by Routledge 2017
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For many reasons, from purely economic to frankly reactionary, education struggles to keep up with technological developments. But with new recruits to the teaching profession growing up – for the first time – as digital natives, we can expect things to change. This book of 20 chapters presents a range of recent research as well as a number of articles offering an overview of the key developments in digital learning from a pedagogical perspective.

Most people interested in the field, whether students, teachers, academics or software developers, will, I suspect, treat it like a box of chocolates and go for the chapters that particularly interest them rather than work their way through it. Yet, if we are interested in learning, there is an argument for sampling precisely those areas that we know less about or feel less drawn to. From that point of view, this collection is well judged in

terms both of scope and of length of article and it successfully avoids becoming either too technical or too theoretical.

After a concise introduction to the field of digital learning, the first half of the book presents 10 chapters based on doctoral research into a wide variety of topics. Inevitably, given that these studies cover such different areas and often have a very specific focus, each chapter appears self-contained and independent. One, for example, about a group of Chinese students learning English, examines the development of a tailored self-help digital resource to address the needs of that particular group. Another, whilst pointing out the downside of the use of digital technology for university students, highlights the value that access to media and messaging can bring to their language learning. If the price of the ubiquitous smart phone is that some students' attention to the

teacher is diminished, there is, it argues, little doubt that this disadvantage is outweighed by everything else that internet access offers.

Of course, what all the chapters do have in common is that they address some aspect of the transformational impact of digital technology. A chapter on open educational resources, free for teachers to reuse and remix, takes the example of FLAX, a corpus-based extracting tool, now available in the digital commons, and potentially of use not only in English for specific academic purposes but in the K-12 sector too. I would encourage readers not interested in the specifics of such research to nonetheless read the conclusions and policy implications of a chapter like this.

Another example of this is the article on 'Attitudes towards Blended Learning'. This focuses on a study where blended learning (in the primary sense of a combination of digital and traditional teaching methods) had been introduced for the first time to a group of doctoral students in China. Whilst its context is too specific to afford any significant, general conclusions, its observations about the cultural difficulties of Chinese students adapting to such practices as mutual criticism in an open discussion forum are fascinating.

A persuasive chapter deals with the use of the flipped classroom with Japanese university students. Whilst highlighting the benefits of this

model, the article also usefully identifies some of its practical challenges for both teachers and learners. The key role of technology in enabling the flipped classroom to reach its full potential is well illustrated, not least in the opportunities for communication and discussion that it offers students prior to face-to-face time in class.

Other chapters present the value of combining audio with text feedback in asynchronous online courses and the use of a bilingual platform to promote writing. The latter illustrates the flexibility of digital spaces as opposed to linear textbooks and the way that online systems enable students to develop their own learning path to suit their personal preferences and interests.

Two studies highlight the importance of good training when new technology is introduced. One examines the underutilisation of interactive whiteboards amongst a small sample of TESOL teacher educators in a South Korean University. Whatever reservations some may have about the IWB's tendency to reinforce the model of a teacher-fronted class, most practitioners would probably acknowledge their usefulness.

The need for appropriate training to be put in place to encourage teachers to use them – particularly in such institutions where their use is not commonplace – may seem obvious but is clearly easy to overlook.

The other case study that underlines the importance of training is that of the African Storybook pilot in a Ugandan primary school. Insufficient training, or limited access to digital resources, can end up making technology more of a hindrance than a help, and so squander or discredit its immense potential. In this project, the key piece of equipment was the projector, which enabled pictures to be shared with the class and so bring stories to life – an interesting illustration that it is not only the most advanced technology that can transform teaching!

The last of the research-based chapters shows how the use – and particularly creation of – digital stories can hugely increase students' personal investment in language learning, bringing, as it does, so much of their own experience as well as a creative challenge to the acquisition of linguistic skills. Learning the new skills of, for example, voice, music and image editing clearly broadened the interest of the task. Indeed, the study provides convincing evidence of how a 'multimodal' or 'multiliteracies' approach, involving a range of technology tools and demanding creative and critical thinking, can achieve far more than a conventional approach to language learning. To a considerable extent, this is because the task itself stimulates genuine discussion, requests for help, and sharing of ideas and opinions (themselves all enabled by technology) on something that quickly comes to matter to students personally.

The second half of the book presents a range of current thinking on digital learning in ELT. There is no doubt that technology is going to impact here as in every other of area education. I have long believed that this will be a positive change, providing educators are given the support they need (most students will need no persuading!) The first chapter on synchronous online teaching offers useful practical advice on how to prepare students for as well as how to manage and give feedback on online sessions. It ends with the following bold statement:

'With the development and integration of these new technologies and a greater understanding of the way students and teachers interact and develop online, we could finally see, after thousands of years of dominance, the place of the physical classroom finally being challenged.'

An excellent chapter investigates what is required to combine good user experience (what makes a product easy and enjoyable to use) with good learner experience (what makes it an effective way of learning). The lucid and jargon-free analysis of what makes for good 'learner experience design' is interesting not only for people making choices about digital educational resources but also for anyone curious about what makes for an effective learning experience with technology, whether they are themselves involved in developing

products or not.

Blended learning almost certainly comes into these considerations. In his chapter, Pete Sharma identifies the challenges and potential benefits of this methodology, and concludes that a) the term is necessarily broad in meaning and that b) it remains open to further developments in technology, including – but not limited to – mobile and adaptive learning. As he hints at one point, it is most probable that the term will become superfluous once the use of online material becomes an accepted and inevitable part of language learning.

On another note, Russell Stannard offers an insightful exposition of the advantages of using screen capture software to give feedback on written work. These include not only the scope to make feedback more engaging, precise and nuanced – above all, more human – than purely written feedback, but also its tendency to make students more likely to respond to it and actually take note of it. The author, speaking from ample experience, is pleasantly undogmatic, recognising the variety of circumstances that may apply, and gives useful, practical advice, making a powerful case for this kind of feedback.

In considering advances in digital assessment, including adaptive testing and the potential of machine learning, Nick Saville emphasises how

developments in technology can enhance the interrelationship between assessment and learning by adapting both testing itself and feedback to the individual. ‘Learning-oriented assessment’ thereby becomes more personalised for the learner and of greater planning value to the teacher, as well as saving valuable time. Saville also points at ways in which new digital developments will enable accurate assessment of the productive skills of speaking and writing – two areas which at the moment still generally have to be assessed in the ‘old-fashioned’ way.

The chapter by Michael Carrier and Andrew Nye targets the often-overlooked area of teachers’ own skills in relation to technology and describes how, in order to address this, the Cambridge English Digital Framework Research was developed to complement the existing Teacher Competence Framework. This, as its name implies, provides a structure to help assess (and auto-assess) teachers’ knowledge and skills, and identify areas and concepts in which they need training. It is indeed all too easy, given the way that online technology has evolved, to assume that teachers will be familiar with the latest developments, but one read of this book will show most readers how far that is from the truth! This chapter underlines that even those au fait with the technology (and there are many teachers who are not and who even fear it!) have not necessarily taken the next steps towards understanding the pedagogy of digital learning,

and that this is something that needs to be consciously addressed.

It is invaluable to see examples of some of these ideas being put into practice. Plan Ceibal in Uruguay is a well-established and successful project which uses video conferencing to bring an experienced English teacher into classrooms where the teacher knows little or no English. It has built up and refined, over a number of years, a system that enables the remote teacher, often in another country, to work closely with the class teacher in a way which, at first sight, many would probably be sceptical about, not least because of the additional technical coordination and skills required by both parties. I was fortunate enough to be able to witness this myself in Montevideo some years ago. A study quoted by the author of this piece, Graham Stanley, underlines the importance of good practical organisation and support to the project's success, saying that *'no amount of guidance can substitute for the actual practice.'*

The quote made me hungry to see examples of this in action and left a lurking suspicion that there may be some irony in a book trying to capture a panorama of digital learning.

Nevertheless, the final chapters of the book offer useful insights on the implications of future technology for teaching and learning. Here we confront the latest, really challenging and potentially transformational developments in the

field. The power of technology to democratise learning, to overcome barriers of time and place, and make education available at low or no cost, is beyond doubt, though in practice this still has a long way to go. Teachers will have to adapt and will probably have to accept that they have a less centre stage role, becoming more facilitators, supporters and guides – and, of course, motivators and inspirers!

The penultimate chapter explores the potential of virtual reality, through its ability to bring imagined situations to life and to offer fully convincing interactions as rich and personally responsive as those in real life. Given that arguably the greatest obstacle to language learning is that the student is not where they really need to be – in a place where people are really using the language around them – this is obviously an immense opportunity. But as with all such advances, it is educators who will need to shape and design how it is exploited.

The final chapter confronts the possibility that simultaneous speech-based translation may render it as unnecessary to learn other languages as the telephone made it unnecessary to meet someone face-to-face in order to have a conversation. But for the time being, the challenge is predominantly how to integrate the new so-called 'affordances' into the practice of teaching. Blended learning and flipped learning both represent a move in this direction, while adaptive learning and machine

learning offer what some traditional teachers may see as more of a threat, namely the ability to tailor a learning path to every individual's needs and tastes. These changes promise to be with us sooner rather than later.

No one involved in language teaching can afford to ignore the huge range of opportunities and challenges opened up by technology. How

effectively these are exploited will depend on many factors, some beyond the direct influence of educators. But it is educators whose input – from painstaking research to creative inspiration – is essential in order to realise those possibilities. This collection of articles, taking examples from all over the world, vividly illustrates how exciting and transformational the future of language learning can be.

Enough said: What's gone wrong with the language of politics? (A review)

Original work by Mark Thompson published by Vintage Books 2017

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Mark Thompson has had a stellar career in media journalism and administration, as former Executive Director of Channel 4, in the BBC as Director General and currently the New York Times, where he serves as Chief Executive Officer. His journalistic career has encompassed the huge acceleration of news through the introduction of the 24-hour news cycle with the speeding up of communication through the Internet and the explosion of outlets with the proliferation of news channels via satellite and the emergence of blogs, vlogs and other online communications. This acceleration has actually affected the style of language and how it is presented. Headlines are shortened to fit the rolling footer at the base of your newscasting TV screen. If a concept can be presented in two words so that it communicates well on Twitter then it may be used to create an impact even if it oversimplifies or even falsifies the story it is intended to present. Practical insights

into how journalism and media work is one of the valuable lessons of 'Enough Said' but far more important is the argument and philosophy behind the book. 'Enough Said' is about the art of rhetoric, the ability to persuade your listeners and readers through the power of language.

'It is through an effective public language that average citizens can both understand and contribute to important questions and issues of the state. It is for this reason that rhetoric was considered so important in both Greek and Roman cultures,' – Thomas writes.

Rhetoric can be defined as the language of explanation and persuasion. It enables collective decision making to take place and the mastery of public language creates power, as the great political orators, such as Churchill have demonstrated.

For Thompson, the originator of rhetoric as a political art was Aristotle. In the 'Art of Rhetoric' Aristotle distinguished between two forms of discourse – dialectic (argument) and antistrophos (rhetoric). Aristotle divided rhetoric into three core qualities:

1. LOGOS (pure argument)
2. ETHOS (the social standing of the speaker)
3. PATHOS (the ability of the speaker to connect with the audience)

As part of pathos Aristotle also introduced one more quality AUXEXIS, defined as Amplification, the ability to heighten or exaggerate what you say for effect.

Thompson's thesis, as indeed was Thucydides on ancient Athens and Callust on ancient Rome, is that the decline in the quality of public language in the media in politics leads to distrust between the citizenry and its leaders and to the decline of democracy through a descent into demagoguery. *'A healthy public language,'* he writes *'knits public and political leaders together and precisely because it succeeds in drawing ordinary citizens into the debate, ultimately leads to better and more widely supported policy decisions. When public language loses its power to explain and engage, it threatens the broader bond between people and politicians.'*

As an example of how Aristotle's three qualities

work Thompson cites the former British Prime Minister, Margaret Thatcher, nicknamed 'the Iron Lady'. According to Thompson, Mrs Thatcher as a trained lawyer was excellent on LOGOS (argument) but was perceived to lack ETHOS (empathy). She saw her 'Iron Lady' image as a strength. In fact, according to Thompson, it was a flaw in rhetoric.

As a broadcaster, Thompson is especially interesting on how language and media interact. Broadcasters look for what are called 'sync-bites' (US – 'soundbites'), short sequences with sound and vision. These are short snappy extracts from a speech, one which is headline grabbing and one more substantive. His comparison of UK and US news requirements is revealing (he worked as a news broadcast producer in both countries). US news broadcasts tend to be shorter, tend to focus more on double shots than single focus on the speaker, would use one soundbite per speaker rather than up to three for the British and would run shorter sequences of thirty to forty-five seconds rather than a minute or more in the UK. This leads to shortened and simplified news and compressed and intensified information. The effect is to achieve immediacy and relevance but at the possible cost of superficiality, distortion and error as TV coverage is compressed into seconds.

The emergence of the 24-hour news and 24/7 news updates introduced by CNN in the 1980s

and spread worldwide through the Internet in the 90s means that the language of news broadcasting has increasingly permeated how we write and speak about world events in the press in the media and in 'citizen journalism.'

A further development in news manipulation is the development of 'spin'. Spin was originally an American English media term used to describe an off-the-record briefing by government or management. Now it is used as a way of manipulating news or even burying bad news by publishing it in the shadow of a major news story. One of the most egregious examples of this was an email sent by a British Labour government adviser who, on the day of the attack on the twin towers in New York, remembered worldwide as 9/11, sent an email saying, *'It is now a very good day to get anything out we want to bury.'* Needless to say, she did not continue long in her post.

The latest development in news manipulation in the 21st century is the use of big data to obtain statistical information derived from social psychology and behavioural economics to drive policy presentation. In other words, to manipulate the way in which new policies are put forward to match what the public would like to hear (algorithmically selected) rather than what actually needs to be said. Nothing new here, you may say, but what Thompson emphasises is that the 24-hour news cycle, the huge choice of media made

available by digital technology and the acceleration of news access via the Internet has led to a political language characterised by the briefest of soundbites, the bluntest of posters and delivering only the broadest of messages. As Thompson says, Silicon Valley engineers see news as organic. They think consumers want headlines and summaries put together from different sources and prioritised by algorithms, sometimes but not always tempered by editorial judgement.

Returning to Aristotle, in Thompson's view public language has moved from LOGOS (the facts and the argument) to ETHOS (the personality of the news giver) and PATHOS (the ability to tell the public what it wants to hear rather than the truth). Presidents Reagan and Clinton, in Thompson's view, were past masters at ethos and pathos, as is to some extent Donald Trump. Not only the UK and the US but other countries as well also involve themselves in the same strategies to publicise news.

One of the most interesting debates around the use of ethos and pathos as the most effective conveyors of information and adaptation of language to convey is the issue of 'authenticism', looking and sounding as if you really mean what you say even if you don't. The Nazi dictator Adolf Hitler is cited as an example of a speaker who fused ethos and pathos to give his speeches an image of authenticism. Most dangerous is the

concept of 'manufactured authenticity', the image of the speaker manipulated to give credence to his or her words. Using narratives about 'our community' and 'my struggle is your struggle' are tactics used, and Thompson, amusingly but worryingly cites the spin doctor's playbook on how to relax in front of a TV camera. Roll up your sleeves, lose the tie (if you're a man), show visible concern, sometimes a flash of anger, move around a bit but always remember the shotlist – where you are supposed to stand so that the audience can see that there is an audience you are addressing. It is an environment in which ethos and pathos act against logos. The British will not forget the advice of the Brexiteers leading up to the decision to leave the European Union in June 2016. 'Don't listen to the experts'; the denial of logos.

Is there an answer? Thompson feels that there is an urgent need to balance the three Aristotelian qualities of logos, ethos and pathos and to let the facts speak and the issues to be argued. He points to the culture of suspicion, if not mistrust, which extends towards politicians and, to a degree, the media. But there are dangers. As Thompson puts it, *'Argument without character is lifeless. The crowds drift away. Character without argument is dangerous.'* An audience needs to use both its logical and emotional faculties to accept an argument.

So, what advice does Thompson offer presenters

and especially politicians?

First, is to be aware that emotive problems, buried for ideological reasons tend to recur, such as immigration, inequality and cultural differences.

Second is to watch spin. When it was nameless it was useful but now it can be tracked back to you and your spin can rebound to your disadvantage.

Third, your audience needs to feel that you are human. Always try to look and sound like a real person. Polished, disciplined control may be counterproductive.

Fourth, amplification (Aristotle's *auxesis*) may be useful, especially to provide clarity, crispness and short news headlines.

Fifth, think pathos. Think of your audience. Many successful presenters are able to 'read the sea ahead' and recognise the needs of their audience on the day.

Above all, he advises, hold on to investigative reporting. It is expensive and time consuming but properly done it exposes injustice and can improve lives. This imposes responsibilities on today's media and press.

First, it is important to reject perspectivism, the reliance on a single point of view. Report facts and

avoid both conscious and unconscious bias in reporting and interviewing.

Second, in interviewing don't just be inquisitorial. Allow space for explanation.

Third, using BEXBOS (brief expositions of background to a story) to explain situations is fine but always distinguish clearly between objective news reporting, features and opinion pieces.

Finally avoid *'accidie or sloth, losing grip on the real meaning of words and actions and tailoring to what the audience expects. There is a danger that the language of reporting has become 'marketing*

speak' according to Thompson.

This review has focused primarily on Thompson's analysis and views on how to improve media literacy, an important field of language and communication study but the book also contains fascinating information on the development of basic English, including writer and broadcaster, George Orwell's criticisms of the use of English and a highly enjoyable and informative review of advertising language, including 'Don't sell the steak, sell the sizzle' from a 1937 book on advertising by Elmer Wheeler and his phrase that sold a million gallons of gasoline back in the day, 'Shall I fill it up?'

English for diplomatic purposes (a review)

Original work by Patricia Friedrich (Ed.) published by Multilingual Matters 2016

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At first sight the title of the book seems a bit of a misnomer. It sounds like an English teaching manual for diplomatic staff. In fact, it is far more than that, it is more a series of academic research essays on using language diplomatically and is useful for business people, teachers of general English and, yes, teachers of diplomats and members of international organisations. In doing so it discusses important issues in language use, such as ‘non-killing linguistics’, ‘peace linguistics’, negotiations and how to combine ‘force and grace’ in making your intentions clear, ‘the iron fist in the velvet glove’ as one author, Bilyana Scott, memorably describes it.

As well as offering her own contributions, editor Patricia Friedrich, has brought together the research and experience of a group of academics from around the world, including Professor Emeritus Gomes de Matos, a leader in the international peace movement. The eight essays in the book contain discussions of applied linguistics

theory but also practical activities that can be used in language and communication classes with adult learners. It is a thoughtful and practical commentary on the language all of us probably use from time to time and how to humanise our use of language and make it more compassionate.

The book progresses from a discussion of how to soften language used to avoid creating opposition to the role and purpose of World Englishes and English as a lingua franca and ends with articles on the teaching on language for international diplomats and organisations. Although the focus is on diplomats and international organisations the principles and practice activities in the book are also adaptable for English for business communication and general English CEFR B2-C1 level and even for native speakers.

In the opening essay, ‘Towards a non-killing linguistics’ Friedrich and Gomes de Matos demonstrate how much language uses violent

words and expressions to present ideas and opinions. A 'killer fact' is really just a conclusive or convincing fact. In their article, the authors cite many examples in daily use, such as 'making a killing on the stockmarket', 'I'm dying for a cup of coffee', or 'I'd kill for a cup of tea', 'the politician was stabbed in the back by his party' or 'a blonde bombshell' (sexist as well as violent). Also, they point out, we regularly refer to the 'battle between the sexes' or 'the war of words'.

The argument is that at school and in business and politics we do better to teach students to wean themselves away from such language and to choose more positive words and expressions, a movement they term, 'non-killing linguistics' or 'peace linguistics'. In making their case cogently and clearly, they argue for two core principles. First, 'language is a system for communicating in non-killing ways' and second language users should have the right to learn to communicate non-killingly for the good of humankind'. A feature of each article is that, as well as explaining the principles, the authors also suggest activities that teacher can use in class to put the ideas into practice. For example, Noriko Ishihara shows how to disagree defiantly and by contrast, agreeably and gives examples of what she describes as 'mitigated disagreement' by showing respect for the person you disagree with. This is an argument developed by Josette LeBlanc in her article on using 'compassionate English.' In doing so LeBlanc

also analyses the process of NVC (Non-Violent Communication) developed by the psychologist Marshall Rosenberg and shows how it can be used in class.

The middle of the book focuses much more on the use of English as a lingua franca worldwide, focusing initially on the use of English as the official language of ASEAN (Association of South East Asian Nations) and the growing use of English as an international language in business and politics in the region. This then extends to a discussion of English as a world language and reinforces the concept of 'Englishes' as opposed to 'one English language' using Braj Kachru's analysis of world Englishes and his observation that many more people use English as a second or foreign language than as a native language. This leads on to an extended discussion of the language of negotiation, especially in the field of international diplomacy, where Danton Ford and Kim Luksetich explore in detail the language involved at each stage of negotiation from introductions, objectives and agenda setting, to stating positions and asking questions making proposals and concessions and reaching agreement.

They also address the language of dealing with difficult situations and managing different types of conflict resolution. Once again, a valuable part of this article is the suggested activities to put different processes of negotiation into action and

how to reflect on results. The material is useful both for diplomats and other professional environments and in spite of examples using the English language, the principles are readily adaptable to other languages.

The two final chapters in the book focus mainly on training diplomats.

Bilyana Scott in 'Force and Grace' explains the language of making your point through logical thinking, clear definition of terms and reasoned argument. That is force, 'the iron fist'. She then explains the importance of grace, acknowledgement of the other party, showing respect for their position, authority and expertise and what she describes as 'face space', giving the other person choice and space to answer by the type of questions you ask. This is 'the velvet glove'. She gives examples using Nigel Farage of UKIP and former MEP (Member of the European Parliament) in the EU parliament and the BBC interviewer Jeremy Paxman's famous interrogation of the then Home Office Secretary of State, Michael Howard, asking him the same direct question a dozen times. Howard later explained

that Paxman had to fill in time because his next studio guest hadn't turned up. Nevertheless, his repeated direct question gave Howard no 'face time' to formulate and present his answer in an appropriate way. Scott provides activities for illustrating both 'force' and 'grace' strategies and how to combine the two and she concludes with a case study of Sir Jeremy Greenstock, the UK former ambassador to the UN and how he employed both strategies in debate.

In conclusion, Professor Gomes de Matos describes 20 activities aimed at encouraging what he describes as a 'positive pedagogy' by teachers. It is encouraging that it is clear from internal references that the contributors to this book have taken the opportunity to read and refer to the other authors, not a common feature of edited volumes containing separately commissioned papers around a theme.

To end this review where it started, don't think this is just a valuable guide for language teachers working in the field of diplomacy and international relations. It also has value in other professional areas as well.

ICC News

by Michael Carrier

ICC Board Member

CoMoViWo Update

ICC Board member Rob Williams reports that the EU CoMoViWo Project ICC has been working on has now been successfully completed. CoMoViWo was designed to define the skills needed in virtual and mobile work in a multicultural environment; to reflect shared communication literacy required from managers and employees; to integrate a comprehensive view of communication, cultures, new technology, as well as virtual and mobile work life; and to develop joint training modules for higher education students and business representatives. These will soon be available for public use.

ICC Conference 2017

Overall, the 24th annual ICC Conference was a great experience hosted for ICC delegates by the European Centre for Modern Languages of the Council of Europe (ECML) in the heart of Graz. The Conference focused on ways to achieve genuine intercultural communication using the Internet, how the Open University in the UK organises its programmes and supports learners and how e-learning can be made interactive and motivating through e-books. In addition, there were highly engaging presentations on automated speech recognition and the use of video games as a learning tool. There were wider perspectives from

the worlds of testing and publishing and discussions on language as a soft power tool. One session was dedicated to being virtually intercultural in the classroom. This was followed by a session on language, culture, and influence – how virtual language and culture training can support national profile. Throughout, the underlying theme of what New Media might mean for teachers and teacher education was what drove the two days. ICC EUROOLTA members enlightened the delegates with various topics: *EUROOLTA Blended – Teaching Languages in Americas*, a session on *Becoming a Great Online Teacher* and *From Dreams to Reality with EUROOLTA*. Our speakers were Ursula Stickler, Robert O’Dowd, Eva Groostenberger, Ian McMaster, Thomas Kelly, Barry Tomalin, Rob Williams, Michael Carrier, Claudia Schuhbeck and Salvador Galindo and Marjo Joshi. Full details, along with slides and the gallery are available on ICC website at icc-languages.eu.

ICC Conference 2018

Next year’s ICC Conference will be hosted by Ifigenia Georgiadou in Santorini, Greece, May 4-6, 2018. Our theme will be *Migration, Communication and Culture*. One of the greatest challenges that Europe faces at the moment is dealing with the huge increase in economic and refugee migration, with the heart-rending dramas of migrants crossing the Mediterranean from North Africa and the Middle East to find eventual security and a new life. The number of migrants has caused problems at political, economic, housing and security levels; in some countries

there has been internal political unrest. Our concern as Europe's International Language Association is language learning and cultural integration. Our role as educators means that we need to assist with the design and planning of the language training and cultural engagement that this migration makes necessary. What are the most successful projects for migrant culture and language integration? What kind of society do we want to achieve? Is 'Multiculti', the philosophy of multicultural societies without immigration restrictions, now a failing concept? If so, what can replace it to avoid sectarianism and internal strife?

The conference hosts and organisers are inviting educators to put forward a proposal for presentations and workshops at the Santorini conference. Please visit the conference page at icc-languages.eu to find more information on submitting proposals for papers.

Alternatively, please contact Ozlem Yuges at

EUROLTA News

by Myriam Fischer Callus

EUROLTA Co-ordinator

EUROLTA and Cultural Literacy

One of the content areas explored in EUROLTA is Language and Culture. Learning a language is not only about learning vocabulary or grammar, but it is also about learning the behaviour of the society

and its cultural customs. As such, teaching a language should always have explicit reference to the culture of that society. Many argue that language is culture and culture is language. We cannot understand a culture without having direct access to its language and vice-versa. In today's world, navigating different cultural contexts has become an essential life skill. EUROLTA helps teachers improve the intercultural capability of their students.

'If culture was a house, then language was the key to the front door, to all the rooms inside,' – Khaled Housseini.

The overall aims of Language and Culture in EUROLTA is to help trainees become aware of the issues involved in teaching a language and its culture in an adult education context. Teachers learn how language and culture relate. They become aware of the socio-cultural issues involved in language use and language learning. They develop sensitivity towards cultural differences and learn how to foster communication strategies in intercultural interactions through a series of practical hands-on classroom activities designed to increase cultural sensitivity.

The values and customs in the country we grow up in shape the way in which we think to a certain extent. This has been the philosophy of the EUROLTA Centre in Santorini, Greece. The Hellenic Culture Centre (HCC) organises a combination of teaching Greek as a foreign

language and a cultural programme for adults who want to learn Greek and get acquainted with the rich Greek culture.

Ifigenia Georgiadou, the Director of HCC, firmly believes that the teaching of a foreign language is essentially an invitation to adult students to learn not only the language but also the culture of that country. The Greek language programme is supplemented by a parallel programme of educational and cultural activities. EUROLTA trainers organise several cultural events: traditional Greek dance lessons and Greek songs, visits to local farms, ceramics and cooking lessons, guided tours to vineyards or to churches are some of the cultural activities.

Culture is an essential part of our language. But how do we teach it? EUROLTA trainees learn how they can integrate culture-specific information in a general lesson on language. They learn WHAT and HOW culture can be taught. These are some of the key issues explored in EUROLTA teaching programme: What is culture? How can we define it? What role does it play in our lives, in our society, in our country? What is the relationship between language and culture? Can I teach one without the other? What culture do I teach? What are the dangers of stereotyping? What positive and negative consequences of stereotypes have you seen in your work, your life and your community? What can you do to challenge stereotypes? How does body language influence communication? What does culture mean in an increasingly globalised, connected world?

RUDN University News

by Elena Malyuga

Editor-in-Chief TLC

RUDN University Hosts Meetings of International Advisory Board and International Research Council

September 19-21, RUDN University hosted regular meetings of the International Advisory Board (IAB) and the International Research Council (IRC) on focus areas to assess the deliverables and growth prospects in the framework of the University's participation in the national 5-100 Project, launched to boost the prestige and competitive capacity of Russian higher educational institutions among the world's leading research and training centres.

The meeting was held in the format of expert sessions, public lectures, discussions featuring international and Russian scholars, specialists representing leading international universities and research organisations operating within the areas of RUDN University's development trajectory. The IAB meeting provided a forum for experts to analyse the output of projects implemented as part of the University's project roadmap in the first half of 2017, and present the new roadmap covering the period up to the year 2020.

The IRC meeting looked into two key agendas, which were (1) discussing the output of the

University's research centres (labs) covering the period of 2016 up to the first half of 2017, and (2) summarising the results of competitive tendering supporting research and R&D projects in 2018. During their stay in Moscow, members of the International Advisory Board also interacted with RUDN University's students, faculty and staff in the format of lectures delivered in English.

Russian-Korean Dialogue Forum

The Republic of Korea (the city of Seoul) hosted the Russian-Korean Dialogue forum on July 24-28. The forum was attended by the Rector of RUDN University Prof Vladimir Philippov speaking in the capacity of co-supervisor of the Youth Dialogue working group.

Prof Philippov attended the third seminar on youth policy in the National Assembly of the Republic of Korea to make a report on *The adolescent period in the Russian Federation and the Republic of Korea: Family welfare, demographic and housing issues*.

'I think you will agree that with the establishment of the Russian-Korean dialogue on youth policy, young people residing in Russia and the Republic of Korea get an excellent opportunity to consolidate their energy, interests and facilities to build bridges between our countries. Today, the key issue on the agenda is associated with the development of strategies to ensure young people's transition to adulthood, and these strategies need to be developed at the level of public administration in the framework of cooperation

between Russia and the Republic of Korea,' noted Prof Philippov.

During their visit to Seoul, the delegation of RUDN University signed an agreement with the University of Foreign Languages (HUFs) on cooperation in the field of research and education. The priority areas are modern languages, political science and business management. The initial seminar will allow experts to discuss modern languages and exchange research experience.

This year will see the launch of a pilot programme of academic exchange for BA students majoring in legal studies. The programme is intended for the students of Law institute studying Korean, as well as the students of RUDN University coming from the Republic of Korea.

Following the meeting with Chon Kusan, the Rector of Sungkyunkwan University and head of the Education and Science working group, the two parties defined the areas of cooperation in the framework of joint educational programmes.

A cooperation agreement to be signed in September will provide for free training of students majoring in International Law and Management.

Dean of the Faculty of Economics Held a PhD Viva Session

Dean of the Faculty of Economics of RUDN University Prof Yuri Moseykin held a PhD viva session by invitation of the University of Las Palmas de Gran Canaria (Spain). The session took

place in July at the Faculty of Economics, Entrepreneurship and Tourism. Irina Nesterova, a graduate of Peoples' Friendship University of Russia, has successfully defended her dissertation on *The presence of Soviet interest in the Canary Islands from the termination of the Franco era up to the period of the establishment of the Russian Federation: Possible impact on the Islands' tourism economy*.

Prof Moseykin also attended meetings with the administrative staff of the Faculty of Economics, Entrepreneurship and Tourism to discuss possible cooperation trajectories, students' and teachers' mobility, the development of joint programmes.

World Economy in the Twenty-First Century: Globalisation and Regionalisation

May 18, the Faculty of Economics of RUDN University held the conference titled *World Economy in the Twenty-First Century: Globalisation and Regionalisation* organised by the department of Regional Economics and Geography.

The conference was attended by 72 registered participants and covered 26 reports with 14 reports delivered in the course of the meeting.

The speakers represented RUDN University, Lomonosov Moscow State University, Financial University under the Government of the Russian Federation, Moscow Academy of Entrepreneurship, Russian Academy of National Economy and Public Administration, National

Research University – Higher School of Economics. Further information is available at agora.guru.ru.

Future Without Cash

Dean of the Faculty of Economics Prof Yuri Moseykin took part in a TV talk show on NTV channel titled *We and Science, Science and Us* to discuss the future without cash. The video is available on youtube.com (in Russian).

Eurasian Week International Forum

The Republic of Kazakhstan (the city of Astana) held the International Eurasian Week forum in August in the framework of EXPO 2017. The forum was attended by the Head of RUDN University Customs Dpt, DSc in Economics Prof Tatyana Saurenko.

Eurasian Week is a yearly exhibition forum organised by the countries of the Eurasian Economic Union and the Eurasian Economic Commission.

The forum was launched in 2015 following a resolution of the Prime Ministers of the EEU states. The forum aims to become an effective platform for cooperative dialogue intended for business people and experts to discuss topical issues of economic development in the face of global challenges and to further jointly develop strategic solutions to these problems.

In the framework of this year's Eurasian Week, the representatives of business and government

agencies discussed applied issues associated with the development of competitive products and their introduction to the external market in the context of dynamic changes in technology, production and logistics, as well as changing product requirements.

The forum exhibited presentations of export-oriented companies representing five countries, provided an opportunity to establish business contacts and conduct B2B meetings between the United States and the representatives of third countries.

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